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ASOMERSET

A VOYAGE INTO THE LEVANT:

Perform'd by Command of the Late *French* King.

CONTAINING

The Antient and Modern STATE of the Iſlands of the *Archipelago*; as alſo of *Conſtantinople*, the Coaſts of the *Black Sea*, *Armenia*, *Georgia*, the Frontiers of *Perſia*, and *Aſia Minor*.

WITH

PLANS of the principal Towns and Places of Note; an Account of the Genius, Manners, Trade, and Religion of the reſpective People inhabiting thoſe Parts: And an Explanation of Variety of Medals and Antique Monuments.

Illuſtrated with Full Deſcriptions and Curious Copper-Plates of great Numbers of Uncommon Plants, Animals, *&c.* And ſeveral Obſervations in Natural Hiſtory.

By M. *TOURNEFORT*, of the Royal Academy of Sciences, Chief Botaniſt to the late *French* King, *&c.*

To which is Prefix'd,

The Author's LIFE, in a Letter to M. *Begon*: As alſo his Elogium, pronounc'd by M. *Fontenelle*, before a publick Aſſembly of the Academy of Sciences.

Adorn'd with an Accurate MAP of the Author's Travels, not in the *French* Edition: Done by Mr. *Senex*.

In TWO VOLUMES.

LONDON,

Printed for D. BROWNE, A. BELL, J. DARBY, A. BETTESWORTH, J. PEMBERTON, C. RIVINGTON, J. HOOKE, R. CRUTTENDEN and T. COX, J. BATTLEY, E. SYMON. M.DCC.XVIII.

A

VOYAGE

INTO THE

LEVANT:

Perform'd by Command of the Late *French* King,

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WITH

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TO

Sir *SAMUEL STANIER.*

SIR,

THE *more than equal Share I have had in rendering into* English *this Work of the Celebrated M.* Tournefort, *giving me a ſort of Right to make a particular Dedication; I take this publick Opportunity, inſtead of begging your Patronage, to return You the Tribute of my Thanks for having early and conſtantly honour'd me with it. Such Acknowledgments were indeed the Original of Addreſſes of this kind.*

A VOYAGE throughout the Levant *cannot fail of Acceptance with a Gentleman, who has himſelf not only travel'd great part of it, but bears as great a Sway, and has as extended an Intereſt in the Commerce of the whole, as any other Member whatever, of the antient and opulent Company trading thither. A Circumſtance hereditary to the* STANIERS, *one of whom I find, in a Dedication of a certain* Italian *Book, highly prais'd for doing good Offices to ſuch as traffick'd into the* Levant, *reſided, or had any Correſpondence there. This*

was Mr. JAMES STANIER: *and that the ſame good Offices are continu'd abroad by Sir* SAMUEL STANIER, *his Beneficence at home leaves no room to doubt.*

SIR,

YOUR known Skill in Languages, together with your Love and Taſte of Polite Literature, may have already engaged you to read this Piece in the Original: if ſo, without foreſtalling your Judgment, I cannot but believe You found this Relation of M. Tournefort's *Voyage into the* Levant *to be equally entertaining and improving, and, as it were, an* Encyclopædia, *a Circle or Courſe of all the Arts and Sciences. 'Tis certain he himſelf look'd upon it as his Maſterpiece, and was much fonder of this than of any other of his Performances. It may, however, be juſtly ſaid to be ſo full of unuſual Terms and peculiar Modes of Expreſſion, that it required ſome Study and Pains to unfold the Myſteries of this Oracle of an Author.*

THE Verſion, ſuch as it is, I ſubmit to your Candor; and am,

SIR,

Your moſt Obedient Humble Servant,

John Ozell.

THE LIFE OF M. *TOURNEFORT:* IN A LETTER to M. *Begon*, Intendant of the Marine at *Rochefort*, &c.

SIR,

THE Letter you was pleas'd to write to my Father, ſufficiently ſhews your Concern for the Death of M. *Tournefort*. You at the ſame time intimate how glad you ſhould be, to know the various Circumſtances of his Life. I therefore do my ſelf the honour to communicate to you all the Particulars I am acquainted with relating to that Subject, and which I learnt from the Deceas'd himſelf.

VOUCHSAFE me, Sir, ſome little Thanks for the Agonies I ſuffer, to obey you; ſince I'm forced to a freſh Remembrance of thoſe happy Hours ſpent on me by M. *Tournefort*, to inform me of his Travels, and

and inſtruct me in his Syſtems and Diſcoveries: Things which I cannot depoſite in better hands than yours. No body is ignorant of the Eſteem you had for him; nor indeed could he miſs it, deſerving as he was from all Perſons of Merit. Your Eſteem is a ſort of Tribute you think owing to the Reputation and Memory of Great Men: witneſs their Portraits, with which you adorn your rare well-choſen Library; witneſs too that noble Hiſtory of the Great Men of the laſt Age, for which the World is indebted purely to your Love of them.

NO doubt there will be found excellent Pens, that ſhall make Elogiums truly worthy of M. *Tournefort:* But, Sir, in executing this melancholy Duty which you have engaged me to perform to him, well ſatisfy'd that I only ſpeak the Language of the *Heart*, I ſhall be far from envying Them, on this occaſion, their Productions of the *Head*. As I cannot vie with them in Sublimity of Thought, nor Politeneſs of Expreſſion, my Endeavours ſhall only be to repreſent with exactneſs ſuch Facts as I can call to mind.

JOSEPH PITTON DE TOURNEFORT was born at *Aix* in *Provence*. He had not only the Birth, but Sentiments and Virtues of a Gentleman: Advantages which he was contented to poſſeſs, without being oſtentatious of 'em.

FROM his earlieſt Infancy, he felt that Paſſion for Plants, which afterwards caus'd him to carry the Knowledge of 'em to ſo high a pitch. His innate Genius was his firſt Maſter; impatient to break out, it ſoon knew how to diſcover it ſelf. He was confeſs'd a Botaniſt, even before he himſelf could know what the Word meant.

OFTENTIMES would he ſteal away from his Play-fellows, to purſue his Inquiries after Vegetables. His frequent Sallies from his Father's Houſe were only to go a ſimpling; for which he was ſometimes a little too ſeverely puniſh'd, through their Ignorance who knew no better: ſuch however was the Prelude of his Botanick Excurſions. He was not near ſo much concern'd at theſe Chaſtiſements, as he was pleas'd when he met with a Vegetable that was new to him. From hence 'tis plain, the Education that was given him contributed nothing towards his Knowledge in Botany. The Lights he acquir'd therein, were ſolely owing to his happy Diſpoſition, or rather to a ſort of Scientifical Inſtinct.

THIS

THIS however may be ſaid, that Art envying Nature the Glory of forming, alone, this growing Botaniſt, threw in his way the Works of *Dioſcorides* and *Matthiolus*. Theſe he ſaw, and perus'd again and again; with Tranſports of Joy, that foretoken'd how great a Figure he would one day make in their Art. But, not content with ſeeing the bare Repreſentation of Plants, becauſe he was not as yet of an Age ripe enough to underſtand without help the Explications thoſe Maſters have given of 'em; he was reſolv'd to learn their Names, and even their Properties: and accordingly, by one means or other, attain'd his Deſires.

WHAT did he do, or rather what did he not do, to improve himſelf in this Science? No place was inacceſſible to him, where he had any ſuſpicion of Plants. Once, in a more than ordinary Botanical Fit, having ſcaled a high Wall in queſt of ſomething in that way, he had like to have paid for his Curioſity with the loſs of his Reputation, and almoſt that of his Life too; being taken for a Thief by the Owners of the Ground, and warmly purſu'd with Vollies of Stones and Brickbats. This Accident made him indeed more wary, but not leſs ardent in his Reſearches.

BOTANY however was not the only Object of his Inveſtigations: he had the ſame Fondneſs for Chymiſtry and Anatomy. They ſtrove which ſhould have the preference in his Breaſt, or rather it was a Contention among theſe Sciences, which of 'em ſhould engroſs him to it ſelf. He reconciled their emulous Claims, and had the Art to ſhare himſelf among them; a ſecret Pre-dilection made him, however, lean to Botany, which was always his favourite Study.

WITH ſuch Diſpoſitions, it was impoſſible but he ſhould make great advances. Being a younger Brother, he was deſign'd for the Church, and accordingly had begun his Theological Courſes. But Heaven having beſtow'd on him an elder Brother's Portion in Gifts of the Mind, and being as it were pre-ordain'd to ſtudy the Author of Nature, in her reſpective Operations, rather than in ſcholaſtick Books, he ſhew'd no great liking to the Eccleſiaſtical State. He could not take up with Sciences that were indolent and purely ſpeculative; the active and practical ſort were thoſe which alone engaged his Attention. His Parents could not in conſcience withſtand ſuch laudable Inclinations, and thought themſelves obliged

obliged to let him improve his Talent his own way. Then it was he undertook his first Travels: The most unknown Plants of *Provence*, *Savoy*, and *Dauphiny*, he soon became thoroughly acquainted with. For some time he stroll'd from one Country to another, indifferent which way he directed his Steps. He was for examining all things, and knowing every thing at once. Yet being guided by a Discretion that outstript his Years, he well saw that his Body could not keep pace with his Mind, and therefore was of opinion 'twould be better to conduct himself as it were by Rule.

HE presently went to *Montpellier*, where he bent himself to the Study of Medicine, and by the Principles of Art riveted and inlarg'd those Endowments Nature had already bestow'd on him. His Taste soon declar'd it self: he contracted a fast Friendship with M. *Magnol*, a famous Botanist, who would have been the first of the Age, had he not had M. *Tournefort* for his Contemporary. This Gentleman accompany'd him in his Herborizations. Such a Disciple, you may be sure, soon equal'd his Master; nay, he in a manner became his Collegue, and discover'd divers Plants that till then were unknown.

HERE he form'd the Design of travelling into *Spain*. He set forwards for *Barcelona*, furnish'd with not a few Recommendations, particularly to M. *Salvador*, no less skilful in Pharmacy, than famed for Botany: and care was had to let him know M. *de Tournefort*'s Relish for that Science, as well as the Progress he had already made therein.

LONGING to acquire further Knowledge, our young Traveller began his Journey by himself about the Close of Winter, undaunted at the Severity of the Season, or the Dangers he expos'd himself to, and which were foretold him by some of his Friends. Which Prediction was, to his sorrow, fulfill'd in the *Pyrenean* Mountains, where the Miquelets stript him to his Skin. This Misfortune mov'd him: being young, and more a Botanist than a Philosopher, he could not refrain from weeping. The Cold being likewise very violent, he conjur'd the Robbers to return him at least his Clothes. May there not be some particular Efficacy in the Tears of a Youth born to Great Things? His, 'tis certain, were so persuasive, that one of the Rogues threw him his upper Coat again: in which, by an unexpected Good-fortune, he recover'd some

Mony

Mony he had ty'd up in his Handkerchief, which ſlipping down into the Lining, had eſcaped the Search of theſe Thieves.

THIS Reſource, tho no extraordinary one, help'd to reſtore his Spirits. Philoſophy, which began to dawn in his Soul, was his Support, and ſtrengthen'd him againſt the Inclemency of the Weather, as well as againſt the Badneſs of his Fortune. Yet, as Philoſophers have a Body as well as a Soul, ſo M. *Tournefort* being bare-legg'd, had much ado to reach the next Town, tho not far off the place where he was robb'd. Here he put himſelf into an Equipage ſuitable indeed to the Lowneſs of his Circumſtances, but far inferiour to his real Merit. In a word, Sir, I have heard him more than once relate with pleaſure this Circumſtance of his Life, wherein all he could afford himſelf was a Thrum-Cap, Linen Trowzers, and a Pair of Wooden Shoes. And yet as melancholy as his Caſe was, the Loſs that moſt affected him was that of the Recommendatory Letters he was carrying with him to *Barcelona*. One thing did indeed comfort him, and that was the Fertility of the Plains, where he breath'd a ſweeter Air than in the Mountains he was newly got out of: to charm away his Sorrow, he gather'd Phyſical Herbs all the way he went. Divers ſtrange Plants, which ceas'd to be ſtrange to him, made him amends for his late Sufferings. He flatter'd himſelf that theſe would be his beſt Credentials with the Perſon he was directed to. He was not diſappointed of his Expectation; for no ſooner had he made himſelf known, but he was receiv'd with all the Civility he deſerv'd. The Condition he appear'd in, wrought as much Compaſſion as his Preſence created Pleaſure. M. *Salvador* left nothing undone, to make him forget his Diſaſter; nor was it long before his Endeavours had the ſucceſs he deſir'd.

DURING the time that M. *Tournefort* tarry'd in *Catalonia*, he travers'd the whole Country, accompany'd by ſeveral Perſons who were Lovers of Botany; and his coming into that Country ſeem'd to be on purpoſe to diſcover to them Variety of rare Plants, which they were in poſſeſſion of, without knowing it.

YET did he not in this firſt Journey meet with every thing that he had promis'd to himſelf. His Return into *France* had like to have been more fatal to him, than his Departure out of it.

IN a certain Village hard by *Perpignan*, the Houſe where he took up his Quarters fell down in the night-time; he continu'd a good while bury'd under its Ruins, and 'twas almoſt miraculous he was not ſmother'd or cruſh'd to death.

HE return'd to *Montpellier*, to continue his Courſe in Medicine, as alſo his Operations in Chymiſtry and Anatomy: in ſaying this, I ſay enough to perſuade that he perfected himſelf in every one of thoſe Sciences. He afterwards went to *Orange*, where he was admitted Doctor of Phyſick.

FROM thence he repair'd to *Aix*: But his Paſſion for whatever had the appearance of Natural Philoſophy, not permitting him to make any long ſtay here; he reſolv'd to try whether the *Alps* would not be more propitious to him than the *Pyrenees*. While he travell'd the Countries that parted 'em, his Thoughts were perpetually employ'd in the Study of Vegetables and Nature. High Mountains and ſteep Precipices were to him the moſt inſtructive Books in the World, tho no leſs difficult than dangerous to run over. Many a time, when he had clamber'd to the top of a mountainous rugged Rock, 'twas as much as he could do to get down again.

MAUGRE ſo many Fatigues and Dangers, he thought he could never purchaſe too dear the Pleaſure of improving himſelf; he knew of no greater.

NEITHER Plants nor Stones, in ſhort, nothing that relates to Natural Hiſtory eſcaped his Attention wherever he went: he examin'd every thing with an Eagerneſs that never flagg'd.

THE Lights he acquir'd were too great to be any longer conceal'd or fruitleſs. Altho Merit be proper and perſonal to a Man, yet the Effects it produces ſeem to be in a manner foreign to him. This kind of Paradox was verify'd in M. *Tournefort*. Whilſt he was at *Aix* (whither he would now and then take a turn, as he thought fit) intirely buſy'd with his Phyſical Obſervations, his Merit was operating (without his privity) at *Paris*. Not even his Preſence (when he came thither himſelf) contributed any thing to the Reputation he there acquir'd; for his Fame had got thither before him.

AMONG

AMONG numbers that ſpoke in praiſe of M. *Tournefort*, none did it ſo efficaciouſly as Madam *de Venelle*, Sub-Governeſs of the Children of *France*. Having always been in ſtrict Friendſhip with M. *Tournefort*'s Family, ſhe was minded to give him more ſubſtantial Proofs of it than mere Commendations. She engaged him to come to *Paris*, and preſented him to M. *Fagon*, who at that time was chief Phyſician to the Queen.

M. *FAGON*'s Depth of Knowledge ſoon made him ſenſible of that of M. *Tournefort*, who in his firſt Converſation juſtify'd all the advantageous things that had been ſpoken of him. Overjoy'd with having lit on ſo rare a Man, he bent all his thoughts how to procure him every thing his marvellous Talents deſerv'd. He made it his Duty to the Publick, and a particular Pleaſure to himſelf, to be his Protector; and accordingly he got him nominated Profeſſor of Botany in the Royal Garden.

M. *TOURNEFORT*'s Abilities ſoon drew to him a numerous Affluence of Men of Learning, or of ſuch as endeavour'd to be ſo. His Renown was not confin'd to *France*; foreign Countries furniſh'd him a world of Admirers, who turn'd their Admiration into Friendſhip, the moment they became acquainted with him, and ever after counted it a Glory to carry on with him a Correſpondence of Love and Literature.

IN his Botanick Lectures he join'd a uſeful Practick to a learned Theory; and in his divers Herborizations (Simplings) about *Paris*, he taught to know on the ſpot the ſeveral Plants he had before given a deſcription of.

FOR the uſeful Embeliſhment of the Royal Garden, he travel'd to *Spain* and *Portugal*, by the King's Order; as likewiſe into *England* and *Holland*. At *Oxford* he had ſeveral Conferences with Dr. *Goddard*, who conceiv'd ſo great an Eſteem for him, that he imparted to him the admirable Secret of his Drops. So true is it, that Men of real Learning reſpect and cheriſh Merit in the Perſon even of their Rivals in Learning, tho they be of another Nation: their Intellectual Parts ſeem to make 'em all of one Country.

M. *TOURNEFORT* brought home from his Travels very large quantities of uncommon Plants; and many more were ſent to him by Perſons whoſe Acquaintance he had cultivated in divers Countries: ſo that by

his means the King's Garden is become the richeſt Magazine of Plants of any in *Europe*, perhaps of the whole World; it is, as one may ſay, the very Seat and Manſion of Botany.

HIS Skill and Capacity were too generally acknowledg'd, not to obtain the Juſtice they deſerv'd. The King, whoſe liberal Hands were continually open to pour Favours on Men of Worth, found M. *Tournefort* a Subject truly worthy of the Academy of Sciences. He was inſtantly admitted therein among the number of Penſionaries in 1691.

MONSIEUR the Chancellor *de Pontchartrain*, who was at that time Comptroller-General of the Finances and Secretary of State, had the Academies under his Care. Being no leſs juſt and certain in the Choices he made, than profound in the Sciences to which he condeſcended to apply himſelf; he intruſted the Care of the Academy of Sciences to his Nephew the Abbot *Bignon*, to whoſe good Taſte and penetrating Judgment we owe the Nomination of M. *Tournefort*. Thus, Sir, the Firſt-fruits of his Adminiſtration were conſecrated to the Glory of the Commonwealth of Learning, by the Choice he made of two Men of ſuch diſtinguiſh'd Merit as the late M. *Tournefort* and M. *Homberg*, who ſince has alſo been one of the principal Ornaments of that Academy.

THE more M. *Tournefort* came in view, the more his different Qualifications were taken notice of. The Philoſophers, the Chymiſts, the Anatomiſts, and the Geometricians, admired in him thoſe rare Talents for which themſelves are admired. Tho he was ſtrictly only of the Claſs of Botaniſts, yet his Genius was capable of every thing.

IN order to juſtify his Majeſty's Choice to the Learned World, he publiſh'd in 1694, his *Elements of Botany, or Method how to know Plants*, in three Volumes in Octavo. The firſt contains the Explications of ſeveral Plants; and the two laſt conſiſt of Plates giving an analytical Deſcription of the Leaves, Flowers, Fruits, and Seeds of all the Plants in the firſt Volume: and for the ſake of Strangers, M. *Tournefort* afterwards publiſh'd them in *Latin*, with the Title of *Inſtitutiones Rei Herbariæ*.

IN this Work he found a way to clear the main Difficulties of Botany, by reducing the Eight Thouſand Eight Hundred Forty Six Species of Plants at that time known, to Six Hundred Threeſcore and Thirteen Genera; and thoſe Genera into Two and Twenty Claſſes. He exactly

exactly ſpecifies the eſſential Figures and Qualities that diſtinguiſh them, as well in their Flower as in their Fruit and Seed. And as *Dioſcorides* treated only of Six Hundred ſorts of Plants, M. *de Fontenelle*, in his Hiſtory of the Academy of Sciences for the Year 1700, ſays with his uſual Delicacy, That by the Labours of M. *Tournefort*, *we are now acquainted with more Genera of Plants, than* Dioſcorides *knew Species.*

AFTER the Reputation M. *Tournefort* had acquired, did he not deſerve to be of a Faculty of Phyſick ſo famous as that of *Paris?* 'Twas even neceſſary in common Decency, that he ſhould be received into it. M. *Fagon*, to whom he dedicated his Theſis, was reciprocal Surety between both; and therein ſhew'd that he was no leſs ſtudious of the Glory of a Body under his Protection, than deſirous of the Advancement of a Man that was likely to be one of its moſt eminent Members.

AFTERWARDS M. *Tournefort* wrote his *Hiſtory of the Plants that grow about* Paris, *with their Medicinal Uſes.* It came not out till 1698. He therein ſhews, that *France* poſſeſſes within her own Boſom whole Treaſures of Remedies, and Springs of Health which ſhe was ignorant of, and which perhaps might have ſtill continu'd unknown to her, but for M. *Tournefort*'s Application and Inquiries. His *Elements of Botany* had taught how to diſtinguiſh one Plant from another; this Book taught a way to learn their Virtues by means of a chymical Analyſis. The Author there ſhews in a convincing manner, that any Artiſt obſerving thereby whether Alkali, Acid, Sulphur, ſome of the Salts, Earth or Water prevail in them, may clearly diſtinguiſh their Qualities, and judge in what Diſtemper each Plant is prevalent.

NOT ſatisfy'd with having made an Analyſis of Plants, he alſo ſtudy'd their Anatomy; and diſtinguiſh'd in them Parts like to thoſe of Animals, before him unknown. His Eye, aſſiſted with the Microſcope, diſcover'd Pipes through which the nutritious Juice of the Earth filtrated, and others whereby they flow'd back again; he compares them to the Veins and Arteries. He likewiſe found out, by his Penetration, other Conduits like wreathed Pillars, by means whereof the Air contributes to the Nouriſhment and Support of Plants, and is carry'd into the Trachian Arteries, or what we may call the Lungs, which till then were unknown to us.

'TWAS too inconſiderable a thing in his Thoughts to have found out in Plants a Life almoſt ſenſitive; he renew'd, and, which is more, demonſtrated a Syſtem of the vegetative Life of Stones. Several curious Diſſertations, which he read to the Academy of Sciences upon this Subject, acquired him abundance of Followers.

WE alſo owe to him a thouſand ſurprizing Particulars relating to the Formation of Corals, Spunges, Sea-Muſhrooms, Lithophites and ſtony Plants, or others that grow at the bottom of the Sea: he calls them by the name of *marine* Plants, to diſtinguiſh them from the *maritime* ones that grow on the Sea-ſhore.

M. *TOURNEFORT* extended his Syſtem of Vegetation to Minerals, and even to Metals, Rock-Chryſtals, and precious Stones. Some may perhaps imagine, that he flung out theſe Notions at a venture: but, Sir, this was very far from being his Character. His Reſervedneſs was ſo great in this reſpect, that he was rather ſcrupulous than fanciful: bare Conjecture, unſupported by Proofs, had no weight with him. He built wholly upon certain Experiments or ſolid Demonſtrations: ſo that every thing he advanc'd, tho out of modeſty he might do it only as an Obſervation, might go for experimented, with a *Probatum eſt.*

HE knew how to draw Profit from mere Curioſity. There was not a thing in his Collections, but what ſupported ſome Point of his Syſtem. For inſtance, he had maintain'd that in a certain Seaſon of the Year the Coral emits, at the extremity of its Branches, an acrid Liquor heavier than the Sea-water, which conſequently ſinks to the bottom, and being extremely clammy, faſtens to the firſt ſolid Body that it meets: divers Corals, which he had gather'd together, were the proof of this curious Propagation. He ſhew'd ſome of all Ages and of all Sorts, from their firſt Stage (which is as it were the Bud) to their compleat Formation. Among the Corals he poſſeſs'd, there were ſome of different ſorts of red, of roſe-colour, fleſh-colour, white, black, and fillemot: ſome growing upon Flints, others on pieces of Wood, on Shells, on bits of broken Earthen-Ware, and even on a piece of a human Skull; and they all as it were incorporated with thoſe various Subſtances which lay at the bottom of the Sea, and on which they commenc'd their Growth.

AS to the Vegetation of Stones, we are obliged to M. *Tournefort* for the reviving of this Hypotheſis, which had been long forgotten. Inform'd by his Reading, but much more by his Travels, he examin'd with a knowing Attention every thing in general that could have the leaſt relation to it. When he had made ſome Diſcoveries, it was not enough to ſatisfy him; he not only ſearch'd the Cauſes of them, but he muſt alſo have the Proofs. We owe thoſe Proofs, and, if we may be allow'd to go ſo far, the Evidence of this Syſtem, to the Reflections he made, and at the ſame time to the Care he took in collecting every thing that could ſupport and ſtrengthen his Opinion.

OBSERVING that the Sea-Muſhrooms, Corals, and the other ſtony Plants, were Bodies ever organized, and conſtantly of the ſame Conſtruction, each according to its Species, tho found in different Countries; he concluded, that each Species had its peculiar *Germen.*

FURTHERMORE, having in ſome Shells found very hard Chalk, and in others Flint-ſtones of much larger ſize than the Hole of the Shell could admit; he thence infer'd, that thoſe Subſtances could not be receiv'd therein any how, but when they were liquid or only in their firſt Speck of Entity, and that afterwards they muſt have enlarg'd and harden'd, in proportion as they came to maturity.

THIS great Philoſopher went further, and proved that Shells vegetate; that by a kind of Fraternity between them and Stones, they mutually incorporated the one with the other; and that ſometimes Stones invelop'd the *Germina* of Shells, which had their Growth, ſo inclos'd; and at other times the Shells cover'd over the *Germina* of Stones, which throve in their boſom. He had Collections of both ſorts.

AS to the Vegetation of Metals, Minerals, Rock-Chryſtal and precious Stones, M. *Tournefort* proved it evidently by divers Marcaſſites, wherein Nature had taken pleaſure to make a mixture no leſs curious than humorous, of Sulphur, Vitriol, Iron, Copper, Marble and Chryſtal. Some more rich were ſtreak'd with Threds of the pureſt Gold and Silver, running through a fine Marble. Other Marcaſſites, ſtill nobler than the laſt, had a mixture of ſeveral Metals with precious Stones. In ſome you might ſee Emeralds, Silver, or Copper enchas'd, and as it were incor-

porated

porated together: in others, Rubies, Amethiſts, Topazes, or various Stones of Value, which Nature had employ'd and mingled in the ſame manner. This excellent Naturaliſt had collected Pieces of each of the Minerals, Metals, Marbles, Chryſtals, and precious Stones of all Qualities, and even of all the different Bakings that the Earth gives them. Herein he had ſo many convincing, tho ſilent Proofs of the Syſtem he propos'd, of the Formation and Growth of all theſe Bodies by way of Vegetation. Thus, Sir, one might ſay of all theſe Diſcoveries made by M. *Tournefort*, that he was ſo watchful a Spy upon Nature, that at length he found out her very *Recipe* in a vaſt many of her Operations.

'TWAS not out of a vain Curioſity that he compoſed his Cabinet, which contain'd within it ſelf ſeveral others of different ſorts; the whole being of ineſtimable value. Always taken up with his Deſigns in Natural Hiſtory, he was much leſs ſtudious about making it curious, than about rendering it uſeful. Upon a due Examination of what ſeem'd in him to be only bare Amuſement, there appear'd to be Labour and Views; ſo that the Agreeable was mix'd with the Uſeful, and the Uſeful was found even in what leaſt ſeem'd to be ſo.

WHAT I have been ſaying, is manifeſt from every thing in his Cabinet. The prodigious quantities of Plants that he had collected; rare Woods and Fruits; the Druggery, conſiſting of above eight hundred ſimple and natural Remedies; the perfect Collection of Shells, the moſt ſingular in every kind; the Minerals; the Marcaſſites; the Metals; the precious Stones, the extraordinary and even the common ones; the Petrifications; the Congelations; the different Corals; the Sea-Muſhrooms; the Lithophites; the ſeveral marine, maritime, and ſtony Plants; the ſtrange figured Horns of Animals; the ſcarce Inſects, Reptiles, Fiſhes, Birds, Animals; in a word, a great number of other things, which in the eye of ſome People might ſeem to be merely curious, all had their Offices in Natural Hiſtory. His Cabinet (if I may venture at ſuch a Metaphor) was a ſecond Ark, to which the Creatures, animate and inanimate, were come to own themſelves as it were the Tributaries of him who had brought them together; for each Piece, according to M. *Tournefort*, had its Quota of Proofs to pay in.

HE had form'd a Deſign of writing an exact and methodical Hiſtory of all theſe Curioſities: but he was prevented by the Voyage into the *Levant*, which he undertook in the Year 1700, at the King's Command, and under the Auſpices of M. the Count *de Pontchartrain*. His Majeſty gave orders, that M. *Tournefort* ſhould carry with him a Painter, to take the Views of the Places through which they ſhould paſs, and to draw ſuch curious Plants, Animals, and other things, as he ſhould find in the Courſe of his Journey. For this purpoſe they pitch'd upon M *Aubriet*, an excellent Painter in Miniature; and the Academy of Sciences named for his Companion M. *de Gundelſcheimer*, a *German* Phyſician, excellently skill'd in Botany.

M. *TOURNEFORT* laid down a Plan for his Voyage truly worthy the Prince that commanded it, and the Subject that perform'd it. His Views in it were indeed almoſt univerſal. As he knew himſelf to be a Man as well as a Scholar, his Deſign was to make his Travels as uſeful to Mankind in general, as to the Sciences in particular.

ONE of his chief Objects was Geography; he propos'd to explain the antient, and eſpecially to rectify the modern. Not only Cities, but whole Provinces, had changed their Names as often as their Maſters. The Sea had ſwallow'd up many Iſlands, taken notice of in antient Authors. Others had appear'd ſince, and conſequently were unknown to them. Whole Towns had been ſunk into the Earth, and Lakes form'd in their places. All theſe Alterations were ſo many Defects in Geography, which M. *Tournefort* reſolv'd to rectify.

THE Advantages likely to accrue to Botanicks were not leſs conſiderable. He allotted it for one of his uſeful Diverſions, to examine upon the ſpot whether what *Theophraſtus*, *Dioſcorides*, *Matthiolus*, and ſeveral other Authors, have written concerning Plants, were conformable to Truth. His Exactneſs ſtrongly inclined him to inquire whether they had not impos'd upon Nature, or whether Nature her ſelf had not degenerated ſince their Obſervations.

IT had been accounted Temerity in any but M. *Tournefort*, ſo much as to doubt of what the Antients have once ſaid: But the Sequel has fully juſtify'd his Doubts, which were as laudable as uſeful. Antiquity, in this Article, has gather'd no advantage from its Priority of Birth:

M. *Tournefort* has ſet it right upon many occaſions. Thoſe antient Authors had falſify'd Nature, with a view perhaps of embelifhing her: M. *Tournefort*'s Obſervations have in a manner reſtored her to her ſelf; ſhe has in his hands recover'd that true ſimple Beauty, which ought to ſhine in her.

IN ſhort, his Intention in his Voyage was to collect every thing in general that was worthy his Attention in all kinds of Sciences, or which might any ways ſerve to enrich the Study of Phyſick and the Commonwealth of Learning.

ALMOST three Years were ſpent in theſe learned Travels. As Botanicks were his chief Delight, he ſimpled in all the Iſlands of the *Archipelago*, upon the Coaſts of the *Black Sea*, in *Bithynia*, *Pontus*, *Cappadocia*, *Armenia*, *Georgia*, quite to the Confines of *Perſia*. In his Return he took a different Road, in hopes of finding new Subjects of Obſervation, and came home by *Galatia*, *Myſia*, *Lydia*, and *Ionia*.

HIS Reading had already furniſh'd him with ſuch a full Knowledge of all thoſe Countries, that when he came there he found himſelf as it were naturalized in each by his Learning. So that he was the propereſt Man in the world to examine the Truth of whatever had been related of them extraordinary, and to diſcover what before had eſcaped the Inquiries of Travellers.

PHYSICK, which he practis'd with the moſt perfect Diſintereſt among the Rich, and with extreme Charity towards the Poor, gave him entrance every where. By this means he found great helps towards the Accompliſhment of his Deſigns, to which the Cuſtoms of thoſe Countries were very contrary. But his perſonal Merit, and the Obligations he laid on the People he had to do with, eaſily made them forget he was a Stranger. We may ſafely affirm, he omitted nothing that might ſupport with dignity the Glory of the Prince, at whoſe command he undertook his Travels. He was obliged to put an end to them, and to embark at *Smyrna* for *France*, with the regret of not being able to go into *Egypt* and *Syria*, upon account of the contagious Diſtempers which then infected thoſe Countries.

IF it had been in M. *Tournefort*'s power to have compleated his mighty Deſigns, and ſeen all the Places he intended, how vaſtly had Phyſick

been

been enrich'd by it! Tho he ſaw but part, yet we owe to him the Knowledge of Thirteen Hundred Fifty Six Plants which he brought home with him, and which before were never heard of. Some of them fell naturally into the Genera he had before given an account of. All the trouble he was at to entertain theſe new Botanical Gueſts, was to form Five and Twenty new Genera, under which he muſter'd ſuch Plants as did not agree with any of thoſe he had before eſtabliſh'd. Of theſe he compos'd a Book, intitled, *Corollarium Inſtitutionum Rei Herbariæ.* And in order to immortalize his Gratitude to his Protectors, and his Affection to his particular Friends, he gave their Names to many of thoſe Plants that wanted them.

WHAT he further diſcover'd relating to Stones, could not but improve his Syſtem of their Vegetation. The Deſcription he read to the Academy of Sciences of a Labyrinth which is in the Iſland of *Candia*, and the Reflections he join'd to it, have carry'd that Syſtem up to a Certainty. He had obſerv'd, that in many parts of that Labyrinth there were written upon the Walls, which are a quick Rock and of a greyiſh colour, the Names of People who had been there, and that the Letters were of a much whiter colour than the Stone whereon they were cut. Theſe Names could have been carved in the Rock no way but with the Chizzel, and yet they jutted out about two lines in ſome places, and three in others: ſo that the Letters, which at firſt were hollow, are now become emboſſed. Hence he infer'd, that the nutritious Juice of the Stone being extravaſated, and finding thoſe Fractures where there was an Interruption of the Fibres, had made a kind of Calloſity; in the ſame manner as it happens to Trees, whereon any Letters have been cut or graved. He was ſatisfy'd, that it was the ſame natural Mechaniſm which produced the like Effects in both, and that this Mechaniſm could be nothing but Vegetation.

TO add ſome further Proofs to thoſe already related, M. *Tournefort* ſhew'd, that the Stones which we call *Ammon*'s-Horns, Eagle-Stones, Toad-Stones, Pyrites whether oval or cylindrical, Judaick-Stones, Serpents-Eyes, Aſtroite, *Boulogne*, *Florence*-Stones, which always repreſent the ſame Landſchapes, and the ſame ruinated Towns; the Dendroides, or a ſort of Agate which repreſents Sea-Coaſts, Fortifications, Shrubs, or Landſchapes; all Rock-Chryſtals cut in Panes, or with ſeveral Faces;

in a word, many other Stones could come only of *Germina* particular to each of them. The reaſon he gives for this Opinion, is, that they all retain the ſame Figures, and are always organized exactly in the ſame manner, each after its Species. From this Principle he concludes, that it was a proof that theſe Stones always produced their like, in the ſame manner as each Plant and Tree follow the Species of the *Germen* in which they are incloſed; Nature never making any miſtake, and always diſtributing to them like a common Mother the Juices neceſſary for their Increaſe and Vegetation.

THIS Syſtem was ſtrengthen'd by ſeveral Stones which M. *Tournefort* produced; they had been broken, in all probability, at the time of the riſing of their Sap: and Nature her ſelf had pieced them together again by a Solder, which was nothing but a Calloſity form'd by the nutritious Juice of thoſe Stones, which after having rejoin'd and glu'd the pieces, had cover'd 'em over again for about the thickneſs of half a line: nay, ſome were found, which in their rejoining had incloſed ſome Rock-Chryſtals and ſmall Diamonds.

THE Hardneſs of Stone might ſerve as a pretence for Incredulity touching the Filtration of the nutritious Juice through their Pores. To remove this, M. *Tournefort* obſerv'd, that the Heart of *Brazil*-Wood, Iron-wood, Guaiacum, Ebony, and ſome other Woods, the Bones of ſome Animals and Fiſhes, equal'd, if not exceeded, the Hardneſs of Stones. That nevertheleſs 'twas unconteſtably true, that thoſe Trees and thoſe Bones received Nouriſhment, the one from the Juices of the Earth, and the others from the Subſtance of the Animal of which they made part.

HE further ſupported this Opinion, by taking notice that the hardeſt Stones, Marble, Porphyry, Jewels, and even Diamonds, have a Thred and Veins, which make 'em eaſier to cut one way than another; which ſhews that they really have Pores, tho thoſe Pores are very compact and imperceptible. If, ſays he, we have not hitherto been able to find the *Germina* of Stones, ſtony Plants, Shells, Minerals or Metals; that is no manner of reaſon for denying their Exiſtence: ſince it is certain, we have not yet diſcover'd any Seeds of Muſhrooms, Nightſhades, Truffles, Moſſes, nor of a great many other Plants; tho in good Phyſicks nothing comes but by Generation in matter of Plants, as in matter of Animals and Inſects. THUS,

THUS, Sir, M. *Tournefort* may be call'd the Reſtorer of the Syſtem of the Vegetation of Stones, and the Founder of that of Univerſal Vegetation.

AFTER having learnedly explain'd the Formation of theſe various Works of Nature, he gave a deſcription of ſeveral deep Grottos which he had ſeen in the Courſe of his Travels. Among the different Ornaments with which Nature had embeliſh'd thoſe ſubterranean Palaces, M. *Tournefort* found a cylindrical Block of Marble, which had been broken through the middle. He obſerv'd, that in this Marble you might diſtinguiſh the Heart, the Bark, a kind of Sap, and even ſeveral different Saps, which might plainly be known by ſeveral Circles, each ſome lines thick, that ſurrounded it. By this one might come to know the Age of this Marble, as we know the Age of Trees by the like Circles, when they have been cut diametrically.

THESE Grottos were beſides enrich'd with Congelations and Chryſtallizations moſt perfectly beautiful, and irregularly adorn'd with an agreeable, tho confuſed Mixture, of all kinds of Metals, Marbles, and Rock-Chryſtals incorporated together. Several different pieces, which he brought home with him, were the proof he alledg'd to demonſtrate the Fluidity, or at leaſt the Suppleneſs, of all theſe Bodies at their Formation, which continues in part as long as they are ſtanding upon their Stocks in the Bowels of the Earth. And as in all theſe things M. *Tournefort* ſeem'd to have become Nature's Confident without asking her Conſent, ſo he thought he had a right to betray her for our benefit, by making her Miracles familiar.

LASTLY, Having proved every thing that he had advanced, he was willing to give it Authority from the Teſtimonies of Authors ſacred and profane. He did ſo by a Paſſage in *Pliny* the Naturaliſt, who informs us, *that* Theophraſtus *and* Mutianus *fancy'd that Stones produce other Stones:* and by a Paſſage of St. *Gregory Nazianzen*, where this Father maintains, *that many Authors had written that Stones made love to each other.* This Love, tho very cold, is nevertheleſs fruitful; ſince from the Creation of the firſt Stones, the Race has been perpetuated to this day; and every one of 'em has preſerv'd its Species, in the ſame manner as the Trees and Plants have done.

AS

AS the Birth and Generation of Stones had taken up M. *Tournefort*'s Meditations, ſo the Cauſes of their Deſtruction ſeem'd to him to deſerve to do the ſame. He made exact Obſervations upon the Lithophagi, a Name given to certain little Worms, which ſubſiſt by gnawing of Stones. One would think it no eaſy matter to perſuade one's ſelf that Stones can have Inhabitants, and even ſerve them for Food as well as Habitation. And yet both theſe Wonders are certain; and Stones have in them a ſort of little Republicks of theſe Worms, which feed upon them. They are cover'd with a very minute Shell, greeniſh and aſh-colour'd; and the Cavities theſe make by gnawing the Stones, are what the Vulgar aſcribe to the Impreſſion of the Moon.

THE different Countries M. *Tournefort* had journey'd through, furniſh'd him with Subjects for ſeveral particular Diſſertations. Among others, he has treated of the Iſland of *Milo*, where, as in moſt of the Iſlands of the *Archipelago*, they cannot ripen the Garden-Figs but by the Punctures of certain Inſects, which are form'd in the Wild-Figs, and which they carry on purpoſe to the Trees that produce the former, that thoſe Inſects may prick the Fruit in order to ripen it.

AFTERWARDS he explain'd the Cauſe of the ſubterranean Fires which are in that Iſland; and he aſcribes them to the Filtration of the Sea-Water, which inſinuating through the Pores of the Earth, wets the Iron-Mines that abound in it, and there cauſes violent Bubblings, by the Sea-Salt that mixes with them, and makes them take fire. This Thought has been found true, by various Experiments made by the moſt able Chymiſts.

WHILE he was making all theſe curious Obſervations, his beloved Study was not forgot. The Diſtempers of Plants and Trees had a due ſhare of his Inquiries. He aſcribes the Cauſe of them either to the too great Abundance, or to the Want, or to the unequal Diſtribution of the nutritious Juices; or elſe to the bad Qualities thoſe Juices may contract; or laſtly, to divers exterior Accidents.

WHO would imagine, Sir, that a Tree could be ſuffocated? This at firſt ſeems incredible; and yet M. *Tournefort* has ſhewn, that the Over-abundance of Nutriment produces this Effect in certain Trees, becauſe it clods in the Veſſels, and there ſtops; ſo that the new Juices which riſe from

from the Root, finding thoſe Paſſages obſtructed, get by little and little to the Channels form'd like a wreathed Pillar, and which are as it were the Lungs of Plants: there they hinder the Paſſage of the Air; and the Circulation being thus intercepted, the Tree is ſuffocated and dies, in the ſame manner as an Animal that is ſtifled.

AS to the ſeveral exterior Accidents that cauſe the Diſtempers of Plants, M. *Tournefort* ſpecifies ſome few of them.

THE firſt is Hail; it bruiſes the Fibres, and then cauſes a ſort of Obſtructions; which are much leſs conſiderable when the Hail is mix'd with Rain, becauſe the Water makes thoſe Fibres more ſupple, which in ſome meaſure deadens the Blow, and gives room to the Juices to flow with greater eaſe.

THE ſecond is Froſt; which kills them, becauſe the watry Particles of the Juices being condens'd in their Pores, ſplits and tears them, as Water frozen breaks the Veſſel which contains it.

THE third is Mouldineſs; it has been diſcover'd by the aſſiſtance of the Microſcope, that this is nothing but the birth of a multitude of little Plants, which are ne'er the leſs real, tho they eſcape our ſight. They have their Leaves, their Flowers, and their Fruits. I have ſeen of them, Sir, which have round Flowers, conſiſting of ſix Leaves; ſome with Buds half open; and others, which after having been ſome time blown, were faded away. They are little Paraſites, that ſuck away part of the Subſtance allotted by the Earth for the Nutriment of the Plant to which they adhere. Yet the greateſt miſchief they do to a Plant, is not their ſubſiſting at its coſt: But as their Roots are very ſlender, they inſinuate into the Partitions of the Pores, and enlarge them; which produces a Rottenneſs or Gangrene, that kills the Plant if not timely remedy'd.

THE other Accidents are the Punctures of various Inſects. As they depoſite their Eggs in the holes which they pierce in the Plants, thoſe Eggs cauſe Tumours there; theſe little Fractures occaſioning the ſhedding of the nutritious Juices, which run into the neighbouring Pores, and make them ſwell in proportion as they dilate their Fibres. What alſo hinders the Juices from reſuming their ordinary Courſe, is the little Obſtructions that the Depoſite of the Eggs of thoſe Inſects cauſes in the Pores of the Plant. This is the Original of Gall-Nuts, Sage-Apples, Picea-Hives,

and

and ſeveral other Tubercula, that grow upon the Thiſtle, Eglantine, and almoſt all Turpentine-Trees; whoſe Juices being very viſcous, reſume their Courſe with greater difficulty than thoſe of other Trees, when once they are diverted.

M. *TOURNEFORT* did not think it ſufficient to have found out the Diſtempers of Plants, and penetrated their Cauſes, unleſs he alſo diſcover'd the Symptoms by which they may be known, the Method of preventing them, and the Remedies proper to cure them: all this he has very exactly explain'd, being no leſs their Phyſician than their Anatomiſt. Theſe Inquiries are not barely curious, they may be reckon'd ſome part of his Profeſſion; ſince by preventing and curing the Diſtempers of Plants, he puts them in a better condition of preventing and curing the Diſtempers of Man. I believe, Sir, 'twill not be thought extravagant to ſay upon this, that M. *Tournefort* ſeem'd to be the Genius of Botany and of Medicine; I dare not go ſo far, as to call him that of Phyſicks and of Nature.

NO leſs fond of the Diſcoveries of others, than capable of making them himſelf; he took particular pleaſure in reading to the Academy of Sciences an Anatomical Diſſertation upon the Caſtors of *Canada*. There was alſo in it an account of all the Actions of thoſe amphibious Creatures; their way of living, building, and defending themſelves againſt Inundations; their Cunning and their Stratagems; and, if we may uſe ſuch Expreſſions, their Manners and Polity. He had this curious Piece of M. *Sarrazin*, Royal Phyſician in *Canada*, and one of his Correſpondents for Science in *America*.

THIS, Sir, is but part of what I gather'd from M. *Tournefort*'s Converſation at various times. 'Twould be a Work of too great length to relate all the other things which he diſcover'd and diſcours'd of.

HIS Voyage into the *Levant*, which will make two Volumes in Quarto, now printing at the *Louvre*, gives a thorow Knowledge of the Man; the two Volumes contain twenty two Letters, wherein he ſends M. *de Pontchartrain* an exact Account of all the Countries through which he travel'd.

IF this were a Poetical Epiſtle, I ſhould tell you, that every Letter is as it were enamel'd with an agreeable Variety of Subjects. It contains

Remarks

Remarks upon the Situation and Geographical Poſition of the Towns, upon their Origin, the Nature of their Climate, and their different Names; Obſervations upon the Manners, Cuſtoms, Religion, and Diſtempers of the People; and a Deſcription of the rare Plants, Animals, Fiſhes, and Birds which he found, as well as of the Antiquities he ſaw.

SO many painful Travels, no leſs glorious to M. *Tournefort* than advantageous to the Commonwealth of Learning, gain'd him at his Return particular Marks of Diſtinction from the King. That Prince enter'd with ſo much Goodneſs into the Fatigues and Dangers M. *Tournefort* had undergone, that he bemoan'd him, and even condeſcended to let him know it by word of mouth.

SOME little time afterwards, his Majeſty gave him the Chair of Profeſſor in Phyſick at the College-Royal. I ſhould not affect, Sir, to ſpeak of the advantageous Poſts wherewith M. *Tournefort* was intruſted, if his ſole Merit had not rais'd him to them. Nay, I ſhould bury in ſilence the Offer that was made to him of the Place of Firſt Phyſician to the King of *Spain*, if his Refuſal of it did not ſhew what a Love he had for his Country, and how little he was ambitious. Wholly poſſeſs'd with a Deſire of improving the different Sciences he cultivated, he thought of nothing but how he might make himſelf yet more worthy of the Favours which the King had been pleas'd to heap upon him. He believed it would be to throw up his Duty with relation to his Prince, to be wanting to his own Family, and to abandon his Friends, if he ſhould accept of this Place, tho ever ſo honourable. And indeed 'twould have been robbing his Country of an Honour that was her Right, had he enrich'd any other Climate with his Reſearches and Diſcoveries.

AS he had always labour'd to increaſe them, they could not but produce him the Advantages which they richly deſerv'd. M. the Abbot *Bignon* took him for his Phyſician, and ſhew'd by this Choice the value he ſet upon his Merit and Capacity: A Preference like this, exceeds an Elogium. It is certain, he could not truſt his Health to the hands of any Man that better knew the Conſequence of it, or was more capable of preſerving it. M. *Tournefort* gave very eſſential Proofs of what I ſay; and they ſtill increaſe our Grief for loſing him, ſince to him we owe the Preſervation of that illuſtrious Magiſtrate, who may be look'd upon as

the protecting Genius of two famous Academies, which he every day renders more and more flouriſhing.

A VAST many Perſons of Diſtinction, both of the Court and City, had the like Confidence in M. *Tournefort*. His conſtant Viſitation of the Sick, his Attention to the Accounts of their Illneſs, and his Skill in judging by Symptoms, gave him a wonderful Juſtneſs and Exactneſs in what he preſcribed to them. He charm'd away the Melancholy and Pain of his Patients, by a Converſation extremely agreeable, and always adapted to the Condition wherein he found them. By this means he reſtored their Minds to a State of Tranquillity, and ſeem'd to ſuſpend their Ailment. So that his Converſation may be ſaid to be his firſt Medicine; it might almoſt vie with thoſe which Reading and Experience had taught him: and producing upon the Mind what his Preſcriptions did upon the Body, he may be accounted the Phyſician of both.

AN unexpected Accident was the cauſe of his Death. As he was going to the Academy of Sciences, he had his Breaſt violently ſqueez'd by the Axle-tree of a Cart which he could not avoid; and if one of his Friends had not immediately run to his aſſiſtance, that fatal Moment had been the laſt of his Life. This gave him a ſpitting of Blood, which he ſlighted. His too great Exactneſs in acquitting himſelf of all his Duties, made him continue, notwithſtanding this ill State of his Health, to read his Botanick Leſſons at the Garden of Simples, his Leſſons of Phyſick at the College-Royal, and to labour at the Account of his Voyage.

SO that his own Skill and Experience became equally uſeleſs to him. He hearken'd more to his own Zeal than to the Advice of his Friends; and in order to perform what he reckon'd the Duties of the Poſts he held, neglected what he ow'd to himſelf: ſo that he may be truly call'd the *Decius* of the Republick of Letters, ſince he devoted himſelf to death for her Service.

HIS Health was too far gone to be recover'd. After having languiſh'd ſome months, he died of a Dropſy in his Breaſt, the 28th of *December* 1708, aged Fifty Three Years, with ſincere Piety, and profound Sentiments of Humility. He was too great a Philoſopher, and too well acquainted with the Secrets of Nature, not to acknowledge the Author thereof;

thereof; and too deeply penetrated with the Greatneſs of Religion, not to adore both its Object and Principle.

BY his laſt Will and Teſtament he beſought the King to do him the honour to accept of his Cabinet. It was worthy of being preſented to him; ſince by containing the Proofs of ſo many Syſtems, it had fully ſatisfy'd the Curioſity of the Learned in divers Nations, and of ſeveral foreign Princes, and drawn the principal Perſons of the Court to come and admire it. His Majeſty was pleas'd to receive this Preſent, and gratify'd M. *Tournefort*'s Nephew with a Penſion of a thouſand Livres, *to ſhew him* (theſe are the very Words of the Warrant) *his Majeſty's Satisfaction in the Services of his Uncle, and even to make him ſome ſort of Recompence for the Legacy he had bequeathed him.*

M. *TOURNEFORT* believing he could give the compleat Collection he had made of Botanical Books to no Man that was better acquainted with their Value, than M. the Abbot *Bignon*; he left them to him, that they might have a place in that choice and numerous Library, which his Knowledge in all the Sciences is every day increaſing with new Riches.

AS M. *Tournefort* had always been perſuaded that Celibacy was the Condition moſt ſuitable to a Man of Learning, he kept it all his life, for fear the Cares of a Family ſhould rob him of ſome of thoſe Moments which he devoted wholly to Study; well knowing that the Sciences are jealous, and do not love to have Partners in their Votaries Hearts.

THE Fruit of his Travels and Obſervations were found in the Manuſcripts he left behind him: one is intitled, *Botanical Topography*, or a Catalogue of the Plants he had obſerv'd in divers places, from the Year 1676, to 1690, in *Provence*, *Languedoc*, the *Alps*, the *Pyrenees*, in *Spain*, and in *Portugal*. He ſets down preciſely in what Kingdom, what Province, and near what Town each Plant grows. So that to ſee how he cantons them out in each Country, one would be apt to ſay, that they are ſo many Botanical Conqueſts, the Glory of which is wholly owing to his Inquiries.

HE had alſo compoſed another Work, which he intended to publiſh with the Title of *Plantarum Adverſaria*: it is a univerſal and critical

Hiſtory of Plants, wherein he ranges them alphabetically, collects all that the moſt skilful Botaniſts have ſaid of each, relates the difference of their Opinions, and adds his own, which may ſerve as a Deciſion to theirs.

HIS Botanical Lectures at the Royal Garden will make a Volume no leſs curious. A Learned *Engliſhman*, who calls himſelf *Simon Wharton*, has publiſh'd part of them with the Title of *Schola Botanica, ſive Catalogus Plantarum*, &c. I have ſeen one of thoſe Books, wherein M. *Tournefort* has made ſeveral Corrections and Additions in his own Hand-writing, and in one place writes that this *Engliſhman*'s true Name was *William Sherard*. My Father has put it into his Library, with the reſt of M. *Tournefort*'s Works, of which he made him a Preſent.

IN turning over his Manuſcripts, I found, beſides thoſe already ſpoken of, a Volume of Obſervations upon the Analyſis of ſeveral Plants, ſpecifying their Natures and Qualities, which he learnt by his Chymical Experiments.

I FORGOT to mention, that he had made it his method to divide his Botanical Courſe into one and thirty Demonſtrations. He deſcribed about a hundred Plants in the Courſe of each. About ſeven and twenty of them were for Plants, and four for Trees, and for marine and maritime Plants. In the ſame Idea he divided his Hiſtory of the Plants that grow about *Paris* into ſix Herborizations. And as he therein writes of Plants, which in company with his Diſciples he had found and obſerv'd in ſix different Days, might not that Book be call'd the *Botanical Hexameron?*

THESE Pieces, which are Works of immenſe Labour, give the Commonwealth of Learning an exact account of every Moment of M. *Tournefort*'s Life; and I believe I may add, that the Sciences he cultivated cannot upbraid him with the leaſt Fault of Omiſſion in any thing that concern'd them.

DOES not what I have ſaid of his Works, require, Sir, that I ſhould add ſomething touching his Perſon? The Quality of Scholar, which he carry'd ſo far, was certainly the leaſt he poſſeſs'd. It was impoſſible to know him without eſteeming him. Jealouſy itſelf, in thoſe that were ſuſceptible of it, did him honour; ſince it ſuppoſes an Eſteem

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which a Man feels in ſpite of himſelf. So that his Envyers (without deſign) have only help'd to conſecrate his Merit, by declaring that he was worthy to be envy'd.

TO the Knowledge of the *Latin* and *Greek*, he join'd that of the *Spaniſh* and *Italian*. He was as laborious, as his Genius was vaſt. Laviſh of the Treaſures of his Capacity, he beſtow'd them liberally, and (which is moſt rarely to be met with) free from all Oſtentation. Loving to adorn himſelf inwardly, better than to ſhine externally; he ſtudy'd rather to deſerve Applauſe, than to obtain it. The things he ſaid, great in themſelves, and naturally beautiful, had no occaſion for foreign Ornaments. His Converſation had thoſe genuine Charms, which pleaſe before one takes notice of their doing ſo: one perceiv'd their Effect only upon Reflection; and the delight one took in hearing him, was juſtify'd by the Inſtruction ariſing from it.

AS he had cultivated his excellent Talents by prodigious Study, there was in him an agreeable Mixture of Nature and of Art, which could not be diſtinguiſh'd, but which never fail'd to pleaſe.

WAS he to diſcourſe of Plants? As dry as that Subject appears in itſelf, he lent it a thouſand Ornaments, which one would not imagine it to be capable of; he in a manner had the art of metamorphoſing it: And we may juſtly ſay of him, in the words of our modern *Horace*, as well in a proper as figurative Senſe, that from Bryars and Thiſtles he gather'd Roſes and Pinks.

BUT whatever Subject he handled, Nature ſeem'd to have given him a particular Title to a good Reception of whatever he ſaid. She interſpers'd it with a certain Agreeableneſs, which ſhe alone can beſtow, and which ſhe never grants but to her Favourites. In a word, ſhe had bleſs'd him with it in ſuch abundance, that it quite effaced the ſeeming Negligence with which he deliver'd himſelf; for he was as ſimple in his way of Speaking, as he was ſublime in Thinking and Writing.

NO leſs profound than juſt in his Reaſonings, a true Philoſopher, a good Geometrician, an attentive Anatomiſt, an exact Chymiſt, a penetrating Naturaliſt; in every thing he undertook, the Excellence of his Taſte would never allow him to reſt beneath Perfection. As great as is

his

his Reputation, it is ſtill very much below the Truth. He was a Man in his kind more than Rare; he was a None-ſuch.

AFTER having ſaid ſo much of his Mind, I ſhould never forgive my ſelf, Sir, if I were ſilent concerning his Heart. The Qualities of the one exceeded in him the Talents of the other. He was a good Kinſman, a faithful Friend, a zealous Citizen; incapable of the leaſt Jealouſy of Great Men; fill'd with a prudent Emulation, that ſtirr'd him up to imitate them; a fond Lover of them; always juſt and equitable; a Follower of Truth, as much through Inclination as Duty, as well in his Words as in his Writings, wherein his Exactneſs exceeded even to Scrupulouſneſs; circumſpect, more than can be expreſs'd, in the Preſcription and Compoſition of his Medicines, which he made up himſelf, for the greater ſafety; diſintereſted, generous, born leſs for himſelf than for his Friends, whom he obliged without ſhew of ſo doing, endeavouring to hide it, if poſſible, even from himſelf. Accordingly, he died beloved and reſpected of the Learned of all Nations; eſteem'd by the Great and Rich, bewail'd by the Poor, having always been obliging to the one, charitable with profuſion to the others; uſeful to all.

THE Praiſes he has received from a vaſt many People whoſe Merit is equal to their Quality, and the Grief he has coſt them, are the moſt eloquent Panegyricks: After which, it is impoſſible to add any thing to that Happineſs which may be enjoy'd in this World by a Man that no longer exiſts in it.

HE deſerv'd them ſo much the more, becauſe he never courted them. A true Modeſty crown'd all his other Virtues. To conclude, he was Maſter of ſo many excellent Qualities, there was no knowing him thorowly. So that, if we may venture to praiſe him at the expence of the Sciences which were ſo dear to him, we may ſay, He was a Man that was to be ſtudy'd with as much care, as he himſelf ſtudy'd Nature.

I WISH, Sir, this Account may anſwer your Expectation, and the Reverence I pay to the Memory of M. *Tournefort*. I ſhall think myſelf but too happy, if in ſome of thoſe precious Moments which you

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ſet apart for Reading, I can in ſome ſmall meaſure alleviate thoſe Pains and Labours, which the Good of the State and his Majeſty's Service require from you. I have the Honour to be with Reſpect,

SIR,

Your moſt Humble and

Moſt Obedient Servant,

LAUTHIER.

THE

THE

ELOGIUM

OF

M. *TOURNEFORT:*

By M. FONTENELLE, Perpetual Secretary of the Royal Academy of Sciences, and one of the Forty of the *French* Academy.

JOSEPH *PITTON DE TOURNEFORT* was born at *Aix* in *Provence*, the fifth of *June* 1656. His Father, *Peter Pitton* Esq; was Lord of *Tournefort*: his Mother, *Aimare de Fagoue*, was a Gentleman's Daughter of *Paris*.

HE went to School to the Jesuits of *Aix*; but tho they put him solely upon the Study of *Latin*, as they did all the other Scholars, yet the moment he cast his eye on the Vegetable Part of the Creation, he felt himself a Botanist: He was for knowing the names of the several Plants, and criticizing on their Differences; and sometimes would miss his School, to go a simpling in the Fields, and to study Nature instead of the Language of the antient *Romans*. Most of those who have excell'd in any one thing, have done it without a Master; this was his Case: in a very short

ſhort ſpace of time he acquir'd of himſelf the Knowledge of all the Plants about the City of *Aix*.

WHEN they enter'd him in Philoſophy, he took but little liking to that which they taught him: inſtead of Nature, which he ſo much delighted to obſerve, he ſaw nothing but looſe abſtracted Ideas, that lie by the ſide of things, as 'twere, but never touch 'em. In his Father's Cloſet he lit of the Philoſophy of *Deſcartes*, and preſently found it to be what he wanted, tho but in ſmall eſteem at that time in *Provence*. He never could get to read it but by ſtealth; his Father debarring him from ſo uſeful a Study, made him the more eager on't, and thus unwittingly gave him an excellent Education. Deſigning him for the Church, he made him ſtudy Theology, nay, put him into a Seminary. But natural Deſtination prevail'd. Nothing could hinder him from proſecuting his favourite Study, either in the Gardens of *Aix*, or in the adjacent Fields, or among the Rocks and Cliffs.

HE had very near as great a Paſſion for Anatomy and Chymiſtry, as for Botany. In ſhort, Natural Philoſophy purſu'd her Claim to him ſo vigorouſly, that ſhe ſoon ejected Theology, which had unjuſtly gain'd poſſeſſion of him. He was encouraged by the example of an Uncle of his, a very able Phyſician, and in great vogue: his Father's death too, which happen'd in 1677, left him intirely free to follow his own Inclination. And accordingly the very next Year he perambulated the Mountains of *Dauphiny* and *Savoy*, from whence he brought a great many choice Plants, which began his Herbal.

BOTANY is not a ſedentary idle Science, that can be attain'd at one's eaſe by the Fire-ſide, like Geometry, Hiſtory, *&c.* A Botaniſt muſt ſcour the Mountains and Foreſts, climb ſteep Rocks and Precipices, venture down Abyſſes. The only Books that can thorowly inſtruct in this matter, are ſcatter'd up and down the whole Face of the Earth, and not to be gather'd up without fatigue and peril. Hence comes it that ſo few excel in this Science: a degree of Paſſion ſufficient to make a Virtuoſo of another kind, is not ſufficient for making a great Botaniſt; beſides, there is required a Stock of Health that can follow it, a Strength of Body to anſwer it. M. *Tournefort*'s Conſtitution was lively, laborious, athletick; an exhauſtleſs Fund of unaffected Gayety ſupported him in

his Travels, and both in Body and Mind he was cut out for a Botaniſt.

IN 1679, he began his Journey to *Montpellier*, where he greatly improv'd himſelf in Anatomy and Medicine. Tho the Phyſick-Garden which *Henry* IV. founded in this City, abounds with great Variety of Plants, it fell ſhort of M. *Tournefort*'s Expectation: he went about gathering Phyſical Herbs for above ten Leagues round *Montpellier*, and brought with him a noble Crop of Vegetables unknown to the very Natives of the Place. But even theſe Walks being too confined to ſatisfy his Curioſity, he ſet out for *Barcelona* in *April* 1681; and arriving in the Mountains of *Catalonia*, he was reſorted to and follow'd by the Phyſicians of the Country and young Students in Medicine, juſt like the antient Gymnoſophiſts, who led their Diſciples into the Deſarts, where they kept their Schools.

THE high Mountains of the *Pyrenees* were too near, not to tempt him to pay them a Viſit. Yet he well knew, that all the Subſiſtence he ſhould meet with in thoſe vaſt Solitudes would be mere Hermit's Fare; and the wretched Inhabitants, from whom he was to have even that, were fewer in number than the Robbers that haunt thoſe places. Many a time was he ſtript by the *Spaniſh* Miquelets; which at laſt put him upon a Contrivance how to conceal a little Mony on ſuch occaſions: he inclos'd ſome Ryals in a Loaf of Bread ſo black and hard, that as ſharp-ſighted and ravenous as the Rogues were, they never took it from him, nor ſuſpected the Deceit. His predominant Inclination made him ſurmount every thing; thoſe frightful and almoſt inacceſſible Rocks which ſurrounded him on every ſide, were in his eye a magnificent Library, wherein he had the pleaſure to find whatever his Curioſity required, and where he paſs'd his time moſt deliciouſly.

TOWARD the Cloſe of the Year 1681, he return'd to *Montpellier*, and from thence went home to *Aix*; where he diſtributed into his Herbal all the Plants he had pick'd up in *Provence*, *Languedoc*, *Dauphiny*, *Catalonia*, the *Alps* and the *Pyrenees*. Every body can't conceive that the pleaſure of ſeeing ſuch numbers of 'em, all intire, in perfect good condition, orderly diſpos'd in large Books of white Paper, was to him a ſufficient Recompence for whatever they had coſt him.

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M. *FAGON*, the Queen's chief Phyſician, was always very ſtudious of Plants, as one of the moſt curious Parts of Natural Philoſophy, and the moſt eſſential of Medicine. M. *Tournefort*'s Name reach'd him from ſo many different places, and ſtill with ſo much uniformity, that he was deſirous to get him to *Paris*, the general Rendevouz of almoſt all the bright Spirits of the Kingdom. To this end, he ſpoke to Madam *Venelle*, Sub-Governeſs to the Dauphin's Children, who was well acquainted with M. *Tournefort*'s Family. She wrote to him to come to *Paris*, and in 1683 preſented him to M. *Fagon*, who that very Year procured him the Place of Botanick Profeſſor in the Royal Garden of Plants, eſtabliſh'd by *Lewis* XIII. for the Inſtruction of young Students in Medicine.

THIS Employ did not prevent his going ſeveral Voyages. In *Andaluſia*, a Country abounding with Palm-Trees, he endeavour'd to find out the truth of what has been ſo long talk'd of, concerning the Amours of the Male and Female Palm, but could diſcover nothing certain; ſo that thoſe antient Amours, if any ſuch there be, continue ſtill a Myſtery. In *Holland* and *England* he gain'd the Eſteem of many famous Botaniſts: inſomuch that M. *Herman*, the celebrated Profeſſor of Botany at *Leyden*, would fain have reſign'd his Place to him. He wrote to M. *Tournefort*, in the beginning of the laſt War, very preſſingly to accept of it: his Love to the Science he profeſs'd, made him chuſe for a Succeſſor, one that was not only a Foreigner, but of a Nation then in enmity with his own. He promis'd M. *Tournefort* a Penſion of 4000 Livres from the States-General, with hopes of an Augmentation when he was better known. Tho the Stipend belonging to the Place he was then in, was but a very ſlender one, yet out of love to his Country he refuſed ſo advantageous a Proffer. He added to this another Reaſon, among Friends, namely, That he thought the Sciences were at leaſt in as high a degree of Perfection in *France*, as in any other Country. That's not a Virtuoſo's true Country, where the Sciences don't flouriſh: His was not ungrateful. The Academy of Sciences being in 1691 intruſted to the Care of the Abbot *Bignon*; one of the firſt Inſtances he gave of his Authority, was to aſſociate into this Company Meſſieurs *Tournefort* and *Homberg*, tho he knew neither of them but by Fame.

IN 1694, appear'd M. *Tournefort*'s firſt Work, intitled, *The Elements of Botany*, printed at the *Louvre* in three Volumes. The Deſign of it is to bring into order that prodigious number of Plants ſo confuſedly ſcatter'd all over the Earth, and even beneath the Waters of the Sea; and to diſtribute them into Genera and Species, ſo as to make the Knowledge of 'em eaſy, and ſpare the Memory from being overloaded with infinite numbers of Names. This Order, ſo neceſſary, is no way eſtabliſh'd by Nature's ſelf, who has prefer'd a noble Confuſion to the Conveniency of the Philoſophers. And 'tis their buſineſs, almoſt in her deſpight, to diſpoſe the Vegetable World into Method, and form a Syſtem of Plants. As this muſt needs be a Work of the Brain, 'tis eaſily foreſeen there will be Contrariety of Opinions, nay, that ſome will be for no Syſtem at all. That which has been pitch'd upon by M. *Tournefort*, after a long and learned Diſcuſſion, conſiſts in regulating the Genus of Plants by their Flower and Fruit put together; that is, all Plants which are reſembling in thoſe two particulars, ſhall be of the ſame Genus: after which, the Differences, whether of the Root, the Stalk, or Leaves, ſhall conſtitute their different Species. Nay, M. *Tournefort* went further; over and above the Genera, he has placed Claſſes to be regulated by the Flowers only; and he was the firſt that had this Thought, which is of far greater uſe in Botany than can preſently be imagin'd: for as yet there are found but fourteen different Figures of Flowers, which muſt be imprinted in the Memory. Thus, for example, ſuppoſing you have before ye a Plant in Flower, whoſe Name you are ignorant of, you preſently ſee to what Claſs it belongs in the foregoing Book of the Elements of Botany: ſome days after the Flower, appears the Fruit, which determines the Genus in the ſame Book, as the other parts give the Species; ſo that in a moment is found both what Name M. *Tournefort* gives it with reſpect to his own Syſtem, and what Names have been given it by other eminent Botaniſts, either with reſpect to their particular Syſtems, or without any Syſtem at all. This puts a Man in a way to ſtudy ſuch or ſuch a Plant in the Authors that have treated of it, without danger of aſcribing to one Plant what they may have ſaid of another, or of aſcribing to another what they may have ſaid of It. A prodigious Eaſe this Method muſt be to the Memory; for by thus retaining only 14 Figures of Flowers, you de-

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ſcend to 673 Genera, which comprehend 8846 Species of Plants, either of Land or Sea; which were all that were known at the time this Book was publiſh'd. What would a Man do, were he obliged to know in the firſt inſtance all theſe 8846 Species, and that too by the different Names the Botaniſts have been pleas'd to impoſe on 'em? What I have been here ſaying, would require ſome Reſtrictions or Explications; but this has been already done in the Hiſtory of 1700, where M. *Tournefort*'s Syſtem has been more copiouſly treated of.

IT ſeem'd to be very much approv'd of by the Majority of the Phyſicians. He was indeed attack'd in ſome things by M. *Ray*, a celebrated *Engliſh* Botaniſt and Natural Philoſopher: M. *Tournefort* publiſh'd an Anſwer in 1697, being a *Latin* Diſſertation addreſs'd to M. *Sherard*, another ingenious *Engliſhman*. The Diſpute was carry'd on without the leaſt Gall, nay, with extreme Politeneſs and Good-breeding on both ſides, which is a thing to be obſerv'd. Perhaps you'll ſay, the Subject was ſcarce worth while to be warm for; the queſtion being only, whether the Flowers and Fruits were ſufficient to deſignate the Genera, whether ſuch a certain Plant was of this or that Genus. 'Tis no ſuch uncommon thing, however, for Men, eſpecially the Learned, to fly into a Paſſion upon light occaſions. M. *Tournefort*, in a ſubſequent Work, beſtows great Praiſes on M. *Ray*, and even on his Syſtem of Plants.

HE took his Degree of Doctor of Phyſick of the Faculty of *Paris*, and in 1698 publiſh'd a Book, under the Title of, *A Hiſtory of ſuch Plants as grow about* Paris, *with their Uſe in Medicine.*

YOU may well think, he that had been in ſearch of Plants as far as the *Alps* and *Pyrenees*, beſtow'd no ſmall pains on thoſe in the Neighbourhood of *Paris*, after he was ſettled there. Botany would be but a mere Curioſity, did it not refer to Medicine: the Botany too of a Man's own Country ſhould be chiefly ſtudy'd; not only becauſe Nature has taken care to furniſh each Country with ſuch Plants as are proper in the Maladies of the reſpective Inhabitants, but becauſe they are more readily come at, and are full as prevalent as thoſe that come from abroad, which are ne'er the better for being far fetch'd. In this Hiſtory of Plants growing about *Paris*, M. *Tournefort* muſters up all their different Names, and then gives their Deſcriptions, their chymical Analyſes made

by

by the Academy, and their beſt approv'd Virtues. This Book alone is ſufficient to wipe away the Aſperſion caſt ſometimes on Phyſicians, as if they did not care for Medicaments drawn from Simples, becauſe they are too eaſy, and have too quick an effect. 'Tis certain M. *Tournefort* in this Work produces great numbers, yet are they for the moſt part diſregarded, and by a ſort of Fatality they are ordain'd to be much coveted, and but little uſed.

AMONG M. *Tournefort*'s Works, may be reckon'd a Book, or at leaſt a part of a Book, intitled, *Schola Botanica, ſive Catalogus Plantarum, quas ab aliquot annis in Horto Regio Pariſienſi ſtudioſis indigitavit Vir clariſſimus Joſephus Pitton de Tournefort, Doctor Medicus, ut & Pauli Hermanni Paradiſi Batavi Prodromus, &c. Amſtelodami* 1699. An *Engliſhman*, whoſe Name was *Simon Wharton*, compos'd this Catalogue of Plants, taught him by M. *Tournefort*, under whom he had ſtudy'd Botany three Years.

HIS Elements of Botany having had all the ſucceſs the Author himſelf could wiſh for, he publiſh'd it in *Latin*, for the benefit of Foreigners, in the Year 1700, with Additions, under the Title of *Inſtitutiones Rei Herbariæ*, in 3 Vol. in 4°. Whereof the firſt contains the Names of Plants diſpos'd according to the Author's Syſtem, and the other two their Figures in curious Copper-Plates. Prefix'd to this Tranſlation is a large Preface or Introduction to Botany, wherein, beſides an ingenious and ſolid Eſtabliſhment of the Principles of M. *Tournefort*'s Syſtem, there is a very accurate and agreeable Hiſtory of Botany and Botaniſts. You may well ſuppoſe he took delight in a Task that illuſtrated the Object of his Love. And yet was he not ſo attach'd to Plants, but that he had almoſt an equal Fondneſs for all the other Curioſities of Phyſicks, figured Stones, curious Marcaſſites, extraordinary Petrifications and Chryſtallizations, Shells of all ſorts. His Love of Stones was the more conſiſtent with his Love of Plants, in that he took Stones to be Plants that vegetate and have Seeds; nay, he had a good mind to extend this Syſtem to the very Metals: and thus, as much as in him lay, he transform'd every thing into what he himſelf loved beſt, Vegetables. He alſo made Collections of Habits, Arms, Tools and Inſtruments of remote Nations, which tho not the immediate Work of Na-

ture,

ture, become philoſophical in a Philoſopher's hands. Of all together he form'd a Muſæum worth 50000 Livres. So great an Expence would have caſt a blemiſh on the Life of a Philoſopher, had it not been purely directed to a philoſophical End. It evinces that M. *Tournefort*, in ſo narrow a Fortune as his was, could not beſtow much on Pleaſures that are more frivolous, and yet a great deal more ſought after.

M. *TOURNEFORT*'s Qualities make it eaſy to be imagin'd he was the fitteſt Man in the world to be an excellent Traveller: by this Term I mean not thoſe who barely travel, but thoſe who not only have a moſt extenſive Curioſity, which is a pretty rare thing to be met with, but alſo, what is rarer, a certain Gift of Clearſightedneſs. Philoſophers ſeldom ſcour about the World, and ſuch as do, are generally no great Philoſophers; which makes a Philoſopher's Travels to be extremely valuable. We therefore count it an honour to the Sciences, the King's ordering M. *Tournefort* in 1700, to travel into *Greece*, *Aſia*, and *Africa*. He was likewiſe order'd to write as often as he could to the Count *de Pontchartrain*, who procured him all poſſible Accommodations in his Voyage.

M. *TOURNEFORT*, accompany'd by M. *Gundelſcheimer* a conſiderable Phyſician, and by M. *Aubriet* an eminent Painter, paſs'd as far as the Frontiers of *Perſia*, gathering Simples, and making Obſervations all the way. Other Travellers go by Sea as much as they can, becauſe the Sea has more Conveniences; and when they go by Land, they chuſe the moſt beaten Roads: Contrariwiſe, M. *Tournefort* and his Companions went by Sea as little as poſſible, and on Land they always choſe untrodden Paths, and ſtruck into Places till then deem'd impracticable. You will by and by read, with a Pleaſure mix'd with Horror, an Account of their Deſcent into the Grotto of *Antiparos*; that is to ſay, into three or four frightful Abyſſes one under another. M. *Tournefort* was highly delighted to ſee therein a new kind of Garden, whoſe Plants were all different Pieces of growing Marble, and which, according to all the Circumſtances their Formation was attended with, muſt needs have vegetated.

IN vain had Nature withdrawn herſelf into ſuch deep and inacceſſible Places to work on the Vegetation of Stones: theſe bold Curioſo's

rioſo's of ours caught her, one may ſay, in the very Fact.

AFRICA was compriz'd in the Deſign of M. *Tournefort*'s Voyage; but the Plague then raging in *Egypt*, obliged him to return from *Smyrna* into *France* in 1702. This was the firſt Obſtacle that put a ſtop to his Progreſs. He came home, as was ſaid by a great Wit on a brighter, tho leſs uſeful occaſion, *laden with the Spoils of the Eaſt.* He brought away, beſides an Infinity of different Obſervations, 1356 new Species of Plants, great part whereof came naturally under ſome one of the 673 Genera he had eſtabliſh'd: for all the reſt he was obliged to create but 25 new Genera, without any Increaſe of Claſſes; and this ſhews the Convenience of a Syſtem, wherein ſo many exotick unexpected Plants, ſo eaſily enter'd. Of theſe he made his *Corollarium Inſtitutionum Rei Herbariæ*, printed in 1703.

WHEN he was return'd to *Paris*, he had thoughts of reſuming the Practice of Phyſick, which he had ſacrificed to his Voyage into the *Levant*, at a time when he began to be at the top of the Profeſſion. Experience ſhews, that in all things which depend on the publick Taſte, eſpecially in this kind, Interruptions are dangerous: the Approbation of Men muſt be forced, and requires nothing leſs than perſevering to the end. M. *Tournefort* therefore found it no eaſy matter to renew the Thred he had dropt; beſides, he was obliged to perform his former Exerciſes belonging to the Royal Garden: to theſe he join'd alſo thoſe of the Royal College, where he had the Place of Profeſſor in Medicine; the Functions of the Academy too required ſome time: laſtly, he was deſirous to perfect the Relation of his Voyage into the *Levant*, of which he had only made a rough Draught, intelligible to none but himſelf. The Hurry and Labours of the Day, which made the Repoſe of the Night more neceſſary to him, did on the contrary oblige him to paſs the Night in other Labours: and if one may ſo ſay, it was his misfortune to be of a ſtrong Conſtitution, which allow'd him to take a great deal on himſelf for a long time together, without feeling any ſenſible Inconvenience. But at length his Health began to fail, and yet he did not favour himſelf e'er the more. When he was in this bad State, he happen'd to receive a very violent Contuſion on his Breaſt, which he preſently

ſently conceiv'd would ſhorten his days. He languiſh'd a few months, and then died, the 28th of *December* 1708.

BY his laſt Will and Teſtament he bequeath'd to the King his Cabinet of Curioſities, for the Uſe of the Learned: his Books of Botany he left to the Abbot *Bignon*. This ſecond Article, no leſs than the firſt, demonſtrates his Love of the Sciences: 'tis making a Preſent to the Sciences, to make one to him that watches over 'em ſo carefully, and favours them ſo tenderly.

IN the Relation of his Voyage into the *Levant*, you will find, beſides all the Learning we have hitherto repreſented M. *Tournefort* to be Maſter of, a vaſt Knowledge of Antient and Modern Hiſtory, and an unbounded Erudition, which we have ſaid nothing of, ſo far are our Elogiums from Flattery. One prevailing Quality oftentimes makes us overlook others, which yet deſerve their ſhare of Praiſe, and to be ſet in a proper Light.

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PONTUS EUXINUS or
THE BLACK SEA
VALACHIA
BULGARIA
ROMANIA
ANATOLIA
ARMENIA
GEORGIA
formerly calld
ASIA MINOR
THE
MEDITRRANEAN SEA
ISLE OF CYPRUS
PART OF GREECE
PART OF THE MOREA
C Pisello
Sea of Marmora
Constantin
Adrianople
Tocat
Erzeron
Aleppo
Tiflis
Erivan
Mt. Ararat
A Map of so much of
The ARCHIPELAGO, & Coast
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A

VOYAGE

INTO THE

LEVANT:

By the KING's Expreſs Command.

The Occaſion and Deſign of this Voyage.

THE Count *de Pontchartrain*, Secretary of State, to whoſe Care the Academies are committed, and who is ever intent upon promoting the Sciences, mov'd his Majeſty, towards the End of the Year 1699, to ſend abroad into foreign Countries ſome Perſons that were capable of making pertinent Obſervations, not only upon the natural Hiſtory, and the old and new Geography of thoſe Parts, but likewiſe in relation to the Commerce, Religion, and Manners of the different People inhabiting there.

THE King, by whoſe Command I had formerly perform'd ſome Voyages in *Europe*, was pleas'd to pitch upon me for this of the *Levant* likewiſe.

That great Prince, who by his Protection and Beneficence is ever contributing to the Advancement of all the noble Sciences, being already exceedingly pleaſed with the curious Diſcoveries, which, under his Auſpices, the Gentlemen of the Royal Academy of Sciences have from time to time made in the moſt diſtant Climates: the King, I ſay, caus'd it to be ſignify'd to me, that I muſt ſet out for the *Levant*, there to make Remarks on every thing worthy notice.

I WAS overjoy'd at this further opportunity of gratifying the ſtrong Paſſion I always had to travel into remote Places, where by perſonally ſtudying Nature and Men, a much ſurer Foundation is laid, than by reading in one's Cloſet. I begg'd M. *de Pontchartrain* to let me have the chuſing of the Perſons who were to accompany me in the Execution of this Deſign.

I WANTED a couple of ſtanch Men that could be depended upon, and who were of a humour to ſhare with me the Inconveniences inſeparable from long Journeys. Nothing is ſo diſmal, as to fall ſick in a Country where one knows no body, and where Phyſick is unknown. It frets a Man too, to ſee fine Objects, and not be able to take Draughts of them; for without this help of *Drawing*, 'tis impoſſible any Account thereof ſhould be perfectly intelligible. By a ſingular good fortune, and which anſwer'd all my Wiſhes, I found in the Perſons of Meſſieurs *Gundelſcheimer* and *Aubriet* two real Friends; the one an excellent Phyſician, the other as good a Painter. M. *Gundelſcheimer*, a Native of *Anſpach* in *Franconia*, is at this time Counſellor and Phyſician to the Electoral Prince of *Brandenburgh*. To an extreme Paſſion for Natural Hiſtory, he has join'd a compleat Knowledge of Vegetables and Phyſicks in general. I am beholden to his Care, for great part of the ſcarce Plants which I ſhall mention in the courſe of this Work.

M. *AUBRIET* of *Chalons* in *Champagne*, is no leſs induſtrious than skilful in painting in miniature the Plants of the Royal Garden. Nothing has hitherto been ſeen ſo beautiful in that way: and accordingly his Ability has merited him the Place of *Painter of the King's Cloſet*.

SECURE that theſe Gentlemen were my Well-wiſhers, I preſented them to M. *L'Abbé Bignon*; whoſe marvellous Taſte for all the Sciences, made him long ago ſenſible how neceſſary it was to go and aſcertain one's ſelf upon

upon the spot, concerning what the Antients knew of Natural History, and principally of Vegetables. And indeed, after having rang'd under their respective *Genus's* all such as are already known, what could a Man do more advantageous for Botany, than to enrich it with new *Species*, particularly such as were made use of by the antient Physicians in the Cure of Maladies?

SOME time afterwards, M. *de Pontchartrain* fix'd our Departure for the ninth of *March*, 1700. He wrote a Letter to M. *L'Abbé Bignon*, President of the Royal Academy of Sciences, to let him know that the King had order'd me to go into *Greece*, to the Islands of the *Archipelago*, and into *Asia*; to make diligent Search after things relating to Natural History; to inform my self touching the several Distempers and Medicaments in those Countries; to compare the Antient Geography with the Modern; and that his Majesty had granted me an Assistant, as likewise a Painter, and would defray all the Charges of our Voyage.

THIS Letter was read in the Assembly the 16th of *February*. The Society express'd a great deal of Joy at an Undertaking which promis'd so well for Physicks, and which shew'd how much his Majesty had at heart the perfecting the different parts thereof. At the same time M. *L'Abbé Bignon* propos'd to them M. *Gundelscheimer*, who was unanimously accepted, and his Letters were expedited in quality of the Academy's Agent, to aid me in my Labours. He thank'd the Society at the first Meeting, and was present at all the rest till the day of our departure, which was the sixth of *March*, when we took our leave of them, and afterwards went to *Versailles*, to receive the last Orders of M. *de Pontchartrain*, and of the King's chief Physician. M. *Fagon*, who so distinguishingly possesses that Post, not content with having oftentimes spoken to the King concerning the Advantages that might accrue from such a Voyage towards the illustrating of Natural History, was further pleas'd to introduce me to his Majesty; who with his wonted Goodness accepted a [1] Book which he had given me leave to dedicate to him.

[1] Institutiones Rei Herbariæ.

THE 9th of *March* we set out in the Flying-Coach, and reach'd *Lyons* in seven days and a half. Here we saw the Collection of rare Plants, which M. *Goiffon* observ'd in the *Alps*. That learned Physician promises the Publick not only a History of the Vegetables growing in the Neighbourhood

bourhood of *Lyons*, but alſo ſeveral uncommon Obſervations in Anatomy; and above all, ſuch as concern the Structure of the Ear. M. *Goiffon* brought us acquainted with Father *de Colonia*, Library-Keeper of the Jeſuits, a learned Antiquary. He has collected, in a very ſhort time, an amazing number of *Greek* and *Latin* Medals, Idols, Utenſils ſerving for the Heathen Sacrifices, Weights and Meaſures of the Antients, Taliſmans; and in fine, every thing that regards Polite Antiquity.

THE 16th of *March* we fell down the *Rhone* to *Condrieu*, a Village in *Dauphiny*, ſeven Leagues from *Lyons*, and two from *Vienne*. The next day we lay at *Pouzin*, a little Town four Leagues below *Valence*.

AIX. THE 18th we went aſhore at *Avignon*, from whence we ſet forward for *Aix*, a Day's Journy from *Avignon*. Without being partial to the Place of my Nativity I ſpeak it, *Aix* for its bigneſs is one of the beſt-built agreeable Cities in all *France*. After I had embrac'd my Relations, we went and paid our Reſpects to M. *de Boyer d'Aiguilles*, Counſellor in Parliament: and however curious his Pictures are, we were leſs affected by them than by his own perſonal Merit. That learned Magiſtrate not only excels in the Knowledge of Antiquity, but is endow'd with that exquiſite Taſte for *Drawing*, which gives ſuch an additional Luſtre to the Great Men in that kind. M. *d'Aiguilles* has caus'd to be grav'd part of his Collection, upon a hundred large Plates, after the Originals of *Raphael*, *Titian*, *Michael Angelo*, *Paul Veroneſe*, *Corregio*, *Carrachio*, *Tintoret*, *Guido*, *Pouſſin*, *Bourdon*, *Le Sueur*, *Puget*, *Valentine*, *Rubens*, *Vandyke*, and other Maſters. That worthy Gentleman muſt permit me to tell the World, that ſome of thoſe Plates he grav'd with his own Hand; that the Frontiſpieces of the two Volumes, which compoſe the ſaid Collection, are of his own Invention; that the Ingravers, for the Truth of the *Contours*, and the Force of the Expreſſions, were directed intirely by himſelf. There cannot be a nobler Diverſion for a Man of Quality, who, over and above, ſo worthily diſcharges the Duties of his high Station.

M. *DE THOMASSIN MAZAUGUES* is another Counſellor of the Parliament of *Provence*: a Gentleman of diſtinguiſh'd Merit, who puts us in hopes of a Collection of Letters by M. *de Peyreſc*, which in Manuſcript have been handed about through the whole Kingdom. That indefatigable

tigable Man left above 100 Letters all of his own Hand-writing, as M. *Spon* observes. It is confidently reported, that M. *de Peyresc*'s Heirs, for one whole Winter, made use of the Papers they found in his Closet for Firing to warm themselves. Better had it been to have burnt Cedar, or the Wood of Aloes: Enough of both these, Nature every day produces; but such a Man as M. *de Peyresc*, the World perhaps may never see.

AMONG the other Literati of our Town, is reckon'd M. *Gautier*, Prior *de la Valette*; that great Astronomer, so prais'd by *Gassendus*. [1] *Scaliger* and [2] *Casaubon*, who were not over-lavish of their Encomiums, agree that M. *de Rascas de Bagarris*, Closet-Keeper to *Henry* IV. was one that understood all the antique Monuments wonderfully well. We must not forget *Hannibal Fabrot*, an eminent Lawyer, and who was a perfect Master of the *Greek* Tongue, and thorowly knew the Oriental History, as is apparent from the Versions he made of some Volumes of the *Byzantine* History, and his learned Notes upon the most obscure Passages. Father *Thomassin* and Father *Cabassut*, Priests of the Oratory, will for ever be an Honour to the City of *Aix*. Their Erudition was unbounded, as likewise was that of Father *Pagi* a Cordelier, one of the profoundest Chronologers of the last Age.

[1] Scalig. Opuscula.
[2] De Satir. Poesi.

THERE are few Cities in the Kingdom, or perhaps in *Europe*, where there have been more Cabinets of Curiosities: nay, at this very time there are very fine things to be seen, especially at the Intendant M. *le Bret*'s. Hardly any Ship comes from the *Levant* to *Provence*, but either the Merchants or some of the Sailors bring with them Medals, grav'd Stones, or other Rarities of Antiquity; which they easily find vent for, because the Parliament and the other superiour Courts being held at *Aix*, the Country is oblig'd to repair thither as the Centre of Business.

THE 27th of *March* we arriv'd at *Marseilles*. The first thing I did, was to wait upon the Commissioners of Trade, to whom I imparted the Orders M. *de Pontchartrain* had charg'd me with. There being no Ship ready to set out for the *Levant*, we had time enough to view the Beauties of that City, and to admire the Alterations which have been made there in this Reign. If they go on building in the same magnificent manner, *Marseilles* will soon recover the Lustre it had in the time of the *Greeks* and *Romans*: for all that we see there of the old Town is the

MARSEILLES.

Work of later Times, which even then had a tang of the *Gothick* Ignorance and Barbariſm.

Rerum Geog. lib. 4.

STRABO, the exacteſt of the antient Geographers, as great an Admirer as he was of the *Aſiatick* Buildings, wherein nothing was uſed but Marble and the glittering Granate, deſcribes *Marſeilles* as a City very handſomly built, and of a conſiderable Largeneſs, diſpos'd in manner of a Theatre round a [1] Haven naturally form'd by Rocks. Peradventure it was yet more ſuperb before the Reign of *Auguſtus*, under whom *Strabo* liv'd: for that Author, ſpeaking of *Cyzicus* as one of the braveſt Cities of *Aſia*, has this Obſervation, That it was beautify'd with the ſame Ornaments of Architecture, as had been formerly ſeen at *Rhodes*, *Carthage*, and *Marſeilles*.

[1] Λαχύδων. Euſtath. ad Dionyſ. Perieg. v. 75. Ibid. lib. 12.

THERE are not to be found any Remains of that antient Splendour: it were but labour loſt, to look for the Foundations of *Apollo*'s and *Diana*'s Temples, which its Founders, the [2] *Phoceans*, had erected there. All that we know of the matter, is, that thoſe Edifices were in the higheſt part of the Town. Neither can we find the place where *Pytheas* fix'd his famous [3] Needle, for determining the Elevation of the Pole of *Marſeilles*. *Pytheas*, who was of this Town, and who flouriſh'd in *Alexander*'s time, was, according to *Gaſſendus*, the antienteſt of all the Men of Letters that the Eaſt produc'd. Glorious it is for *France*, as M. *Caſſini*, the beſt Aſtronomer of our Age, obſerves, to have given Birth to a Perſon capable of carrying his Speculations to a point of Subtilty, which the *Greeks* had not then been able to attain, though they aſſum'd to themſelves the Invention of all Sciences.

[2] Κίτμα δ' ἐστὶ Φωκαίεων ἡ Μασσαλία. Strab. Rer. Geog. lib. 4.

[3] Γνώμων. Strab. ibid. lib. 2.

MARSEILLES may not only boaſt of having given the Sciences Induction into *Gaul*, but likewiſe of having form'd one of the three moſt famous Academies in the World, and of having ſhared her Scholars with *Athens* and *Rhodes*. [4] *Marſeilles* was reſorted to from all parts, for the Study of the *Belles Lettres* and Philoſophy. The *Romans*, on account of its Politeneſs, ſent their Children to be educated there: and the *Gauls*, who were not over-proud of that Virtue, were ſo delighted with the *Greek* Tongue, which was ſpoken in its Purity at [5] *Marſeilles*, that they made uſe of it even in their publick Acts.

[4] Tacit. in Vit. Agr. cap. 4.

[5] Strab. Rer. Geog. lib. 4.

THO

THO the People of *Marseilles* at present make Trade and Commerce their principal Occupation, yet it is a Place that often produces very ingenious Men in every respect. 'Tis with just reason that *France* has admired the Eloquence of M. *Mascaron* Bishop of *Agen*. The Chevalier *d'Hervieu* was well skill'd in the Oriental Tongues. M. *Rigord* is eminent among the Antiquaries, as is Father *Feuillee*, a *Minime*, among the Astronomers. Father *Plumier* of the same Order, and of the same Town, has immortaliz'd himself by the Discovery of above nine hundred Plants, which had escap'd the diligence of other Travellers into *America*. He died toward the Close of the Year 1704, at *Port St. Mary* over against *Cadiz*, where he was waiting for Passage to *Peru*, by the King's Order.

M. Puget's Elogium.

WE were not long at *Marseilles* e'er we went to see the last Performances of M. *Puget*, an admirable Sculptor, great Painter, and excellent Architect. He was born at *Marseilles* in 1623, of Parents who had not Estate enough to keep up their Name. The happy Dispositions he had for *Drawing*, discover'd themselves as soon as he could well hold a Pencil. At fourteen Years of Age he was put out to the Sieur *Roman*, the ablest Sculptor and best Shipwright; who, after two Years, was so satisfy'd with his Disciple, that he left it to him intirely to build a Gally of considerable magnitude, and likewise to do the carving part. After this Specimen, young *Puget* set out for *Italy*, and tarry'd about a Year at *Florence*, where he wrought half a dozen graven Stands for Candlesticks by the Great Duke's Order. This would have procur'd him more considerable Work, if the strong Desire he had to see *Rome* had not induc'd him to quit that Court. At *Rome* he apply'd himself intirely to Painting, and gave so well into *Peter de Cortona*'s Manner, that that eminent Artist happening one day to pass by a House where M. *Puget* had set out one of his Pictures for show, he had the Curiosity to go in, and engag'd the Author to accompany him to *Florence*, whither he was sent for, to paint a Gallery for the Great Duke: but M. *Puget* soon went back to *Rome*, being promis'd by a certain Person, Agent to the Queen Mother, that he should be employ'd by her Majesty in drawing the finest Pieces of Antiquity. He acquitted himself perfectly well of this Commission, and took such a Relish for Painting, that he staid there near fifteen Years;

and

and had not come away then, but to look after what little Matters his Father had left him. The Duke *de Brezé*, Grand Admiral of *France*, order'd him to make a Model of as noble a Ship as he could invent: which Model was follow'd, and the Ship was named the *Queen*. He then invented thoſe beautiful Galleries, which Foreigners have ſo much admir'd, and but faintly imitated. He drew ſome Pieces at *Thoulon*, a St. *Felix* in the Church of the Capuchins, an Annunciation for the Dominicans, and another Picture which is in the Cathedral. At *La Valette* near *Thoulon* are ſeen three Pieces of his; one at the high Altar, repreſenting St. *John* writing the Apocalypſe; St. *Joſeph* in the Agony of Death; and St *Hermentarius*.

AT *Marſeilles* he painted, for the Church *de la Majour*, the baptizing of *Clovis*, and that of *Conſtantin*: but that Piece of his call'd the Saviour of the World, is, if poſſible, more beautiful. The Jeſuits have in their Houſe at *Aix* two Paintings by this excellent Man, the Annunciation, and the Viſitation of the Virgin. The Education of *Achilles* is the laſt thing he did: it remains in his Son's Gallery.

M. *PUGET* had, in 1657, ſo dangerous a Fit of Sickneſs, that after his Recovery he was advis'd by his Friends and Phyſician never any more to meddle with Painting. But how was it poſſible to check ſo lively a Fancy, ſeconded by ſuch capable Hands? However, whether it was becauſe Sculpture was eaſier to him, or that he had a mind to go on with the Models he was then upon purely for his diverſion, he never apply'd himſelf any more to Painting. Some time afterwards he began that fine Gate of the Town-Houſe of *Thoulon*, whoſe two * *Termini* under the Balcony, the Marquiſs *de Seignelay* was ſo pleas'd with, as to propoſe to the King to have them brought to *Verſailles*. The Arms of *France* in Baſſo-Relievo of Marble, was another piece of Work done about the ſame time by M. *Puget*; and is one of the chief Ornaments of the Town-Houſe of *Marſeilles*.

HE came to *Paris* in 1659, being invited thither by M. *Girardin*; who for ſome time employ'd him at his Seat of *Vaudreuil* in *Normandy*, to make two large Figures; which M. *le Pautru* was ſo taken with, that he

* *Figures, the upper part like a human Shape, and ending in a Pedeſtal; call'd* Termini *by the Antients, who uſed them for Boundaries, and number'd them among their Gods. The* French *call them* Termes.

advis'd

advis'd M. *Fouquet* to make use of so great Master in the Works of *Vaux-le-Vicomte*. Marble being a scarce Commodity at *Paris*, that Minister, who had an exquisite Taste for every thing that was excellent, order'd M. *Puget* to go to *Italy*, and buy up as many Blocks of Marble as he pleas'd: by this means he was the first Man that made that beautiful Stone so familiar to us. While he was at *Genoa* freighting three Shipload of it, he carv'd that noble *Hercules*, which is now at *Seaux*, leaning on a Shield charg'd with Flower-de-luces. The News of that Minister's Disgrace, kept him at *Genoa* longer than he propos'd. He left there two admirable Figures, St. *Sebastian* and St. *Ambrose*, placed among the Pillars of the Cupola of *St. Peter de Carignan*. Under that of St. *Ambrose*, he has represented the blessed *Alexander Sauli*, a Prelate of an exemplary Life, whose Ancestors founded that Church. M. *Puget* did likewise acquire great Fame by his Piece of the Virgin, which is in the Palace of *Balbi*.

THE Duke of *Mantua* about the same time caus'd him to make a Basso-Relievo of the Assumption, which drew thither the Cavalier *Bernini*; and that great Man allow'd it to be a compleat Piece. The Duke left nothing unattempted to engage M. *Puget* in his Service, and promis'd him some considerable Posts in the Government; but died soon after.

MARIA SAULI, a Nobleman of *Genoa*, who after the example of his Ancestors has expended great Sums for adorning the Church of *St. Peter de Carignan*, pray'd M. *Puget* to make a Model of a Canopy for the great Altar. This Work shews to what a degree of Perfection that incomparable Man had carry'd Architecture. Whilst he was preparing to execute it, M. *Colbert*, upon M. *Bernini*'s Character of him, oblig'd him to come to *France* by the King's Command; where his Majesty honour'd him with a Pension of 1200 Crowns, in quality of Sculptor, and Director of the Works which regarded the Shipping and Gallies. M. *Puget*, desirous to go upon things of a longer duration, after having done his Duty in that respect, undertook a Basso-Relievo of *Alexander* and *Diogenes*: it is the grandest Piece of Sculpture he ever perform'd; but he did not finish it till a little before he died. *Milo Crotoniensis* was the first and finest Performance of M. *Puget*, that ever came to *Versailles*: Anguish and Rage are imprinted upon the Visage of *Milo*; every Muscle

of the Body is expreſſive of the Strugglings of that ſturdy Priże-fighter, to diſingage one of his Hands caught faſt within the Trunk of a rifted Tree, which he was trying to pull in pieces; whilſt with the other he is tearing up by the roots the Tongue of a Lion that was going to devour him behind.

THE Marquiſs *de Louvois*, Super-Intendant of the Buildings after M. *Colbert*'s Death, wrote to M. *Puget*, that his Majeſty was deſirous he would undertake a Groupe, to accompany that of *Milo*. M. *Puget* made the Model of his *Andromeda*, but finding himſelf indiſpos'd, he caus'd one of his Diſciples to rough-hew it; and after he himſelf had finiſh'd the ſame, it was preſented to his Majeſty by his Son. The King not only honour'd him with the Character of a moſt excellent Sculptor, but likewiſe ſtiled him Inimitable.

SOME Years afterwards, paſſing through *Marſeilles*, I told M. *Puget* that the Figure of *Andromeda* was thought to be too ſmall, and that *Perſeus* look'd a little oldiſh for ſo young a Hero. He anſwer'd me very calmly, that one of his Men named *Verrier*, who was ſince grown very eminent in Statuary, had in the rough-hewing made the Figure of *Andromeda* a little too ſhort; but yet that there would be found in it the ſame Proportions as in the *Venus* of *Medicis*. As for that of *Perſeus*, added he ſmiling, the Down on his Cheeks denotes him to be of no ſuch advanc'd Age.

M. *PUGET* has preſerv'd his Father's final Work, namely, the Baſ-Relief of St. *Charles*, wherein the Plague of *Milan* is repreſented in ſo moving a manner. This beautiful Piece was long ago beſpoke by the Abbot *de la Chambre*, Curate of *St. Bartholomew*: but it was very late e'er M. *Puget* finiſh'd it. His Son has, in Wax, the Equeſtrial Figure of the King, which was to have been erected in the Royal Square at *Marſeilles*, of which likewiſe his Father had drawn the Plan. M. *Lauthier* a celebrated Lawyer, and M. *Girardon* his Majeſty's Sculptor in chief, have ſome Sea-Pieces done with a Pen by M. *Puget*: they are perfectly charming.

EQUALLY happy in Invention, Fecundity of Fancy, Nobleneſs of Taſte, and Correctneſs of Deſign, he animated the very Marble, and made it as it were breathe: The hardeſt Stones ſoften'd and grew tender under

under his Chizzel, and acquir'd from his Hands that Flexibility which is the eſſential Character of Fleſh, and which makes ye ſee it even through the very Drapery. This Briskneſs of Fancy, join'd to ſuch lively and natural Expreſſions, is a Gift from Heaven not to be attain'd by any Study. How many Figures do we meet with, to the laſt degree correct, and yet as cold and ſtiff as the Marble or Braſs they are made of! M. *Puget* died at *Marſeilles* in 1695, aged Seventy Two Years.

THE Arſenal and the Gally-Dock are well worth the ſeeing. The Grandeur of the King, and the Vigilance of M. *de Pontchartrain*, are conſpicuous in every corner thereof. The Armory is one of the nobleſt and beſt-order'd of the whole Kingdom. The Rope-Yard, in its kind, yields not to the fineſt Work-houſes of the Dock. The very Spinning-places for Sails, the Smithy, the Sheds for Oars, all confeſs the exact Regularity and conſummate Neatneſs of M. *de Montmor*, Intendant of the Gallies.

THIS Intendant does not take cognizance of the Affairs of Commerce: they are within the Juriſdiction of the Intendant of Juſtice, who ſits as Chief of the Chamber of Commerce; a particular Court, conſiſting of the Echevins, and a certain number of the greateſt Traders of *Marſeilles*. This Chamber gives a Penſion of 18,000 Livres to our Embaſſador at the Porte, to maintain the Rights ſtipulated to *France* for the *Levant*-Trade. They pay 6000 Livres yearly to the Intendant, as Judge Commercial; and beſides all this, they allow conſiderable Salaries to the *French* Conſuls and their Chancellors in the Sea-ports of the *Levant*. Thoſe Conſuls are properly *Long-robed Swordmen*, if one may uſe that Expreſſion; and the Chancellors are National Notaries. The Chamber is often oblig'd to extraordinary Expences, eſpecially in Preſents to the Baſhaws on their Arrival in the Sea-ports, and in making good the Damages frequently ſuffer'd by the *French* from the Oppreſſion and Extortion of the *Turks*.

THIS Chamber not only fetches up its Charges, but makes vaſt Advantages of the Conſulary Duties paid in the *Levant*, by ſuch Commodities as are laden where there are *French* Conſuls: Theſe Duties are paid to the Deputies of each Port, and they account for the ſame to the Chamber of Commerce at *Marſeilles*. Theſe Gentlemen had for ſome

time the Nomination of the Conſuls: the Court has now taken it out of their hands, and the Commiſſioners in all their Tranſactions are ſubordinate to the Miniſter who has the Super-Intendance of Commerce.

THE *French* never had ſo conſiderable a Trade to the *Levant* as now. It rivals, nay exceeds that of all other Nations, through the good Management and Oeconomy ſettled therein by M. *de Pontchartrain*: our Merchandizes yield quick Returns in thoſe parts, when they are of the quality requir'd. There needs no prodigious Genius to carry on this Trade, but a great deal of Probity and Honeſty: all Buſineſs there goes through the hands of the Jews. The Cuſtom of the Country muſt be comply'd with; that is to ſay, we muſt truſt them with our Effects, ſell them according as they adviſe, buy up Goods of the *Levant*, and barter ours juſt as they think convenient. The Jews make all the Bargains; for which they have Brokerage, and there's an end of the matter: So that if a Man is prudent, he need not doubt growing rich; eſpecially if he avoids Commerce with the *Greek* Women, who are the moſt dangerous Traders in the World.

THE Shops of the Coral-Merchants, the Druggiſts Ware-houſes, the Sugar-bakers, the Manufacturers in Gold, Silk, and thoſe of Soap, are worthy of a Traveller's Obſervation.

THERE are no Coral-Merchants but at *Marſeilles* and *Genoa*: thoſe of *Marſeilles* have much the greater Dealings; the whole Eaſt is fill'd with their Necklaces and Bracelets. This has been a ſtanding Commerce for many Ages: we are aſſur'd by *Pliny*, that the *Gauls* wanted Coral at home to adorn their Arms, having ſent it all away to the *Indies*, where it was recommended by the Prieſts as a Preſervative againſt all Dangers. The Coral that was got on the Coaſt of *Provence* about the Iſles of *Hyeres*, and on the Coaſts of *Sicily*, was moſt in eſteem. There are ſtill ſome Fiſheries of Coral in thoſe parts; but the greateſt of all is towards *Africa*, about the *Baſtion de France*, from whence 'tis ſent to *Marſeilles*.

M. *SALADE*, one of the principal Coral-Merchants there, ſhew'd us ſome very fine Pieces of that Commodity, both rough and wrought. Wrought Coral ſells for about five Livres an Ounce: I have of ſeveral colours in my Scrutore, common red, as well as pale and deep red; roſe-colour, fleſh-colour, white, red and white, fillemot, gridelin; this laſt

is

is brought from *America*. But what is very remarkable, is a pretty large piece of Coral I have seen growing upon a broken piece of Earthen Ware: which demonstrates, that Sea-Plants are not nourish'd like those which grow on the Land. What Nutrition can the Coral derive from a Brickbat, a piece of human Skull, a broken Glass-Bottle, a hard Flint-Stone, a dry Shell? Coral has been taken up from the bottom of the Sea, sticking naturally upon all the forenamed Substances. I have given my Thoughts on this Subject in the Second Volume of *Memoirs of the Royal Academy of Sciences*, Anno 1700. p. 27.

AS for Drugs, you find in the Port of *Marseilles* every valuable one that comes from *Smyrna*, *Aleppo*, and *Alexandria*; that is to say, the best Scammony, Cassia, Rhubarb, Storax in Tears (*i. e.* in Drops or Grains) Storax liquid, Myrrh, Frankincense, Bdellium, Tamarinds, Galbanum, Opoponax, Sagapenum, white Balsam *alias* Opobalsamum, Pepper, Cinnamon, Sal Ammoniac, and a multitude of other things. Yet, since the *Dutch* have made such powerful Settlements in the *East-Indies*, much of the Trade of *Marseilles* and *Venice* is fallen off. The *West-India* Drugs come to *Marseilles* directly, or by the way of *Cadiz*: these are the Ipecacuana, the Quinquina, Ginger, Cassia of the Islands, Indigo, Rocou, Balsam of *Peru*, Balsam of *Capivy*, &c.

AT *Marseilles* they refine to perfection the Sugar of our *American* Plantations: the Soap-Trade is likewise very considerable, as appears from the Consumption not only of the Oils of *Provence*, but likewise those which are fetch'd from *Candia* and *Greece*.

AFTER we had view'd every thing of Note in *Marseilles*, we took a turn into the Country adjoining, the Wind not as yet permitting us to proceed on our Voyage. The *Chartreuse* is a stately well-contriv'd Edifice: the Burghers Houses, which are call'd *Bastides*, are only remarkable for their Number; and stand so thick together among the Vines, the Olive and the Fig-Trees, that they make an agreeable Landskip.

THE Soil of *Marseilles* is a well-cultivated Garden. Being naturally lean and hungry, they take care not to lose the least Dab of Dirt in the whole City; nay, they make advantage of the very Excrements of the Gally-Slaves, by placing at one end of the Gallies proper Vessels for receiving a Manure so necessary to the Country. The Major of the Gallies

Gallies makes conſiderable Gain of this ſort of Commodity, which by warming the cold and husky Land, produces excellent Grapes, good Olives, and the beſt Figs in the world.

AS for us, whoſe prevailing Paſſion was Simpling, we were perpetually upon the hunt all round the City, and more particularly in that ſandy Plain which extends it ſelf along the Sea, from the Butt of the little *Monredon* to that call'd the great *Monredon*. We went likewiſe and viſited the Iſles of the Caſtle of *If*, [1] *Pomegues*, [2] *Ratonneau*, *de Maire*, *Pibouten*, *Riou*, *Conclu*, *Collefareno*, *Jarret*.

[1] *Or* St. John.
[2] St. Stephen.

IN fine, after having waited for a [3] Northweſt Wind to carry us to *Candia*, we left the Port of *Marſeilles* the 23d of *April*; but the Wind being too freſh, we tarry'd among the Iſles, and put not to Sea till the next day about eleven in the morning. Our Bark, which went by the name of the *Holy Ghoſt*, was commanded by one *Carles*, an honeſt Tar; who landed us in the Port of *Canea* the 3d of *May*, without touching any where in our Paſſage. So quick a Voyage happens but rarely. We run 1600 Miles in nine days, leaving the Iſland of *Malta* half-way behind us.

[3] Miſtral.

THE Length of Miles is not preciſely determin'd in the *Levant*, eſpecially at Sea, where they are lengthen'd or ſhorten'd as every one pleaſes. I never yet met with two Pilots that were of the ſame mind; ſome reckoning no leſs than 1800 Miles from *Marſeilles* to *Candia*, and others allowing but 1500: We follow'd the moſt common Opinion, which is 1600. 'Tis much the ſame thing with reſpect to the Land: there are places where the Miles are ſo ſhort, that ſcarce four of 'em ſhall make a *French* League; moſt commonly three are enough. Hence ariſes the Difference, or Correſpondence, that is found to be between the Meaſures of the Antients and thoſe of the Moderns. In the Eaſt they know nothing of Geometry, or the Art of ſurveying Land; and indeed Land may be purchas'd there ſo very cheap, that they don't give themſelves the trouble to meaſure it with any exactneſs.

LETTER I.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

My Lord,

PURSUANT to your Commands, I give you a particular Account of what we obſerv'd in *Candia*, that fam'd Iſland ſo well known in former Ages by the name of *Crete*. The Letters which I had the honour to write to you when I was upon the ſpot, are ſince my Return grown, as it were, under my Pen. You gave me leave to inſert ſome Touches of Erudition, to heighten the Subjects therein treated of. I fancy ſuch Additions will make 'em leſs tireſome. What can a Man ſay of a Country inhabited by *Turks*, if he is confin'd to what he ſees of it in its preſent Condition? Almoſt their whole Life is ſpent in Idleneſs: to eat Rice, drink Water, ſmoke Tobacco, ſip Coffee, is the Life of a *Muſſulman*. The Speculative Sort (of which there are not many) employ themſelves in reading the Alcoran, conſulting the ſeveral Interpreters of that Book, thumbing over the Annals of their Empire: what's all this to us? The things which attract Strangers thither, muſt be a Search after Antiquities, Study of Natural Hiſtory, Commerce. Relations of the *Levant* would be but dry ſtuff, if a Man were to deſcribe nothing but the preſent State of the Provinces under the *Ottoman* Domination.

Deſcription of the Iſland of Candia.

THE Paſſion my ſelf and Friends had for the Diſcovery of Plants and antient Monuments, made us think the Voyage very long from *Marſeilles* to *Candia*, the firſt Iſland of *Greece* which we were to land at, according

according to your Lordſhip's Orders. And yet it was next to impoſſible to have a happier or ſhorter Voyage. The Wind was conſtantly in our Stern, and in nine days we reach'd *Canea*.

CANEA. YOU know, my Lord, that the *Venetians* purchas'd this City, together with the reſt of *Candia*, in 1204. They were in poſſeſſion of *Canea* till 1645. [1] *Iſſouf* the Captain-Baſhaw coming before the Place with eighty Ships, and as many Gallies, [2] took it in ten days time. Sultan *Ibrahim* caus'd him to be ſtrangled after his Return to *Conſtantinople*, that he might have the Confiſcation of his Wealth, which however could not be very conſiderable. [3] He had juſt ſucceeded to that famous *Muſtapha* whom Sultan [4] *Mourat* ſo tenderly lov'd, as to deſire to die in his Arms.

[1] That is, Joſeph.
[2] Chardin's Voyag.
[3] Du Loir's Voyag.
[4] Amurath IV.

AT this time *Canea* is the ſecond Place of the Iſland. Beſides its being not ſo big as *Candia*, [5] the Viceroy of that City commands over the Baſhaw of *Canea*, and him too of *Retimo*. The whole Iſland pays obedience to theſe three Generals, and each has his reſpective Province. There are not reckon'd to be in *Canea* above 1500 *Turks*, 2000 *Greeks*, 50 *Jews*, 10 or 12 *French* Merchants, a Conſul of the ſame Nation, and two Capucins who are their Chaplains. The Body of the Place is good; the Walls well fac'd with Stone, and well terraſs'd, defended by a deep Ditch, and there is but one Gate land-ward.

[5] Beglerbey.

THE *Venetians*, who had caus'd this City to be fortify'd with great care, might eaſily have retaken it in the laſt War, had they but laid hold of the Diſorder the *Turks* were in, when the Chriſtians came before it. There were hardly 200 Men in the Town fit to bear Arms, and the greateſt part were [6] Renegadoes: that is to ſay, Fellows without either Faith or Fidelity, neither *Turk* nor Chriſtian; who always ſide with the ſtrongeſt, and ſeek for nothing but Plunder. If General *Mocenigo*, inſtead of loſing eighteen Days in threatning the *Turks*, and ſummoning them to ſurrender, had fir'd briskly on the Place, he had doubtleſs carry'd it; whereas the Breach was not made till after the Baſhaw of *Retimo*, who was known to be a good Officer, had thrown Succours into it. Add to this, the *French* Deſerters, who, after their Commander M. *de St. Paul* was kill'd with a Cannon-ſhot, being fed with nothing but [7] Biſcuit-duſt full of Mouſe and Rat-dung, went over to the Enemy

[6] Bourma.
[7] Riſope.

in

CANEA.
The White Mountains

in a Fit of Deſpair, which brave Men are often driven to by want of Neceſſaries. They ſhould likewiſe have landed at *la Culata*, the further end of the Gulph of *la Suda*, which the *Venetians* are even at this day maſters of; and then have entrench'd on the adjoining Eminences, inſtead of leaving them to be poſſeſs'd by the Baſhaw of *Retimo*, who inceſſantly haraſs'd the Beſiegers with his Detachments. The *Venetians*, no doubt, believ'd that *Candia* would be ſuccour'd by Sea, and did not think it convenient for their Fleet to remove from the Coaſt of ' *St. Odero.* ' St. Theodore. A Couple of Frigats well arm'd had been ſufficient to block up the Port of *Canea.* Letter I.

THIS Port, tho expos'd to the North Wind, (or the *Tramontane*, as they call it in the *Mediterranean)* would be a pretty good one, were it carefully look'd to. There are ſtill to be ſeen the Ruins of a noble Arſenal built by the *Venetians*, towards the left hand at the further end of the Baſon. All that remains, is the Arches of the Work-houſes where they fitted up their Gallies. The *Turks* intirely neglect the repairing of Ports and Walls of Towns. They take a little more care of the Fountains, becauſe they are great Water-Drinkers, and their Religion obliges 'em very frequently to waſh every part of their Body. The Entrance of the Port of *Canea* is defended on the left by a ſmall Fortreſs, where there is a Light-houſe. The Caſtle, which is on the right beyond the firſt Baſtion, is quite ruin'd. After you are paſt the Light-houſe, there is a very handſome Moſque, with a low round Dome. The Front conſiſts of ſeveral Arches, bearing as many ſmall Domes of the ſame profil as the great one. The Houſe of the *French* Capuchins ſtands by this Moſque: their Chappel is a Room, ill built, worſe furniſh'd, ſerv'd by two Friars of the Province of *Paris*; one of theſe bears the Name of Superior, and the other repreſents the reſt of the Community. The Chamber of Trade allows them 140 Crowns yearly; and they receive the Charity of our Conſul, Merchants, and Sailors.

AS for the Houſes, they are here, as every where elſe in the *Levant*, very ordinary: the beſt are but two Stories high, of which the firſt (that is, the Ground-Floor) ſerves for a Parlour, Ware-houſe, Cellar, and Stable. The Walls are Brick-Work, with Free-ſtone Angles. From the firſt Floor you aſcend to the ſecond by an almoſt perpendicular wooden

Ladder: this ſecond Floor is divided into different Apartments, according to the Capacity of the Place, and cover'd Terrace-wiſe, but without either Brick or Plaſter, only ſome Deal-Boards put together like a Cieling, ſupported by Joyſts of Oak laid two or three foot aſunder: outward it is cover'd with a Lay of Earth temper'd like Mortar and well beaten, and then pav'd with ſmall Flint Stones and Pebbles. The Terrace is made a little ſloping, for the Rain to run off. In fine Weather they walk, and in the great Heats will lie, on theſe Terraces. You ſee to what a pitch of Perfection the *Candiots* have carry'd the Art of Building. Theſe Coverings muſt be repair'd every Year. Beſides theſe Terrace-Roofs, every Houſe has commonly another ſmall Terrace on the ſame Floor with the ſecond Story: 'tis properly but an open Room, adorn'd with ſome Pots of Flowers, and is of great benefit to their Health; for moſt of the Houſes of the Town being turn'd to the North, they ſhut the Windows when the Wind ſits in that Corner, and open the Door of the Terrace which faces the South. Contrarywiſe they ſhut that Door, and open the Windows to the North, as ſoon as ever the Southerly Winds, ſo dangerous throughout the *Levant*, begin to be felt: theſe Winds are ſometimes ſo hot, that they ſuffocate People in the open Fields.

THE Country about *Canea* is charming, between the Town and the firſt [a] Mountains: ſo is it likewiſe all the way between the Town and the Gulph of *la Suda*; nothing but Foreſts of Olive-Trees, as high as thoſe of *Toulon* and *Seville*: theſe never die in *Candia*, becauſe it never freezes there. The Foreſts are diverſify'd with pleaſant Fields, Vineyards, Flower-Gardens, purling Streams, ſhaded with Myrtle and Laurel.

[a] Ὄρεσι Τίνεσι. Strab. Rer. Geog. lib. 10.

M. *TRUILHART*, on whom your Lordſhip confer'd the Place of Conſul of *Canea*, entertain'd us at his Houſe with great Civility. He aſſur'd us, that in the Year 1699, the Iſland yielded 300,000 [b] Meaſures of Oil; of which the *French* bought 200,000 at *Canea*, *Retimo*, *Candia*, and *Girapetra*, the only places where they take in Freight. The Crop of Oils fail'd that Year in *Provence*, and the Ports of *Candia* were crouded with Ships from *Marſeilles*, to fetch Supplies for the Soapmakers there.

[b] Miſtaches.

THE ordinary Meaſure of Oil weighs at *Canea* eight Oques and a half; at *Retimo* it weighs ten: the Oque is three Pound two Ounces, which

Letter I.

which makes 400 Drams, according to the Eastern way of Reckoning. The Pound is 128 Drams, and the Dram is 60 Grains. The best Oils of the Island are those of *Retimo* and *Canea*: the *Girapetra* Oils are black and muddy, because before they empty their Vessels, they take a stick and stir up the Sediment, and so sell the Oil and the Lees all together. In 1700, the Oils were worth but 36 to 40 Parats a Measure, or at most but an [1] Abouquel, which is worth 44 Parats at *Canea*, and but 42 at *Retimo*. The Eagerness of our Merchants, notwithstanding your Lordship's Orders that no Ship should go out of its turn, rais'd the Market to 60 or 66 Parats the Measure: these Parats are a Silver Coin of a base Allay, worth about six *French* Farthings, or eighteen Deniers of *Provence*.

[1] *A Crown* Dutch, *which answers to one of our Crown-Pieces* French. *The* Abouquel *has also another Name,* Aslani, *from the Figure of a Lion, which the* Turks *call* Aslan.

BESIDES the Forests of Olive-Trees, there are abundance of Gardens about *Canea*, planted just like all the rest in *Turky*, without Order, Symmetry, or Neatness. In these neglected Orchards, the Trees produce but sorry Fruit; and indeed they plant no other, nor do they know what Grafting means. Their Figs are insipid, and the Melons almost as bad. We went to see the [2] Governour's House at *Varrouil*, the Garden there being cry'd up for a Terrestrial Paradise. Before I describe it, I must observe to your Lordship, that *Varrouil* was once the handsomest Village in all the Island. It was burnt by the *Turks* during the last Siege of *Canea*, to prevent the *Venetians* settling there. The *Greeks* of *Canea* were all oblig'd to go and lie every night at this Village, or rather Suburb, and return'd again the next morning at a certain hour; and but for the Lowness of their Circumstances, the Government would have made them rebuild it. Nothing is now to be seen there but Ruins and Demolitions made by the Fire. The Destruction of *Varrouil* was of no use to any but the *French*, who ruin'd themselves there in Luxury and Riot.

[2] Disdar.

THE Governour's Garden is a little Wood of Orange-Trees, Lemons, and Cedars, intermix'd with Plumb, Pear, and Cherry-Trees. The Orange-Trees here are as strong and vigorous as any in the best [3] Gardens of *Portugal*, tho not near so carefully look'd to: for tho they're burden'd with either dead or superfluous Branches, they put forth with profusion Bunches of Flowers, clustering upon one another in large heaps. They cultivate in *Portugal* none but that excellent sort of Orange, call'd throughout *Europe* the *Portugal* Orange, and which the *Portuguese* them-

[3] Quintas, in Portuguese.

selves call [1] *China* Orange: it is not known in *Candia*, or any where else in *Turky*. In this Country every Man is content with what he finds in his Garden, just as it comes up spontaneous and without Culture. The common Orange of the *Levant* is a large sweet or rather insipid [2] Orange, with a thick Rind, bitter, and as it were spungy. They raise here some Citrons, which are a fine Fruit when they are candy'd, but the Natives know not how to go about it. The Governour's Garden was kept, or rather neglected, by a *Greek* [3] Monk; a Wretch without a Shirt to his back, who could neither read nor write, any more than three or four of the same Fraternity, who were almost eaten up with the Itch. The poor Creatures presented us with some Orange-Branches full of Flowers and Fruit: and we put them in a way to cure themselves, by using Brimstone.

[1] Naranca da China.

[2] Malus Aurantia major, C. B. Pin. 436.

[3] Caloyer.

IN our Return to *Canea*, we were almost poison'd with the abominable Stench from the Burying-places. The World knows, that the *Turks* interr their Dead upon the Highways: this Practice were extraordinary well, did they dig the Graves deep enough. *Candia* being a very hot Country, these Smells are very offensive under the Wind. The *Turks* place a Stone at each end of the Grave, sometimes a Pillar of Marble crown'd with a Turbant instead of a Capital: this is never done but to Persons of some Rank.

I CAN'T forbear mentioning here, how astonish'd M. *Gundelscheimer* and my self were in our first Walk. Being landed at *Canea*, we had scarce paid our Respects to the Consul, but we hasten'd to the Gate of the Town, with the [4] Chancellor of the Nation, to see what rare Plants this fine Country of *Candia* produc'd, which we so much long'd for all the way from *Marseilles*. There grows in the Streets of *Canea* a sort of [5] *Juliane*, with a large Flower and shining Leaves, not to be despis'd: We flatter'd our selves we should meet with some greater Rarity out of Town, but to our no small grief we did not hit the right place. Along by the Walls on the right hand we pass'd through a fat Soil, over-run with Clover-Grass, and other very common Herbs. I fancy'd my self at *Barcelona*; where, as at *Canea*, all the Ramparts are cover'd with those yellow Flowers, which the *Greeks* knew not how to designate more properly than by the name of [6] *Golden Flowers*. Our Astonishment increas'd as we approach'd nearer the Sea, where we hoped to find something that might recompense

[4] M. Tournefort.

[5] Hesperis Cretica Maritima, folio crasso lucido, magno flore.

[6] Chrysanthemum, flore partim candido, partim luteo, C. B. Pin. 134. & Chrysanthemum Creticum, Clus. Hist. 335.

penſe us for our Diſappointment in other places. And indeed we began to cheer up at ſight of a [1] prickly Acanthus, which we had never ſeen any of, but in the Gardens of *Europe*; and very often a Man is as much pleas'd with finding a rare Plant in its natural place of Growth, as to light of an unknown one. Letter I.

[1] Acanthus aculeatus, C. B. Pin. 383.

THIS Place is a Tract of Ground cover'd with the downy [2] *Polium* of the famous *Alpinus*, Profeſſor of *Padua*; who gave a Cut of it fifty Years ago, as a Plant different from that which *Bauhinus*, the celebrated Profeſſor of *Baſil*, had call'd by the name of [3] *Gnaphalium maritimum*. I can ſafely affirm, there's no difference at all between theſe two Plants. *Alpinus*, 'tis likely, had never ſeen the Plant of *Bauhinus*, tho it is very common in *Italy* on the Sea-ſide. But to return to the Climate of *Canea*, we found nothing in that place we are ſpeaking of, except the prickly [4] Chicory and Thyme of *Crete*; which two Plants delight in Heath and Rocks. I was rejoic'd to meet here with the [5] Thyme of *Crete*, which ſome Years before I had obſerv'd growing about *Seville* and *Carmona* in *Andaluſia*. However, as we expected to find ſomething more curious than all this, our Diſcontent return'd at every ſtep we took: for in fine, my Lord, we went to *Candia* purely for the ſake of ſimpling, upon the Veracity of *Pliny* and *Galen*, who gave the Plants of this Iſland precedence of all others throughout the World. We ever and anon look'd at one another without opening our mouths, ſhruggling up our ſhoulders, and ſighing as if our very Hearts would break, eſpecially as we follow'd thoſe pretty Rivulets which water the beauteous Plain of *Canea*, beſet with Ruſhes and Plants ſo very common, that we would not have vouchſafed them a Look at *Paris*; we whoſe Imagination was then full of Plants with ſilver Leaves, or cover'd with ſome rich Down as ſoft as Velvet; and who fancy'd that *Candia* could produce nothing that was not extraordinary!

[2] Polium Gnaphaloides Profperi Alpini Exot. 146.

[3] Gnaphalium maritimum, C. B. Pin. 263.

[4] Cichorium ſpinoſum, C. B. Pin. 126.

[5] Thymus capitatus, qui Dioſcoridis, C. B. Pin. 219.

WE afterwards met with what made us amends. The Neighbourhood of *Canea*, and chiefly thoſe high Mountains where they fetch their Snow in Summer, are the moſt fertile of the whole Iſland, and incomparably more to be valued than Mount *Ida*, or the Mountains of *Girapetra*: theſe of *Canea* not only afford whatever the others do, but likewiſe a multitude of Rarities not to be found elſewhere. *Theophraſtus*,

phraſtus[1], *Strabo*, *Pliny*, and *Ptolomy* call'd 'em the white Mountains, on account of their being perpetually cover'd with Snow. From a Paſſage in *Solinus* it ſhould ſeem that the Mounts [2] *Cadiſtos* and *Dictynna* made part of thoſe Hills. Whatever [3] *Belonius* ſays to the contrary, [4] *Theophraſtus* and *Pliny* with juſt reaſon affirm'd Cypreſs-Trees to grow there naturally amidſt the Snow, as well as in the Valleys. *Belonius* did not give himſelf the trouble of going thither. They are now call'd the Mountains of *la Sfachia*, a Village of the ſame name, which is diſcern'd from the top of 'em, as you deſcend to the Sea Southward, and which has perhaps retain'd that of one of the antienteſt [5] Towns in *Crete*, the Birth-place of the famous *Epimenides*. The People thereabouts are named *Sfachiots*, and are held to be the beſt Soldiers of that Iſland, and the moſt dextrous at their Bow. The *Pyrrhick* Dance is ſtill in uſe among them, as will appear by and by.

[1] Τὰ λευκὰ καλούμενα ὄρη. Theophr. Hiſt. Plant. lib. 4. cap. 1. Ptol. lib. 3. cap. 17. Τὰ ὄρη λευκα. Strab. Rer. Geog. lib. 10. Albi Montes, Plin. Hiſt. Nat. lib. 16. cap. 33.

[2] Solin. Polyhiſt. cap. 11.

[3] Obſer. cap. 5.

[4] Theophr. & Plin. ibid.

[5] Φαιστος. Strab. Rerum Geog. lib. 10.

A SEARCH after Plants being one of our principal Buſineſſes, it would not ſeem improper to particularize here all thoſe which we obſerv'd about *Canea*. However, ſuch matters being what does not reliſh with every body, and becauſe they would not only ſwell this Relation, but utterly break the Thred of it, I fancy 'twere better to reſerve this long Detail of Plants for a Work by it ſelf; and only here to give a Deſcription, with a Sculpture, of ſome ſuch as are ſingular and not known. 'Tis true, diverſifying the Subject is pleaſing in Relations of this kind; but a Man muſt keep within certain bounds, which can't be done when once he undertakes an Enumeration of the Plants of any Country: Notice muſt be taken of every Individual, tho ever ſo common, that ſo the moſt skilful Botaniſts may the better form a Judgment of the Quality of each Country. For example, *Candia* has hardly a dozen Plants peculiar to it ſelf. The other Plants that grow there, in whatever numbers, are alſo to be found in the Iſlands of the *Archipelago*; nor are the greateſt part of 'em any Rarity in *Europe*. 'Twould be wrong to fancy that the *Levant* yields nothing but extraordinary Vegetables, ſince in *America* there grow Mallows, Fern, Nettles, Pellitory of the Wall, as they likewiſe do on the Coaſts of the Black Sea, among the ſcarceſt Plants.

HERE

Stachys Cretica, la:
tifolia Inst Rei herb.
186.

HERE follows a Deſcription of one of the moſt remarkable Plants about *Canea*. Letter I.

ITS Root is ligneous, crooked, a foot in length, reddiſh, inclining to brown, furniſh'd with Fibres not ſo deep, half a line in thickneſs, ſeven or eight inches long. The Stalks are near two foot high, ſquare, two or three lines thick, cover'd with a white velvety Down; at each Knot two Leaves, three inches long, an inch and a half broad, roundiſh at their Baſis like a human Ear, leſſening inſenſibly to a ſort of bluntiſh Point. Theſe Leaves feel rough, they are wrinkled, full of Veins, greeniſh-white, waved, curl'd, moderately notch'd: they diminiſh conſiderably from the middle of the Stalk towards the top, and are not above an inch and a half long, and eight or nine lines broad; towards the Extremity of the Plant they are ſcarce half an inch in length. After theſe Leaves, along the Stalk and Branches grow Flowers diſpos'd in Rings, pretty cloſe to each other. Every Flower is a Tube, half an inch long, one line thick, with a hole towards the bottom, whitiſh, opening into two Lips of a Roſe-colour; the upper more than half an inch long, guttering, hairy on the back, obtuſe, and as it were cut ſloping at the point: the nether Lip of the ſame length, ſlaſh'd into three parts, the two of each ſide very ſmall, and the middlemoſt four lines long, and half an inch broad. The Cup is another Tube, half an inch long, white, cotton-like, widening into five points, purpurine, hard, and ſharp-pointed: they incloſe a Piſtile with four Embryos, ſurmounted by a Filament gridelin, forky, attended with ſome Chieves faſten'd in their firſt Formation to the innermoſt Edge of the Tube, or Pipe of the Flower. The Embryos afterwards come to be ſo many Seeds one line in length, roundiſh-back'd, pointed on the other ſide, blackiſh. The Flower has no Smell, and the Leaves without any notable Savour.

STACHYS Cretica latifolia, Inſt. Rei Herb. 186.

THE propereſt places for herborizing about *Canea*, are *Calepo*, *St. George*, *St. Eleutherius*, a Monaſtery a mile and a half off, where ſome place the Epiſcopal See of *Cydonia*, tho there are no Ruins of any great antiquity there. According to *Strabo*, *Cydonia* was a maritime Town ten miles from *Apteron*: now *Canea* is exactly that diſtance from *Paleocaſtro*, which is certainly the Town of *Apteron*, as we ſhall hereafter make appear. So potent a City as *Cydonia*, which us'd to turn the Ballance to which ever ſide

Καλέπο. Ἅγιος Ἐλευθέριος. Ἅγιος Γεώργιος.

Rerum Geog. lib. 10. ΚΥΔΩΝΙΑ. CYDONIA. Canea.

Strab. ibid.

side it espous'd, in the Contests between *Gnossus* and *Gortyna*: this *Cydonia*, I say, which singly withstood the Force of those two Cities link'd together to destroy it, must have had a good Haven, and consequently Inhabitants ready at all times to lay Chains across it, and hinder their Enemies from seizing it. Now in all that part there is [1] no other Haven but that of *Canea*, or that of *la Suda*. Tho *la Suda* seems still to conserve some Fragments of the Name of *Cydonia*, yet it is built in an Island, and not opposite to the *Lacedemonian* Territories in the *Peloponnesus*, by which [2] *Diodorus Siculus* and [3] *Strabo* fix'd the Situation of *Cydonia*. For the same reason, the Ruins of that Town must not be look'd for above *Culata* at the bottom of *la Suda*, as some pretend; much less at *Paleocastro*, which is on one side of *la Suda*, where it seems *Ptolemy* has plac'd *Cydonia*. In short, [4] *Pliny* positively decides the Position of that Town, since he marks it as over against three small Islands, which doubtless are the Isle of *St. Odero*, and the Rocks or Shelves of *Turluru*.

T. Liv. Hist. lib. 48.

[1] Κυδωνία καὶ λιμὴν κλειστός. Scylax. Peripl. in voce Κρήτη.

[2] Bibliot. Hist. lib. 5.

[3] Strab. ibid.

[4] Contra Cydoniam Leuca & duæ Budroæ. Plin. Hist. Nat. lib. 4. cap. 12.

THE City of *Cydonia* was besieg'd to no purpose by [5] *Phalecus*, Prince of the *Phoceans*, who perish'd there with his Troops: being hard press'd by [6] *Nothocrates*, she sent a Deputation to *Eumenes* King of *Pergamus*, who caus'd the Siege to be rais'd by one of his Generals. The Conquest of it was reserv'd for [7] *Metellus*, to whom it yielded after the Defeat of *Lasthenes* and *Panares*. [8] In the Wars of *Augustus* and *Antony*, the *Cydonians* declar'd for the former, and after the Battel of *Actium* they receiv'd Marks of his Gratitude. Nothing does more honour to *Cydonia*, than the striking of Medals, with a proper Legend relating to the State of that Place, and with the Heads of *Augustus*, *Tiberius*, *Claudius*, *Nero*, *Vitellius*, *Vespasian*, *Domitian*, *Adrian*, and *Antoninus Pius*.

[5] Pausan. Descript. Græc. in Phocic. Diod. Sic. Bibliot. lib. 16.

[6] Polyb. Legat. 79.

[7] Flor. Rerum Roman. lib. 3. cap. 7.

[8] Dion Cassius, lib. 51.

THE 12th of *May* we went and lay at the Convent of the [9] *Trinity*, half a day's Journey from *Canea*, just by Cape *Melier*. Formerly this Convent had [10] a hundred Monks: at present there are not fifty, tho 'tis the best Monastery of the Island, except that of *Arcadi*. Each Monk pays seven Crowns to the [11] Capitation-Tax. The [12] Superior made us very welcome, according to the Custom of the Oriental Christians, to lodge the *Franks* in Monasteries. It costs a Man more when he goes away, than was expended on him while he staid: but then he has the consolation of being among Christians. The Revenues of this Convent consist

[9] Μοναστήριον τῆς ἁγίας Τριάδος.

[10] Caloyers, *as 'tis now pronounced; but it ought to be* Kalo Calogers, *good old Men, from* καλὸς good, *and* γέρων old.

[11] Caratch, *or* Haratz, *Tribute.*

[12] Ἡγούμενος.

Orchis Cretica, maxima, flore pallii Episcopalis forma Corall. Inst. Rei herb.

conſiſt in Oil, Wine, Wheat, Oats, Honey, Wax, Cattel, Cheeſe, Milk. Sometimes the Crop of Olives is ſo great, that the Monks not being ſufficient to get it in, are forc'd to give half the Fruits on the ground for gathering the other half: they give Mony for beating down ſuch as are on the Trees; but with their Poles they deſtroy half the young Shoots laden with Buds and Bloſſoms. They never prune or lop thoſe Trees, nor do they ever cultivate the Earth about 'em, but only to ſow ſome Seeds in it. Letter I.

HERE I might properly enough mention the Rule which theſe Monks follow; but your Lordſhip will give me leave to go on with the Relation of our Walk, and to keep againſt another time what Knowledge I have gain'd of the preſent State of the *Greek* Church. We took notice of many rare Plants growing about this Monaſtery, among which is a ſort of [1] *Orchis* with a Flower of a ſurprizing Beauty.

THE Root conſiſts of two Knobs, white, fleſhy, almoſt oval, about fifteen lines long, full of Juice, more hairy than are the Knobs of thoſe of this kind, whoſe Fibres only iſſue from the lower part of the Trunk. The Trunk or Stalk we are ſpeaking of, is about a foot high, four lines thick, adorn'd from the beginning like the Sheath of a Knife, with two or three Leaves of about three inches long, and near an inch and a half broad, veined, light green, much ſmaller along the Stalk, eſpecially in thoſe places where they are ſucceeded by Flowers. The Coiff, or upper part of theſe Flowers, conſiſts of five Leaves, three great and two ſmall; the great are ſix or ſeven lines in length, three or four in breadth, warping, ſharp-pointed, roſe-colour'd, ſtreak'd with green on the back: the two ſmall Leaves are plac'd alternately among the great; they are hardly three lines long, and a line in breadth. The Under-leaf of this Flower, which is larger and fairer than any of the reſt, is about fifteen lines long, and begins in form of a Pidgeon's Breaſt, yellowiſh green, the Head inclining to green; the reſt of the Leaf is a ſort of a Biſhop's Cope, cut into three parts, of which the middlemoſt is the leaſt, moderately indented and ſomewhat ſloping; the other two parts more picked. The Cope is of a dun colour, ſhagg'd like Velvet, embelliſh'd with a ſort of a purple and brilliant, like the back of a Bee; two ſharp Eminences, greeniſh-yellow and nappy, riſing a little beneath, and

[1] ORCHIS Cretica, maxima, flore pallii epiſcopalis forma. Corol. Inſt. Rei Herb. 30.

on one ſide of the Pidgeon's Breaſt, which makes part of an oblong Cartouche, the lower part whereof is a tawny yellow, ſet off with yellowiſh Fleurons, terminating like an Anchor. The Tail of this Flower is about an inch long, two lines thick, and ſomewhat crooked; this in time becomes Fruit: we ſaw it not in its maturity.

FROM the Convent of the *Trinity* we went and lay at that of *St. John*, at the entrance of Cape *Melier*, in a little Plain which has an eaſy Deſcent all the way to the point of the Cape. On the way there's another Monaſtery of the ſame name, which has ſo often been rifled by the Corſairs, that they let it run to ruin; tho it was a handſome Structure, and ſituated in an agreeable Solitude: We enter into it down a Deſcent of 135 Steps cut in the Rock, among terrible Precipices, bedeck'd with that fine [1] Dittany, of which the Antients report ſo many Miracles: here it flouriſhes almoſt all the Year, as it does at *Paris* in the King's Garden. *Candia* was the only place we ſaw it in; and had [2] *Dioſcorides* been there himſelf, he would not have ſaid, it neither bears Flowers nor Seeds. Cape *Melier* is one of the beſt places of the whole Iſland for ſimpling: there it was we firſt ſaw that noble Plant, which *Proſperus Alpinus* calls the [3] Ebony of *Crete*, tho it has not any reſemblance to the true Ebony.

Μοναστήρι τοῦ ἁγίου Ἰωάννου.

[1] ORIGANUM Creticum latifolium, tomentoſum, ſeu Dictamnus Creticus. Inſt. Rei Herb. 199.

[2] Dioſc. lib. 3. cap. 36.

[3] EBENUS Cretica P. Alp. Exot. 278. Barba Jovis Lagopoides, Cretica, fruteſcens, incana, flore ſpicato, purpureo, amplo. Breyn. Prodr. 2.

CAPE *Melier*, (to the Eaſt whereof, and under covert, lies the Iſle and Town of *la Suda*, and which the *Venetians* are in poſſeſſion of;) is call'd *Cabo Maleca*: but what Name the Antients call'd it by, is not certainly known. If we follow [4] *Ptolemy*'s Account of the remarkable Places of *Crete*, perambulating the Northern Coaſt from the Eaſt to the Weſt, the Gulph of *la Suda*, the beſt and only Bay of the Iſland, ſhould ſeem to be that of [5] *Amphimalla*; ſince he names it immediately after *Retimo*. What occaſion had that Author to ſpeak of a crooked winding Road between *Retimo* and *la Punta de Drepano*, where there is no ſhelter for Shipping? Therefore the Cape *Melier* muſt be the Cape *Drepanum* of *Ptolemy*, ſince it is beyond and weſtward of the Gulph of *Amphimalla*; which with good reaſon is ſuppos'd to be that of *la Suda*. But then again here's another difficulty; they now call *la Punta de Drepano* another Cape ſituated eaſtward of the Gulph of *la Suda*, in the way to *Retimo*: And it is from the Reſemblance of the Names *Drepanum* and *la Punta de Drepano*,

[4] Geog. lib. 3. cap. 17.

[5] Ἀμφιμαλῆς κόλπος. Ptol. ibid. Ἀμφιμάλλιον καὶ Ἀμφίμαλλα. Stephan. Amphimalla. Plin. Hiſt. Nat. lib. 4. cap. 12.

pano, that all this Perplexity ariſes. Either *Ptolemy* was miſ-inform'd, or that Paſſage in him is corrupted, or the People of the Country have ſince confounded the old Names. If we chuſe *Ptolemy*'s Deſcription before that of *Strabo*, the Road of *Retimo* will be that of *Amphimalla*; the *Punta de Drepano*, Cape *Drepanum*; *Paleocaſtro*, which is over againſt *la Suda*, will be the Town of *Cydonia*: Cape *Melier* muſt be taken for Cape *Cyamum*; Cape *Spada* for *Pſacum*, and that of *Grabuſes* for *Corycus*: But would it not be better to ſuppoſe that *Ptolemy* means the Gulph of *la Suda* by the Name of *Amphimalla*, than to arraign him of forgetting the fineſt Bay of the Iſland, to take notice of an unſecure open Road? *Pliny*'s Account of the Towns of that Coaſt, affords us no light: he names them without exactneſs, tho he ſeems to aim at Method, by running a Courſe from Weſt to Eaſt. To return to Cape *Melier*, or *Maleca*, as the *Greeks* and *Italians* pronounce it; if we take *Amphimalla* for *la Suda*, the word *Maleca* may be an Abridgment of *Amphimalla*, as the Name of the City of *Aix* is certainly the Skeleton of *Aquæſextiæ*. Firſt they caſt away *Amphi*, as ſuperfluous; then of *Malla* they made *Maleca* or *Meleca*; and of *Meleca*, *Melier*.

Letter I.

[1] Hiſt. Nat. lib.

WE return'd to *Canea* to houſe our Harveſt, and on the 24th of *May* we ſet out for *Retimo*. We lay at *Stilo*, a Village ten miles from *Canea*: The 25th we dined at *Almyron*, ten miles from *Stilo*. *Almyron* is a ſmall Fort, with four ſorry Baſtions: juſt by it, is a Houſe of Entertainment, ſuch as it is, with only two large Cuſhions, Water, and Coffee; ſo that if we had not brought our Proviſion along with us, we might have ſtarv'd. Some paces from this Houſe riſe two curious Springs of Water, one ſweet, the other ſalt, from whence comes the Name of *Almyron*. We walk'd ſome ſpace on the edge of the Coaſt, till we came to a ſmall River: after which, for four miles or more, the Way is perfectly frightful, cut through a Rock till we come within ſight of *Retimo*. This Road is paved, as one may ſay, with the Plant call'd [2] *Ixia* by *Theophraſtus*, and *White Chamæleon* by his Interpreters, as likewiſe by *Dioſcorides*. I have marſhal'd it under the Tribe of *Cnicus*, on account of the Structure of its Flower and Fruit. *Columna* has given an excellent Sculpture of it: that of *Carduus pinea Theophraſti* by *Proſperus Alpinus* repreſents it when it is run up to Seed, and the Leaves ſcorch'd by the Sun. *Theophraſtus* ſays,

[1] Ἁλμυρὸς, ſalſus.

[2] Ἰξία. Theop. Hiſt. Plant. lib. 9. cap. 1. Χαμαιλέων λευκὸς. Dioſc. lib. 3. cap. 10. Cnicus Carlinæ folio, acaulos, gummifer, aculeatus, flore purpureo. Corol. Inſt. Rei Herb. 33. Columna part 1. Proſp. Alp. Exot. 124.

ſays, this Plant yields a Gum in *Crete*: the Inhabitants chew it, as they do Maſtick of *Scio*, not only to make 'em ſpit, but to ſweeten their Breath. This Plant is very common in the Iſles of the *Arches*, in *Greece*, *Italy*, *Portugal*.

RETIMO, Ρίθυμνα. Ptol. Geog. lib. 3. cap. 17. Rithymna, Plin. Hiſt. Nat. lib. 4. cap. 12.

RETIMO is the third Place of the Country: the *Turks* took it in 1647, and ſince that time it has been govern'd by a Baſhaw, under the Viceroy of *Canea*. *Retimo* extends along the Haven, and look'd more gay and ſerene than *Canea*, tho it is leſs in compaſs; and has Walls fitter to incloſe a Park for Deer, than to keep out an Enemy. The Citadel was built for the Security of the Haven: it ſtands on a ſharp Rock, ſtretching into the Sea, and would be of great ſtrength, were it not commanded by a flat Rock which is on the road to *Almyron*. This Citadel commands a Fort they have built at the other end of the Town, to guard the Haven. This Fort is at preſent ruinous, and the Haven utterly neglected. Ships of War uſed formerly to be laid up here below the Citadel: at preſent there is ſcarcely Depth enough for ſmall Craft.

1572. Leuncl. Suppl. Annal.

WHILE the *Turks* were beſieging *Famagouſta* in the Iſle of *Cyprus*, *Ali* Baſhaw, their Admiral, would needs attempt an Invaſion of *Candia*: but every Place was ſo well provided, that none but *Retimo* was ſack'd by *Ulus-Ali*, General of the *Barbary* Squadron.

THE Champain of *Retimo* is all Rock on the Weſt ſide: the Road towards *Candia* is very delightful. All along the Shore there is nothing to be ſeen but Gardens: Cherries are earlier here, than in any part of the Iſland. All their Fruit is better taſted: their Silk, Wool, Honey, Wax, Ladanum, Oils, *&c.* are prefer'd to all others. The Water that ſupplies this Town, comes guſhing out of a narrow Valley, a quarter of a League from the Town ſoutherly: they have cut a Channel, to bring it to *Retimo*, but they loſe one half of it by the way. On the Road leading to the Valley, there is a handſome Moſque; in the Court-yard of it, a certain *Turk* has founded [1] a Houſe of Reception, where Travellers, that arrive after the Gates of the Town are ſhut, or who deſign to ſet out before they are open'd, may lodge and eat for nothing. This Houſe is well look'd to: they raiſe here a beautiful ſort of

[1] Caravan-Sarai, Καραβαζάρης, *a Houſe of Accommodation for Caravans.*

Calves-

RETIMO.

Letter I.

[1] *Calves-Foot*, which has been taken by most Authors for the *Colocasia* of the Antients: the Natives eat it in their Broth.

[1] Arum maximum, Ægyptiacum, quod vulgò Colocasia. C. B. Pin. 193.

THE Malmsy Wine of *Retimo* was in great esteem when the *Venetians* held the Island. [2] *Belonius* reports, that they used to boil this Liquor in large Kettles, along the Seaside. Such little quantities are made now, that we could not get a drop for a taste, tho we lodg'd at the *French* Viceconsul's, Doctor *Patelaro*; where we lived in Clover, as the Saying is. He is a fine old Gentleman, has Wit at will, and crowns Conversation with the Charms of that *Greek* Eloquence, which is the Soul of Good-Fellowship. He was very young when the *Turks* made themselves masters of *Canea*: his Mother was carry'd away to *Constantinople*, and there presented, for a beautiful Slave, to Sultan *Ibrahim*, who bestow'd her on the Prime Vizier. This latter had one Male Child by her, who was kill'd at the last Siege of *Vienna*, where he was a General Officer.

[2] Observ. lib. 1. cap. 19.

THIS Viceconsul is of the *Greek* Communion. He was brought up according to the Fashion there; but his Parents discovering more of a Genius in him than in Lads of his Age, sent him to *Padua* to study Law, and take his Degrees there. Being return'd to *Candia*, he set out for *Constantinople* to see his Mother, who was grown vastly rich; he made himself known to her by a Wart behind his Ear: This Wart, which he took care to shew us, is crown'd with a blackish Spot, not unlike a Half-Moon in form. She presently remember'd this Mark, and would fain have made use of it as an Argument that he was ordain'd to be a *Mussulman*; which to bring about, no Sollicitations were wanting: he was ply'd night and day with 'em; they went so far, as to get him to accept of Lands to a great value in *Wallachia*. But all this won nothing upon him; he soon resign'd the Lands, and declared he would die in the Religion of his Forefathers. He leads an agreeable Life, under the Protection of *France*.

[3] Atriplex latifolia, sive Halimus fruticosus. Mor. Hist. Oxon. part 2. 607.

THE Hedges which run along the Shore from *Retimo*, consist of nothing but that sort of [3] Arroche, which was known to the Antients by the name of *Halimus*. *Solinus* fancy'd it to be peculiar to the Isle of *Crete*; but I met with a great deal of it in *Spain*, in *Andalusia*, and in the Kingdom of *Granada*.

[4] Ἅλιμος, Dioscor. lib. 1. cap. 120. Herba Ἅλιμος dicitur. Ea admorsa diurnam famem prohibet: proinde & hæc Cretica est. Solin. Polyhist. cap. 11.

THE

THE 26th of *May* we din'd under a fair Plane-Tree, by a running Spring, ten miles from *Retimo*, on the way to *Candia*: this Stream, which iſſues from the Hollow of a Rock, would turn many Mills. Hereabouts we took notice of ſome very fine Plants; above all, an odd ſort of a [1] *Phlomis*, which we ſaw not in the other Iſlands of the *Archipelago*. That night we took up our Quarters at *Daphnedes*, a large Town, whoſe Acceſs is a ſort of Ladder-like Footing cut in the Rock, very dangerous for Horſes to aſcend: but our Guides, aſham'd for us, put on briskly, and made their Palfrys mount the Stair-caſe with an aſtoniſhing Boldneſs. We follow'd, and as it happen'd came off with flying Colours, as well as they. We were conducted to a *Papas*, who was the chief of the Town: here we refreſh'd our ſelves, to our hearts deſire. The Town is encompaſs'd with low eaſy Hills, of a charming Verdure: the Olive-Trees and Vines afford a delightful Proſpect, amongſt little Woods of Mulberry and Fig-Trees.

[1] Phlomis Cretica, fruticoſa, folio ſubrotundo, flore luteo. Corol. Inſt. Rei Herb. 10.

THE 27th of *May* we travel'd but ſeventeen miles, and ſtopt at *Damaſta*, another Town, the Champain whereof look'd as if it would afford us matter for Simpling; but we were miſerably diſappointed. Next day, through a very rugged barren Country, we arriv'd at *Candia*, eighteen miles from *Damaſta*. I do my ſelf the honour, my Lord, to ſend you the Profil of this famous Place, as it appears towards the Road of *Retimo*.

CANDIA. *CANDIA* is the Carcaſs of a large City, well-peopled in the time of the *Venetians*, flouriſhing in Trade, and very ſtrong: at preſent it is little better than a Deſart, all but the [2] Market-place and thereabouts, where the principal Inhabitants dwell; the reſt is hardly any thing but Rubbiſh, ever ſince the laſt Siege, which was one of the moſt conſiderable that has been undertaken in our memory. We are told by [3] M. *Chardin*, that in the Repreſentation preſented to the Divan by the High Treaſurer of the Empire, concerning the extraordinary Expences for the three laſt Years of the Siege of *Candia*, there is mention made of 700,000 Crowns, given as Rewards to ſuch Deſerters who turn'd *Turks*, and to the Soldiers who had diſtinguiſh'd themſelves; and to ſuch as had brought in Heads of Chriſtians, for which they were allow'd a [4] Sequin *per* Head. This Repreſentation ſets forth, that 100,000 Cannon-Ball had been

[2] Bazar.

[3] Chardin's *Voyages*.

[4] *A Gold Coin, in Value two Crowns and a half.*

CANDIA.
A View of the Country
leading to Retimo.

been fir'd againſt the place; that ſeven Baſhaws had laid their Bones there, as alſo fourſcore principal Officers, 10,400 Janizaries, beſides other Militia. Letter I.

THE Port of *Candia* is fit for nothing but Boats: Ships of Burden keep under the Iſle of *Dia*, almoſt directly ſituated againſt the Town North-Eaſt, and which the *Franks* nonſenſically call [1] *Standia*. It is plain to be ſeen, that the *Saracens* built *Candia* on the Ruins of the antient City of *Heraclea*. [2] *Strabo* ſupplies us with a demonſtrative Proof of this, in deſcribing the Iſle of [3] *Thera*, which he ſays anſwers to the Iſle of *Dia*; and this Iſland, according to the ſame Author, is ſituated over againſt *Heraclea*, a Sea-Port belonging to the *Gnoſſians*.

[1] Εἰς τὴν Δίαν.

[2] Rer. Geog. lib. 10.

[3] Sant-Erini, or Santorin.

THE Town of *Candia* is indiſputably the *Candace* of the *Saracens*. It is a Remark of *Scylitzes*, that in the Language of theſe People, [4] *Chandax* ſignifies an Intrenchment: and ſure enough 'twas there where the *Saracens* were adviſ'd by a *Greek* Monk to intrench themſelves, in the time of the Emperor *Michael the Stammerer*. It ſeems more natural to deduce the Name of *Candia* from *Chandax*, than from *Candida*, as [5] *Moroſini* calls it. *Pinetus*, in his Tranſlation of *Pliny*, unwarrantably takes *Mirabeau* for *Heraclea*. According to [6] *Strabo*, *Heraclea* was oppoſite to *Dia*; and according to *Ptolemy*, hard by Cape *Salomon*. We muſt abide by the Deciſion of *Strabo*, who was far better inform'd of the Poſition of Towns than *Ptolemy* was.

[4] Χάνδαξ. Scylitz. p. 509.

[5] Hiſt. Venet. lib. 12.

[6] Ἡρακλεωτῶν.

THEY who believe *Candia* to be the antient Town of *Matium* rebuilt by the *Saracens*, are perhaps ſomewhat towards the Truth; ſuppoſing that in the Specification [7] *Pliny* gives of the Iſlands on the Coaſt of *Crete*, we ought to read (and it is not at all unlikely) *Dia* inſtead of *Via* or *Cia*, as they ſtand in the Editions of *Dalechamp* and *Gronovius*. In this caſe *Heraclea* and *Matium* would be perhaps one and the ſame Town, bearing different names at different times. It is to be obſerv'd, that *Strabo* and *Ptolemy* make no mention of *Matium*, and *Pliny* writes theſe two Names all of a piece: peradventure it muſt be read *Matium Heraclea*, without a Comma between; as who ſhould ſay, *Matium* late *Heraclea*. It may be likewiſe, that *Matium* and *Heraclea* were two ſeveral Towns adjoining cloſe to each other, and conſequently both oppoſite to the Iſland of *Dia*: for this Iſland, which is North-Eaſt of *Candia*, might

[7] Hiſt. Nat. lib. 4. cap. 12.

make

make a Triangle equilateral with the two Towns in queſtion; ſo that *Strabo* and *Pliny* were in the right, to deſignate their Poſition by that of *Dia*. Conſidering how poſitive *Strabo* is, that *Heraclea* was the Sea-Port of the *Gnoſſians*, the powerfulleſt People of *Crete*, there's no doubt but *Candia*, the only conſiderable Sea-Port in all thoſe parts, was built on the Ruins of *Heraclea*. According to this Conjecture, the Town of *Matium* ſhould be more to the Eaſt.

THO the Town of *Candia* be at preſent diſregarded, yet its Walls are good Walls, and well terraced: this was done by the *Venetians*, for the *Turks* have hardly repair'd the Breaches of the laſt Siege. There are computed to be in this Town about 800 *Greeks* paying Capitation: their Archbiſhop is Metropolitan of the whole Kingdom. The *Jews* are about 1000 in all. As for *Armenians*, they have but one Church here, and ſcarce exceed 200 in number. Of *French* there are no more than three or four Families, a Viceconſul, and two Capuchins, who have purchas'd a very pretty Houſe near the Sea. The reſt of the Inhabitants of this Town are all *Turks*, diſtinguiſh'd according to the following Muſter-Roll; which will ſerve to give an Idea of thoſe Troops that are in Places of War among the *Turks*.

JANIZARIES of the Port, call'd *Capicoulou*, 1000; in ten Companies of a hundred Men each.

TAMACH CAPICOULOU, or Soldiers detach'd from ſeveral Companies, 1500 Men; exempted from ordinary Duty.

TERLI-COULI, or Janizaries of the Country, 2500; in twenty eight Companies.

SPAHIS, or Horſe of the Country, 1400 Men; divided into two Regiments, of nine Companies each.

AZAPS, another ſort of Country-Cavalry, in two Regiments of 700 Men each.

DISDARLI, Militia of the Lieutenant of the Caſtle; a Regiment of 400 Men, in ſixteen Companies.

TOPTCHIS and *Gebegis*, that is, Canoneers and others belonging to the Ordnance; two Regiments of 500 Men each, arm'd with Sabre, Half-pike, and Coat of Mail.

SOU-

SOUCOULELIS, that is, Troops appointed for the Guard of the great and little Fort of the Sea, 400 Men; 350 for the great Fort, and 50 for the little Fort. Letter I.

FOR the other Forts of the Town, 1000 Men.

THESE ought to be the Troops in *Candia*, according to the Representation communicated by their Paymaster to our Viceconsul. There's good reason to believe that none of these Bodies were compleat at the time the *Venetians* besieg'd *Canea*, since in the whole Island they could not raise above 4000 Men to relieve it; and yet they left none but Invalids in *Candia* and at *Retimo*.

THE Country about *Candia* consists of spacious fruitful Plains, enrich'd with all sorts of Grain. It is prohibited to export Wheat out of the Island, without the ' Viceroy's leave. In 1700, the Viceroy was *Haly* Bashaw, that voluptuous Minister, who continu'd Prime Visier but nine months in the last War: his Ingenuity sav'd his Life. *Mahomet* IV. upbraiding him with being too good a Man, the Visier confess'd it, and pray'd his Highness to ease him of that heavy Burden, which was immediately done. Some Years after this, he was appointed Viceroy of *Candia*, where he was sore troubled with a Distemper which can't be cur'd without the help of Mercury. The *Greeks* being unacquainted with this Remedy, intreated our Ambassador, the Marquis *de Ferriol*, who on his way to *Constantinople* put in at *Candia*, to lend him some skilful Man to doctor him. The Ambassador recommended a certain *Irish* Surgeon he had on board, and who had serv'd a long time in the Troops of *France*. This Surgeon, after having examin'd into the Viceroy's Illness, very wisely put him into the Powdering-Tub; but in the heighth of the Salivation, the Great Man thinking himself in danger of Death, call'd together his Council, to advise what to do with this same Surgeon; and was the first that sentenc'd him to have a hundred Bastinadoes: the Council, wiser than he, were of opinion the Surgeon, since he had made a beginning, ought to go on to the end. In fine, the Inflammation of his Throat and other parts went off, and the sick Man perfectly recover'd. Upon this, the biggest Lords of the Island would needs try this Operator's Art, one after another; insomuch that *Teague* was almost tired out of his Life in 'nointing the *Mussulmans*. When we were

' Beglerbey.

in *Candia*, the Viceroy was buſy'd in erecting a Moſque: for which purpoſe all the *Greeks* were fetch'd in from the adjoining Villages, with their Tools and Inſtruments: like a hackney Horſe, they had commonly more Whipcord beſtow'd upon 'em than Corn. It muſt however be confeſs'd, that ſometimes to comfort 'em up when they were hard wrought, they would give 'em a Sup or two of Wine; which the Viceroy's Officers would, without any Ceremony, fetch out of the Viceconſul's and *French* Merchants Cellars.

THE generality of the Baſhaws are rapacious, and in regard they buy their Places at *Conſtantinople*, where every thing goes by Auction, they ſpare nothing to lick themſelves whole. He of *Canea* having, at entring on his Government, receiv'd from our Factory among other Preſents a Veſt of rich Brocade, he ſent to ask ſuch another; and wonder'd that *French* People, who are noted for Good Breeding and Polite Manners, ſhould occaſion a Diſorder in his Family: adding, that the Conſul ſhould have known he had a couple of Wives, and conſequently could not give the Veſt to one, without diſobliging the other. This Demand being five or ſix times repeated, the Conſul ſent anſwer there were none of thoſe Stuffs to be had in that Country, but he muſt wait till they could be fetch'd from *France*. In fine, he was teaz'd ſo, that a ſecond Veſt was deliver'd to the Baſhaw, by order of the Company. The *Turks* muſt never be uſed to Preſents, or thoſe Preſents muſt never be diſcontinu'd: they look on the firſt as a Contract for the future. The toppingeſt Lords think it no ſhame to beg, and laugh at ye if ye talk of Generoſity.

WE happen'd to be in the City of *Candia*, the night before the leſſer Bairam; that is to ſay, the Eve of the Day on which the Caravan of Pilgrims arrives at *Mecha*. The Commander of the Janizaries march'd round the Town in Cavalcade, with the Captains of Companies and the ſubaltern Officers; the People were buſy in cutting the throats of Sheep and Lambs at the doors of the principal Houſes: the Peaſants crouded the ſtreets with thoſe Creatures alive, on their backs, in the ſame Attitude as the Good Shepherd is uſually painted. The Heads of theſe Animals they ſmear with red, yellow, or blue; and then make Preſents of 'em up and down: this Rejoicing holds three days. The 30th of *May*, the Day of Pentecoſt, and the firſt Day of the Bairam, we went to the Baſhaw's Houſe,

Houſe, where by his order were diſh'd out early in the morning, after their religious Worſhip was over, no leſs than fifty Muttons or Lambs, ſome roaſted whole, or cut in quarters; others boil'd, or in Ragou: nor was there any want of Pullets and Rice. We had the pleaſure to behold the *Turkiſh* Rabble ſcrambling for this Meat, and ſnatching it from one another, either to eat it themſelves or carry it off: the Viceroy ſtanding all the while at a grated Window, ready to ſplit with laughing: 20 or 25 Fellows playing on Inſtruments, Drums, Trumpets, Bagpipes, Tabors, and the like, ſeem'd to increaſe the Diſorder; theſe Muſicians went in a Body to the prime Men of the Town, for Donatives. M. *Valentin*, Viceconſul of *France*, at whoſe Houſe we were, order'd them twenty Crowns: the Eve of the Feaſt he had ſent the Viceroy a Preſent of Coffee, Sugar, and Confects. There's not the meaneſt Water-Porter but will have a hand in this Feſtival: theſe go to the principal Mens Houſes, where they empty their Water-Budgets on the Threſhold, to ſhew their Reſpects, or rather to get a few [1] Parats. In every Houſe there's Merry-making; ſome dancing, others eating and drinking: here they repeat Verſes, there they range the Streets with muſical Inſtruments; while others take their pleaſure on the Water. In ſhort, this Nation, ſo grave, and which always ſeems to be on one pin, is of a ſudden quite off the hinges, and run about like ſo many mad things: happy that theſe Feſtivals return no oftner.

[1] *A Coin worth about ten Deniers.*

YOUR Lordſhip will believe me, without ſwearing, that we were perfectly ſick of theſe Gambols; but our Guides durſt not proceed a ſtep during the three days of the Bairam. All this while we had met with nothing very extraordinary in *Candia* relating to Plants, and we pleas'd our ſelves with hopes of finding ſomething uncommon towards the South. We began therefore our Journey to *Girapetra* the laſt Day of *May*, and we lay eighteen miles off of *Candia*, at a Town call'd *Trapſano*, where they drive a great Trade in Earthen Pots, Pans, and huge [2] Cruſes for Oil. We had a mind to take in our way the Valley of *Mirabeau*: for which reaſon the next day we ſet our faces towards thoſe great Mountains Northward. We went and lay at *Plati*, another Village, ten miles from *Trapſano*, after we had croſs'd over many a frightful Hill, from whence we could ſee the Snow, which all the Year round covers the tops

[2] Iarros.

of thoſe Mountains. 'Tis being ſo near this Snow, that makes the Wine of *Plati* ſo flat: the Grape hardly ever ripens there, and the Wine they brought us ſeem'd to be Wine *de Brie*: and yet we found abundance of Plants there. The Plain of [1] *Plati* uſed to pay the *Venetians* 40,000 [2] Meaſures of Wheat by way of Tythe: for want of hands, the Country now is in a very ſorry condition. The *Turks* never trouble themſelves for the matter. Beſides the Capitation-Tax, they exact half what Corn each Inhabitant gets off the ground.

[1] *Or of* Siti.

[2] *Each weighing* 45 *Pound.*

THROUGH a Paſſage full of Precipices, we entred, the 2d of *June*, into the Valley of *Mirabeau*; ſhut in with other Mountains, which look'd very agreeable to the Eye, the Valley being diſpos'd in manner of an Amphitheatre, from whence it ſtretches out as far as to the Sea. All this Tract abounds in Oil and all ſorts of Grain, as being populous enough and well labour'd. That night we reach'd *Commeriaco*, a Town fifteen miles from *Plati*: here we lay at the Sign of the Moon and ſeven Stars (*anglicè* in the open Air) among certain Monks, who had remov'd all the Furniture of the Houſe into the Church, to make way for the Silk-Worms in the Cells and Dormitories. The 3d of *June* we arriv'd at *Critza*, about three a clock in the afternoon. This Town ſtands on the higheſt part of a very fruitful Plain, at the foot of a ſteep Rock, abounding with noble Plants. From this place we diſcern'd the Road of *Mirabeau*, which is very much expos'd, tho it ſeems to be cover'd by high Mountains. The Cadi of *Critza* deſir'd we would come to his Houſe, to feel his Pulſe: 'tis the way of the *Turks*, tho they ail nothing. His Abode was in a noble Park: almoſt every Alley in it was terrac'd and planted with Orange, Pomegranate, Cypreſs, and Myrtle-Trees: the Kitchin-Garden is full of Apple, Pear, and Apricock-Trees, kept *a la mode de Turky*; that is, left to themſelves, as if they were in a Foreſt. The Houſe is ready to fall about one's ears, for want of repairing the top: it once belong'd to a Family of the *Cornaros* of *Venice*, as appears by ſome Remnants of Inſcriptions.

THE 4th of *June* we went down to the Road of *Mirabeau*, in view of the great Mountains of *la Sitie*, known to the Antients by the name of [3] *Dicte*, about twelve miles and a half from Cape *Salomon*. The Iſland is very much pinch'd in between the Road of *Girapetra* and *Mirabeau*.

[3] Η Δίκτη ὄρος ἐν τῇ κρήτῃ. Strab. Rer. Geog. lib. 10.

In

In leſs than two hours we got to the Town: the Land being pinch'd, as I ſaid, is what makes the Peninſula, where in time paſt ſtood the Town of *Præſos*, the Capital of the *Eteocretes*, whom *Homer* calls Men of high Spirits: they had erected a Temple to *Dictæan Jupiter*, but this Town was deſtroy'd by the Inhabitants of *Girapetra*, alias *Hierapytna*. Letter I.

[1] *HIERAPYTNA* was a good Place when *Metellus* undertook the Conqueſt of *Crete*. *Ariſtion*, after he had beaten *Lucius Baſſus*, retreated thither, and put it into a very defenſive Condition. [2] *Octavius*, after he had been worſted by *Metellus*, repair'd thither likewiſe, to confer with *Ariſtion*: Advice being brought them that the forenamed General was coming to beſiege 'em in Perſon, they quitted the Caſtle, and ſail'd away.

[1] ΙΕΡΑΠΥΤΝΑ. Hierapytna, or Hierapetra. Girapetra.

[2] Diod. Sic. Bibliot. Hiſt. lib. 36.

AT preſent *Girapetra* is a ſmall Town, defended by a ſquare Fort, built upon a [3] crooked Coaſt, on all ſides expos'd: from hence are diſcern'd the Rocks call'd the [4] *Iſles of Aſſes*. The Ruins of the old Town conſiſt of ſome very thick Quarters of Walls, and ſeveral pieces of Pillars up and down in the fields. *Gruterus* records ſome Inſcriptions of *Hierapytna*, and there are extant ſome [5] Medals of *Caligula*, on the Reverſe whereof is an Eagle perch'd as it were upon a Thunderbolt: the Tree which is by the ſide of the Eagle, ſeems to be a Palm-Tree. Now I am ſpeaking of theſe Medals, I remember there are no Palm-Trees about *Girapetra*, and but very few in the whole Iſland; the Dates they eat there, being brought from *Africa*. M. *Spanheim* mentions another [6] Medal of the ſame Town, whoſe Genius is repreſented by a Woman's Head charg'd with Turrets: on the Reverſe is alſo a Palm-Tree and an Eagle. As for theſe pretended Palm-Trees, they are ſo bunglingly done, that they may paſs for Pines. I very well know, *Theophraſtus* affirms there were ſeveral ſorts of Palm-Trees in *Crete*; but that Author never travel'd any where himſelf, and hardly advances any thing but by hearſay. We muſt likewiſe obſerve, that the Medal we are ſpeaking of has a Border of a couple of Olive-Branches; this is a very common Tree about *Girapetra*: Perhaps the Intent of repreſenting this Tree, as alſo the Pine, was to indicate that theſe two Trees were what grew moſt frequent about the City; the Pine on the Mountains, and the Olive in the Champian, where they are careful in watering it. Our Countrymen come here to freight Oils, Cheeſe, and Wax.

[3] Εν κόλπῳ δὲ ἐστὶν ἡ πόλις. Strab. Rer. Geog. lib. 10.

[4] Γαυδοπαγνήσιοι. Chryſa & Gaudos. Plin. Hiſt. Nat. lib. 4. cap. 12.

[5] Legend. ΕΠΙ ΦΛΑΟΥΙΟΥ ΙΕΡΑΠΥΤΘΝΙΩΝ. ΕΠΙΑΥΓΟΥΡ ΙΕΡΑΠΥΤΘΝΙΩΝ.

[6] Legend. ΙΕΡΑΠΥΤΘΝΙΩΝ ΙΜΕΡΑΙΟΣ.

STRABO,

STRABO, for determining the Breadth of the Isthmus of the Peninsula of *la Sitie*, seems to have oppos'd the Town of *Minoa* against that of *Hierapytna*; between which he places *Lyctium*. If this be so, then *Minoa* can't be far from the Ruins of the Castle of *Mirabeau*; and the distance which we have observ'd, corresponds to that of *Strabo*, who makes this Isthmus to be about [1] seven miles and a half broad.

[1] 60 Stadia. Rer. Geog. lib. 10.

THE 5th of *June* we went to visit the great Mountains, which are on the Northwest of *Girapetra*: they are Continuations of Mount *Ida*. [2] *Strabo* informs us, that the City of *Hierapytna* took its name from a Mountain call'd *Pytna*, which in all probability is the Mountain of *Males*: that City went by the name of *Cyrba* before, as *Stephens* the Geographer relates; then *Pytna*, afterwards *Camirus*, and at last *Hierapytna*. *Ptolemy* calls it *Hierapetra*, which is now turn'd into *Girapetra*.

[2] Τῆς δ' Ἱερᾶς λόφος Πύτνα, ἀφ' ἧς Ἱερά πύτνα ἡ πόλις. Strab. Rer. Geog. lib. 10.

Ἱερὰ Πέτρα. Ptol. Geog. lib. 3. cap. 17.

WE went the same day and lay at *Calamasca*, a Village within seven miles of *Girapetra*. The 6th of *June* we pass'd through *Anatoli*, and got to *Males*, about eight miles off *Calamasca*: we ascend these Mountains, without once losing sight of the Southern Sea. The 7th of *June* we made the best of our way, and yet were fain to spend the night in a strange By-place, near a Fountain, where we supp'd by the Light of a dozen huge Holm-Trees, and as many [3] Kermes or Scarlet-Berry-Trees, which our *Greek* Conductors set fire to: these lighted us all the night long, and excited in the Air a Warmth that was very comfortable to us. That day we got no further than the first Snows at the foot of other Mountains far higher, on which we walk'd the day after. Though these Mountains are very cold, yet the Holm-Oaks are very flourishing, and the Kermes grow as tall as our common Oaks: there are also fine [4] Maples, with Leaves slash'd into three points. Nothing is more surprizing than a sort of [5] Plumb-Tree, which all these Rocks are embellish'd with, and which flourishes in proportion to the melting of the Snow: its Stalks are not more than half a foot in heighth; the Branches are very bushy, loaded with Flowers of a flesh-colour: its Fruit is hardly bigger than a white Gooseberry.

[3] Ilex aculeata, cocciglandifera. C. B. Pin. 425. *A Tree producing the Vermilion or Scarlet Grain.*

[4] Acer Asphendannos. Belon. Obs. lib. 1. cap. 17. Acer Cretica, P. Alp. Exot. 9.

[5] Prunus Cretica, montana, minima, humi fusa, flore suaverubente. Corol. Inst. Rei Herb.

THE wild Goats mention'd by *Solinus*, and which [6] *Belonius* has given a Print of, run up and down these Mountains in Herds; the *Greeks* call 'em *Agrimia*, a Name they give to all Deer. We wonder'd to see Olive-

Ager Creticus sylvestrium caprarum copiosus est. Solin. Polyhist. c. 11.

[6] Observ. lib. 1. cap. 13.

Trees

Trees in these Parts, and so near the Snow too, springing up naturally, and most of 'em resembling those which are rais'd by Art: wild Olive-Trees are distinguishable not only by the Fruit, but also by the Leaf, which is rounder and harder. If *Hercules* the [1] *Cretan* had been inform'd that these Olive-Trees grew in *Crete*, he would not have given himself the trouble of going among the [2] *Hyperboreans*, to bring 'em into *Greece*. *Diodorus* [3] *Siculus* with good reason observes, that *Minerva* transplanted from the Woods into Orchards your domestick Olives; there are whole Mountains cover'd with 'em, on the road from *Smyrna* to *Ephesus*. Letter I.

[1] *Or the* Idean, *and the* Curetes.

[2] Pausan. Descript. Græc. in Eliacis prior.

[3] Biblioth. Hist. lib. 5.

AFTER we had wander'd about in the Snow, and pick'd up such Plants as occur'd, we went down to *Males*, and so to *Girapetra*, the 9th of *June*. The 10th we took the shortest Cut to *Candia*, where we tarry'd the 13th, and lay at *Dinasta* the 14th; the 15th we lay at *Daphnedes*; the 16th on the Coast of *Almyron*, partly wet and partly dry, among the Rushes: the 17th at *Canea*, where having discharg'd our selves of our Luggage, we again visited the Neighbourhood of that City and Cape *Melier*, to look upon some Vegetables that were but just springing up the beginning of the past Month.

THE 28th of *June* we left *Canea*, to go see Mount *Ida*, the Labyrinth and the Ruins of *Gortyna*. Our first Stage was *Almyron*, our second *Retimo*. The 30th we went and lay at the Convent of *Arcadi*, within twelve miles of *Retimo*. This Convent, the handsomest and richest of all the Monasteries in the Island, seems to have retain'd the Name of the antient City of *Arcadia*, mention'd by [4] *Seneca*, *Pliny*, and *Stephens* the Geographer: but it is strange that *Seneca* and *Pliny* should presume to vouch *Theophrastus* to an incredible thing; namely, that after the Destruction of this Town, all the Springs round about were dry'd up, and never ran more till it was rebuilt. In times past, [5] *Arcadia* was honour'd with the third Bishoprick of the Island: all that's now left, is a great Convent seated in a Plain, like a Platform, on the top of a Mountain, at the foot of Mount *Ida*. The Access of this Platform is through an agreeable Valley, divided into Orchards, Vineyards, and arable Lands; overspread, in such places as are unmanur'd, with Holm-Oaks, Kermes, Maples, Phillyrea, Myrtles, Mastick-Trees, Turpentine-Trees, Pistachoes, Laurels, Cypress, Storax. The place is full of Springs and Rivulets,

ARCADI.

[4] Quæst. Nat. lib. 3. cap. 11. Plin. Hist. Nat. lib. 31. cap. 4.

[5] Novel. Imp. Leon.

Ἐστὶ δὲ ὀρείνη καὶ δασεῖα νῆσος. ἔχει δὲ αὐλῶνας εὐκάρπος. Geog. lib. 10.

vulets, and revives the Idea of antient *Crete*; which, as *Strabo* deſcribes it, is ſtill to be perceiv'd here.

THE main Pile of Building is grand and regular; the Church has two Naves, adorn'd with *Gothick* Pictures. Is it not a ſurprizing thing, that the *Greeks*, whoſe Forefathers ſo juſtly follow'd Nature, ſhould degenerate into the Taſte of the *Goths*, who were ſuch ill Imitators of her? This can be no otherwiſe accounted for, than becauſe fine Performances require too much Time and Study. In this Houſe there are about a hundred [1] Monks, and two hundred Out-liers, employ'd in Husbandry and improving their Farms. The [2] Superior, a genteel-ſpirited Man, entertain'd us with wonderful Civility: Perſons in his Poſt being for the moſt part grave, and of a venerable Mien, 'twould be an Affront to offer them Mony when one goes away: the Cuſtom is, to drop a few [3] Sequins into the Baſon of the holy Bread, which they preſent to you when Maſs is over.

[1] Caloyers.

Μέτοχι, Farm.

[2] Ηγουμένος, Chief.

[3] *A Gold Coin worth two Crowns and a half.*

THE Cellar is one of the handſomeſt places of the whole Monaſtery: there are no leſs than 200 Butts of Wine in it; the beſt Piece is mark'd with the Superior's Name, and no body dare touch it without his leave. By way of bleſſing this Cellar, he once a year, after Vintage is over, repeats the following Prayer, printed in the *Greek* Ritual: tranſlated, it runs thus; *O Lord God, who loveſt Mankind, caſt thy eyes on this Wine, and on thoſe that ſhall drink it; bleſs thou our Butts, as thou didſt of old the Well of* Jacob, *the Pool of* Siloam, *and the Drink of thy holy Apoſtles. O Lord, as thou waſt pleas'd to be preſent at the Wedding at* Cana, *where by changing Water into Wine, thou madeſt thy Glory manifeſt; ſend down now thy Holy Spirit on this Wine, and bleſs it in thy Name.* Amen.

THE Lands of this Religious Houſe reach as far as to the Sea towards *Retimo*, and to the top of Mount *Ida* on the South. We were told that the Monks had gather'd this year above four hundred Meaſures of Oil, tho one half of their Fruit was loſt for want of hands to get it in. Below *Arcadi*, verging to the Sea, is the Convent of *Arſeni*, which is reported to be a very handſome Building; but we had not time to viſit it.

Η ΙΔΗ ΟΡΟΣ. Ida Mons. *Mount* Ida.

THE firſt of *July* we ſteer'd our courſe to Mount *Ida*, in company with two Fryars, who were order'd by the Superior of *Arcadi* to conduct

us through the Desarts, which our Guides were strangers to. Our Convoys brought us to a Fountain eighteen miles from the Convent, and ten miles from the top of Mount *Ida*. There's no going on horseback beyond this Spring: the whole Country here is quite bare, and very stony. We left our Horses to the Care of a Monk, who has a Lodge by this Fountain, and is a sort of a Stud-master to the Monastery. Our Guides took with 'em Provision for three days. The two Monks taking their leaves of us, we were left to the Stud-master, who conducted us to a Sheep-fold six miles from the Fountain: we were obliged to stop here, and tho it was a very uncomfortable place to take up one's Quarters in, yet it was necessary to us, because it was the only place that had Water all thereabouts. From this Well to the top of the Mountain, they reckon four miles: we ascended it with much difficulty, on the third of *July*.

Letter I.

Ψιλοριτι *in vulgar* Greek, *as much as to say*, High Mountain, ὑψηλον ὄρος. Εν μέσῳ τῆς νήσου τὸ Ἰδαῖον ὄρος ὑψηλότατον. Strab. Rer. Geog. lib. 10.

THIS mighty Mountain, which covers almost the middle of the Island, has nothing of note but its Name, so renown'd in antient History. This celebrated Mount *Ida* exhibits nothing but a huge overgrown, ugly, sharp-rais'd, bald-pated Eminence; not the least shadow of a Landskip, no delightful Grotto, no bubbling Spring, nor purling Rivulet to be seen: there is indeed one poor sorry Well with a Bucket, to keep the Sheep and Horses from perishing with Thirst. All the Cattel bred on it, are a few scrubby Horses, some Sheep and starveling Goats, which are forc'd to brouze on the very Tragacantha; a Shrub so prickly, that the *Greeks* call it Goats-thorn. Begging [1] *Dionysius Periegetes*'s pardon, as likewise his Commentator's, the Archbishop of *Thessalonica*; the Praises they bestow'd on this Mountain, seem to be strain'd, or at least are now past their season. They who have advanc'd, that the upper parts of Mount *Ida* were quite [2] bald, and that Plants could not live there for Snow and Ice, came much nearer the Truth. *Theophrastus* talks of a sort of Vine growing here, and *Pliny* has done no more than translated the Description of it. We look'd about to see if we could find any such Vine, but to no purpose; and yet it can't be doubted but those Authors meant Mount *Ida* of *Crete*: for on that of *Phrygia* there's neither Snow nor Ice to be seen. On whatever side we turn'd our eyes, from one Heighth to another, we saw nothing but bottomless Quagmires, and deep

Τραγάκανθα, Hirci Spina.

[1] Orbis Descript. ver. 581. Eustath. in vers. eundem.

[2] Φαλάκραι ἄκρα τῆς Ἴδης, &c. Stephan. Bysant. Η δὲ ἄμπελος φύεται ἐν τῆς Ἰδαις περὶ τὰς φαλάκρας ναλουμένας. Theoph. Hist. Plant. lib. 3. cap. 17. Plin. Hist. Nat. lib. 14. cap. 3.

Abyſſes fill'd with Snow ever ſince the Reign of King *Jupiter*, the firſt of the Name.

FROM the top of Mount *Ida*, which is the higheſt place of the Iſland, you diſcern the Sea, South and North; but why all this pother to ſee it at ſuch a diſtance? and yet this was the reaſon of its being call'd *Ida*, in the earlieſt Antiquity. According to [1] *Helladius*, it was the common Appellative of all Mountains from whence a great Extent of Country could be diſcover'd: and if [2] *Suidas* may be credited, all Foreſts that afford an agreeable Proſpect, were call'd *Ide*. As for us, whoſe Heads at that time were not bent to ſuch book-learn'd Thoughts, and out of humour that we found nothing but Flint-Stones, and but a few uncommon Plants, being ſcarce able to draw one Leg after the other; yet that we might have nothing to upbraid our ſelves withal, we exerted our utmoſt Strength to reach the furthermoſt Summit, in ſpite of the Winds which beat us back again; and getting under the covert of a perpendicular Rock, a fancy took us in the heads to make a little Sherbet. That which the *Turks* uſually drink, is nothing but an Infuſion of Raiſins, into which they throw ye a handful of Snow: the Ptiſane of the *Hotel-Dieu* of *Paris* is a much better Draught. We fill'd our Cups with clean chryſtalliz'd Snow-Drops, and here and there a Lay of Sugar between: on this we pour'd a quantity of excellent Wine; and then ſhaking the Cups, the whole preſently diſſolv'd. We did our ſelves the honour to drink the King's Health and wiſh his Majeſty long Life and Happineſs: after which, we the more manfully clamber'd up to the very point of this Rock, ſteep as it was. Whither would not one go, with ſuch good Wine, and commanded by ſo great a Prince? This Wine was of the colour of *Alicant*, without any Luſciouſneſs, rich, racy, ſtrong-body'd, deep-colour'd, perfumed with a penetrating Spirituouſneſs. The Superior of *Arcadi* made us a Preſent of it, or rather we had it in barter for ſome Polychreſt Pills, and a few Doſes of Emetick Tartar, which ſome of his Religious had reap'd no ſmall benefit from. Emeticks ſuit the *Greek* Conſtitutions in many caſes: moſt of them, eſpecially the Eccleſiaſticks, who, to give 'em their due, are none of the meagereſt of the Country, have a broad Cheſt and a very capacious Belly, which is eaſily mov'd by the leaſt Attacks of Antimony.

[1] *Cited in the* Bibliotheque *of* Photius.

[2] Ἴδαι, *videre.*

AS

Gum Adragant (vulgarly call'd Gum Dragon) as it naturally issues out of the Plant call'd Tragacantha.

Letter I.

AS for Plants, there's none on Mount *Ida* but what may more commodiously be come at on the Mountains of *Canea*; whose Freshness, Verdure, and limpid Streams are really inviting to a Herborizer. We had, however, the satisfaction of fully observing the [1] Gum Adragant on Mount *Ida*. I can't understand how [2] *Belonius* comes to assert so positively that there's no such thing in *Candia*: sure he had not read the first Chapter of the ninth Book of *Theophrastus*'s History of Plants. The little bald Hillocks about the Sheep-fold produce much of the Tragacantha, and that too of a very good sort. *Belonius* and *Prosper Alpinus* were doubtless acquainted with it, tho 'tis hardly possible, from their Descriptions, to distinguish it from the other kinds they make mention of. This Shrub spontaneously yields the Gum Adragant towards the end of *June*, and in the following Months; at what time the nutritious Juice of this Plant, thicken'd by the Heat, bursts open most of the Vessels wherein it is contain'd. It is not only gather'd in the Heart of the Trunk and Branches, but also in the Inter-spaces of the Fibres, which are spread in a round Figure or Circle like Rays of the Sun, as appears in the Trunk mark'd A. This Juice is coagulated into small Threds, which passing through the Bark, issue out by little and little, according as they are protruded by the fresh Supplies of Juice arising from the Roots: this Substance being expos'd in the Air, grows hard, and is form'd either into Lumps, or slender Pieces curl'd and winding in the nature of Worms, more or less long, according as matter offers: it seems as if the Contraction of the Fibres of this Plant contributes to the expressing the Gum. These delicate Fibres, as fine as Flax, being uncover'd and trodden by the Feet of the Shepherds and Horses, are by the Heat shrivel'd up, and facilitate the Emanation of the extravasated Juice.

[1] *A Drug used by the Apothecaries, as likewise by Painters in Miniature.*

[2] Observ. lib. I. cap. 17. Tragacantha Cretica, incana, flore parvo, lineis purpureis striato. Corol. Inst. Rei Herb. 29.

'TWAS not without some surprize, we found that a Plant which *Prosper Alpinus* made no difficulty to list under the Species of *Tragacantha*, ought to have been plac'd among those of *Limonium*. Who could imagine that there was any such thing in the world, as a Plant of this last kind with Juniper-Leaves? Now I'm mentioning Juniper, that which grows on Mount *Ida* rises not above two or three foot high: its Twigs spreading out on the sides, form a Shrub like the Juniper of the *Alps*, and there's no distinguishing 'em but by their Fruit: that of

Limonium Creticum Juniperi folio. Corol. Inst. Rei Herb. 25. Echinus, id est Tragacantha altera. P. Alp. Exot. 56.

Juniperus Cretica, ligno odoratiſſimo. Κέδρος Græcorum recentorum. Corol. Inſt. Rei Herb. 41.

Candia is as large and as red as that of the red-berry'd Juniper, ſo frequent in *Provence* and *Languedoc*. Beſides, the dry Wood of the *Candia* Juniper, is colour'd and ſcented juſt like that kind of *American* Cedar, with which at *Paris* they make Borders for Stamps.

FOR want of better Accommodation, we were forc'd to come back to the Sheep-coat. The next day, being the 14th of *July*, we dined at the Spring where we had left our Horſes; and ſtriking towards the South-weſt, we deſcended down horrible Precipices, almoſt winding about like a Snail as far as the foot of Mount *Ida*, the View whereof grew more and more frightful: afterwards we were all of a ſudden raviſh'd with a delectable Contraſt. We enter'd into a large open Valley between Mount *Ida* and Mount *Kentro*, all over planted with Olive, Orange, Pomegranate, Mulberry, Cypreſs, Walnut, Myrtle, Bay, and all ſorts of Fruit-Trees; the Villages are numerous, and the Waters admirable. Mount *Ida* is a huge Lembick, which ſupplies all around it with Liquor, *viz.* almoſt one third of the Iſland. The Valley we ſpeak of, loſes it ſelf inſenſibly in the fineſt and fruitfulleſt [1] Plain of all *Candia*; this Plain ſtretches as far as *Girapetra*.

[1] La Meſſaria, *or* Maſſeria.

WE, according to cuſtom, retir'd to a Monaſtery; the Name of it is [2] *Aſomatos*, that is to ſay, the Monaſtery of Angels: the Superior, who ſpoke *Italian*, accommodated us the beſt he could; and underſtanding that we were in purſuit of Simples, he ſhew'd us ſome *Colocaſia* along the Brooks thereabouts. We were exceedingly rejoic'd to meet with a Monk that was going to *Canea:* he was ſo kind as to take charge of a Packet of Letters for our Conſul, who was diſpatching a Bark to *Marſeilles*. I with pleaſure laid hold of the opportunity of aſſuring your Lordſhip that I am,

[2] Ασώματος, *un-body'd, or the Monaſtery of Angels.*

MY LORD,

Your very Humble and

Moſt Obedient Servant,

TOURNEFORT.

LET-

LETTER II.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

IN regard our Enquiries were not limited to Natural Hiſtory alone, we left *Aſomatos* the fifth of *July*, to go ſee the Ruins of *Gortyna*, 24 miles diſtant from that Monaſtery. We paſs'd through *Apodoulo*, a Village within ſix miles of it; and ſtill coaſting along Mount *Ida*, croſs very barren Mountains, where nothing grows but the prickly Pimpernelle, we took up our Lodging very near the Sea, Southerly, at *la* [1] *Trinité*, another Town ſix miles and a half from *Apodoulo*. The ſixth of *July* we paſs'd through *Novi-Caſtelli*, a Hamlet ten miles off, where we arriv'd in very good time. The Ruins of *Gortyna* are but two miles from this place. *Deſcription of* Candia *continu'd.*

[1] Ἁγία Τριάδα.

THE Origin of *Gortyna* is as obſcure as that of moſt antient Towns. What ſignifies it to us, whether its Founder was [2] *Gortyn*, *Rhadamanthus*'s Son, or [3] *Taurus*, he that ran away with *Europa* on the Coaſt of *Phenicia*? Certain it is, that after the Decadence of *Gnoſſus*, which the *Romans* made it their buſineſs to humble, [4] *Gortyna* became the moſt puiſſant City of *Crete*; nay, it had ſhar'd the Sovereignty of the Iſland, before the *Romans* Conqueſt of it. *Hannibal* thought himſelf ſafe there againſt thoſe very *Romans*, after the Defeat of *Antiochus*: [5] the vaſt Treaſure which that fam'd *African* carry'd thither, rais'd him a great many Enemies; but he skreen'd himſelf from their Inſults, by pretending to depoſite his Riches in the Temple of *Diana*, whither he caus'd to be carry'd GORTYNA. Γορτύνα. Strab. & Ptol.

[2] Deſcri. Græc. in Arcad.

[3] Cedren. Compen. Hiſt.

[4] Strab. Rer. Geog. lib. 10.

[5] Juſtin. Hiſt. lib. 32. cap. 4.

carry'd ſome Veſſels fill'd with Lead. Not long after, he repaſs'd into *Aſia*, with his Gold, which he had hid within the Images of the Deities he worſhip'd.

Κεῖται δ' ἐν πεδίῳ καὶ ἡ Γορτυνίων πόλις. Strab. Rer. Geog. lib. 10.

THE Ruins of *Gortyna* are not above ſix miles from Mount *Ida*, at the foot of low Hills, as you enter the Plain of *Meſſaria*, which is properly the Granary of the Iſland. Theſe Ruins ſhew indeed how magnificent a City it once was, but 'tis impoſſible to look on 'em without concern: they plough, ſow, feed Sheep among the Wrecks of a prodigious quantity of Marble, Jaſper, Granate-Stone, wrought with great curioſity: in the room of thoſe great Men who had caus'd ſuch ſtately Edifices to be erected, you ſee nothing but poor Shepherds, who are ſo ſtupid as to let the Hares run between their legs, without meddling with them; and Partridges bask under their very noſes, without offering to catch 'em. The chief thing we diſcover'd among theſe Ruins, was a Relick of one of the City-Gates; tho the beſt Stones of it are miſſing, yet it is ſtill evident that the Arch was finely turn'd; the Walls which are contiguous to this Gate, may have been thoſe which [a] *Ptolemy Philopator*, King of *Egypt*, had caus'd to be rais'd; the Maſonry of 'em is very thick, and fac'd with Brick. This Quarter ſeems to have been one of the beſt of the Town; we met with two Pillars of Granate, eighteen foot long: not far off are yet to be ſeen divers Pedeſtals, rang'd equally two by two on the ſame Line, for ſupporting the Columns of the Frontiſpiece of ſome Temple. Here are a world of Capitals and Architraves; peradventure they are the Remains of the Temple of *Diana* before-mention'd, or of that of [b] *Jupiter* to whom *Menelaus* ſacrific'd, after he had heard the News of his Wife *Helena*'s Flight, according to *Ptolemæus Hepheſtion*'s Report, which *Photius* has preſerv'd ſome Extracts of. As for *Apollo*'s Temple, mention'd by *Stephens* the Geographer, it ſtood in the middle of the [c] Town, and conſequently remote from the place we are now deſcribing. Among other Columns ſtill remaining, there are ſome of an exceeding beauty, cylindrical, and gutter'd ſpirally; the thickeſt are not more than two foot four inches diameter. It is notorious, the *Turks* have carry'd away the fineſt of 'em, and accordingly there's a [d] Village within two Musket-ſhot of theſe ruinous Fragments, where the Garden-

[a] Strab. ibid.

[b] Jupiter Hecatombeus, *in* Phot. Bibliot. lib. 5.

[c] *In the* Pythium.

[d] Ἅγιοι Δέκα, *Town of the Ten Saints.*

Tab. I. Pag. 46.

1. The Castle.
2. The Town.
3 Vault by ye side of the Rivulet.
4. The Rivulet.

Ruines of GORTYNA.

5. The Spring that did Supply ye Town wth Water.
6. The Aqueduct that did convey ye Water to the Town.

Garden-Gates are of two antique Columns, between which they place a Hurdle of Wood for a Door. Letter II.

THIS Place was call'd *Alona:* it has gone by the name of the Town of the *Ten Saints*, ever ſince the ten illuſtrious Chriſtians, Natives of this Iſland, ſuffer'd Martyrdom there, in the Perſecution of the Emperor *Decius*. Theſe Martyrs were *Theodulus*, *Saturninus*, *Euporus*, *Gelaſius*, *Eunicianus*, *Zeticus*, *Cleomenes*, *Agathopus*, *Baſilides*, *Evariſtus*. The Chappel of this Village is ſtill crouded with antique Columns, but there's nothing to be ſeen of the Tomb of the Martyrs, mention'd by the Continuator of *Conſtantine Porphyrogenetes*. Theſe Martyrs are repreſented in the principal Picture in two Rows, in the ſame Poſture and on the ſame Line, erect and ſtiff as Stakes. The *Greeks* celebrate their Feſtival the 23d of *December*, and the *Latins* have follow'd 'em therein. Surius. Lib. 2.

AMONG the Ruins of *Gortyna* are Columns of red and white Jaſper, reſembling that of *Coſne* in *Languedoc:* others we ſaw juſt like *Campan*, which is uſed at *Verſailles*. As for Figures, there are but few, the beſt having been carry'd away by the *Venetians*. The Statue which is on the Fountain of *Candia*, hard by the Moſque beyond the [1] Market-place, was fetch'd from among theſe Ruins: the Drapery of it is excellent, but the Figure is without e'er a Head; the *Turks* having an abhorrence to the Repreſentation of the Heads of things animate, unleſs upon Coins, which they are fond enough of, no People more. Rumaging in a By-place, we met with half a Figure in Marble well-drapery'd: the Leg was artfully jointed, and the Toes wonderful.

[1] Bazar.

AT the further end of the Town, between the North and the Weſt, hard by a Brook which doubtleſs is the [2] River *Lethe*; which, if we may give credit to *Strabo* and *Solinus*, ran among the Ruins of *Gortyna*; are to be ſeen ſome curious Remains of an antient Church, in the Quarter call'd *Metropolis*. Though the Architecture of this Church is good, yet towards the left there's a piece of Painting half effaced; but quite of the *Gothick* Taſte; it was in all probability a Repreſentation of ſome Story of the Virgin: there are ſtill legible in large Characters [3] ΜΡ. ΘΥ. We were not able to unfold a large Inſcription in *Greek*, which is in the Chancel: it is plac'd too high, and much worn by Time. We however fancy'd there was ſomewhat of the Name of *Cyrille*, which is not unlikely:

[2] Διαῤῥεῖ δ' αὐτὴν ὅλην ὁ Λήθαιος ποταμός. Strab. Rer. Geog. lib. 10. Gortynam amnis Lethæus præterfluit, quo Europam Tauri dorſo Gortynii ferunt vectitatam. Solin. Polyhiſt. cap. 11.

[3] Mater Dei. ΚΥΡΙΛΛΟΣ.

likely: for Hiſtory makes mention of two *Cyrilles* Biſhops of *Gortyna*, one martyr'd about the beginning of the third Age under the Emperor *Decius*, and the other by the *Saracens* in the ninth Age under *Michael the Stammerer*. We inquir'd concerning theſe holy Biſhops, among the *Papas* thereabouts; but they knew nothing of the matter. One of them told us, that *Titus*, to whom St. *Paul* wrote an Epiſtle, was Nephew to a Biſhop of *Gortyna*; wherein he was egregiouſly miſtaken. *Titus*, whom St. *Paul* calls his dearly-beloved Son, was himſelf the firſt Biſhop of *Crete*; and it is highly probable, his See was at *Gortyna*: which was at that time the principal City, and afterwards it had conſtantly the honour of being the firſt Biſhoprick, of the Iſland.

Πρὸς Τίτον τὸν Κρητῶν ἐκλησίας πρῶτον Ἐπίσκοπον χειροτονηθέντα, &c. Epiſt. Pauli ad Titum.

NEAR to the Ruins of the Metropolitan Church, we met with more, which ſeem'd to be the Remains of ſome Monaſtery: the Shepherds there have built them ſorry Sheltring-places, with huge pieces of antique Marble, among which there's a Capital adorn'd with two Roſettes, and a Croſs of St. *John* of *Jeruſalem*. The Town, doubtleſs, was not deſtroy'd till after the Eſtabliſhment of the Knights Hoſpitalers, who now are at *Malta*. Their Inſtitution began in 1099, by *Girard Tenque de Martigues* in *Provence*. Cloſe by theſe Ruins, on the Brook-ſide, is the Reſidue of an Aqueduct, the Arch whereof is ſix or ſeven foot high: on the ſide of it is a noble Cellar, vaulted by Bands, and which ſeems to have been a Reſervatory for ſupplying another Aqueduct, which is on the way to the Town of the *Ten Saints*; the Canal of this Aqueduct was barely a foot broad.

[1] *THEOPHRASTUS*, [2] *Varro*, and [3] *Pliny*, ſpeak of a Plane-Tree which was at *Gortyna*, and which uſed to ſhed its Leaves according as new ones ſprouted forth: perhaps there are ſtill ſome of this kind to be found among thoſe which grow numerous along the River *Lethe*, which *Europa* ſwam up as far as *Gortyna*, on the back of her [4] Bull. This Plane-Tree, always green, was thought ſo odd a thing by the *Greeks*, [5] that they gave out that the firſt Loves of *Jupiter* and *Europa* were tranſacted under the ſhade thereof. This Adventure, however fabulous, was what in all appearance gave occaſion to the Inhabitants of *Gortyna* to ſtrike a [6] Medal, which is in the King's Cabinet, with *Europa* on one ſide, ſitting melancholy on a Tree, partly the Plane and partly the Palm-Tree,

[1] Hiſt. Plant. lib. 1. cap. 15.
[2] De Re Ruſtic.
[3] Hiſt. Nat. lib. 12. cap. 1.
[4] Solin. Polyhiſt. ibid.
[5] Μυθολογοῦσι δὲ ὡς ἐπὶ ταύτῃ ἐμιγνητῇ Εὐρώπῃ ὁ Ζεὺς. Theoph. ibid.
[6] Legend. ΓΟΡΤΥΝΙΩΝ.

at the foot whereof is an Eagle, to which ſhe turns her back: the ſame Princeſs is repreſented on the other ſide, ſitting on a Bull encompaſs'd with a Border of Bay-leaves. *Antonius Auguſtinus*, Archbiſhop of *Tarragona*, takes notice of the like Type. *Pliny* ſays, Endeavours were uſed to multiply in the Iſland the Species of this Plane-Tree; but it degenerated: that is to ſay, thoſe of the new Plantation ſhed their Leaves in Winter, as well as the ordinary Planes. Letter II. Dialog. 1.

THERE are yet extant Medals of *Gortyna*, ſtruck with the Heads of *Germanicus*, *Caligula*, *Trajan*, *Adrian*, the ' faireſt of which is to be ſeen in the King's Cabinet: it tells, that they uſed to aſſemble at *Gortyna*, to celebrate the publick Games in honour of *Adrian*. ' Legend. ΚΟΙΝΟΝ ΚΡΗΤΩΝ ΓΟΡΤΥΣ.

BESIDES the Inſcriptions of *Gortyna* reported by *Gruterus*, which *Honorio Belli*, Author of ſome Letters to *Cluſius*, concerning the *Cretan* Plants, had communicated to *Pigafeta*, we copy'd two, which had eſcaped the Inveſtigation of *Belli*.

ΠΕΤΡΟΝΙΟΝΠΡΟΒΟΝ
ΤΟΝΛΑΜΠΡΟΤΑΤΟΝ
ΑΝΘΥΠΑΤΟΝ ΚΑΙ
ΑΠΟΥΠΑΡΧΟΝΠΡΑΙΤΩΡΙΟΝ
ΔΟΓΜΑΤΙ ΤΗΣΛΑΜΠΡΑΣ
ΓΟΡΤΥΝΙΩΝΒΟΥΛΗΣ
ΟΙΚΟΥΜΕΝΙΟΣΔΟΣΙΘΕΟΣ
ΑΣΚΛΗΠΙΟΔΟΤΟΣ
ΟΛΑΜΠΡΟΤΑΤΟΣΥΠΑΤΟΙ
ΚΟΣΑΝΕΣΤΗΣΕΝ.

BY Decree of the Illuſtrious Senate of Gortyna, Oecumenius Doſitheus Aſclepiodotus *of the moſt Illuſtrious Conſulary Dignity, erected this Monument to the moſt Illuſtrious* Proconſul *and* Prefectus Pretorius, Petronius Probus.

HERE follows one that is not ſo antient.

+ЄΠΙΘЄΟΔΩΡΟΥ ΤΟΥ ΑΓΙΩΤΑΤΟΥ ΑΡΧΙЄΠΙСΚ
ΚΑΠΙΛΙΟΥ ΤΟΥ ΠЄΡΙΒΛΕΠΤΟΥ ΠΑΤΟΥ
ЄΥΤΥΧΩС ΑΝЄΝЄΩΘΗ ΚΟΥ...ΟΤΟΙΧΟС
ΥΦΛΑΠΠΙΩΝΟС ΤΟΥ ΛΑΜΠΡΟΤΑΤΟΥ ΥΠΑΤΙΚΟΥ +

[a] *Of the Congregation of S. Maur. Palæog. Græc. lib. 2. p. 175.*

THE Reverend Father [a] *Bernard de Montfaucon*, a Perſon of profound Learning, and of a univerſally-allow'd Capacity, has found out the true Senſe thereof.

Ἐπὶ Θεωδόρου τοῦ ἁγιωτάτου ἀρχιεπισκόπου ἡμῶν Α. Πιλίου τοῦ περιβλέπτου ἀνθυπάτου εὐτυχῶς ἀνενεώθη Κου .... ὁ τοῖχος ὑπάτου Φλαβίου Ἀππίωνος τοῦ λαμπροτάτου ὑπατικίου Β.

THIS Wall was happily rebuilt under the moſt Holy Archbiſhop Theodorus, *and under the Illuſtrious Proconſul* A. Pilius, *in the ſecond Year of the Conſulate of the moſt Illuſtrious* Fl. Appion.

MOST of the other Inſcriptions which are in the Fields thereabouts, are either fractur'd, or ſo worn away, that there's no decyphering 'em. The Seaſon advancing apace, and the moſt favourable time of the Year for Simpling being come, we were obliged to quit *Gortyna*, without being able to examine its antient Ports. According to *Strabo*, the chief was at *Lebene*, ninety Stadia from the Town, towards the South, which is exactly true: for they reckon but thirteen Miles from the Ruins of *Gortyna* to the Sea, and twenty four Miles from the ſaid Ruins to *Candia*. The other Port of *Gortyna* was at *Metallum*, within ſixteen Miles of the Town, and more to the Weſt than *Lebene*; for the *Lebenians* were Neighbours to the *Praiſians*, a People beyond *Girapetra*, and conſequently to the South-eaſt of *Gortyna*. *Strabo* has ſo well mark'd the Situation of moſt of the Towns of *Crete*, that it would be an eaſy matter to find them out: and yet our Geographers are very erroneous in placing them.

Rer. Geog. lib. 10.

THE firſt of *July*, after we had furniſh'd our ſelves with Flambeaux at the [a] Arch-Prieſt's, we ſet forward to ſee the Labyrinth. This famous Place is a ſubterranean Paſſage in manner of a Street, which by a thouſand Intricacies and Windings, as it were by mere chance, and without the

[a] Protopapas.

LABYRINTH *of* Candia.

the leaſt regularity, pervades the whole Cavity or Inſide of a little Hill at the foot of Mount *Ida*, Southward, three miles from *Gortyna*. Letter II.

THE Entrance into this Labyrinth is by a natural Opening, ſeven or eight paces broad, but ſo low, that even a middle-ſiz'd Man can't paſs through without ſtooping. The Flooring of this Entrance is very rugged and unequal; the Cieling flat and even, terminated by divers Beds of Stone, laid horizontally one upon another. The firſt thing you come at, is a kind of Cavern exceeding ruſtick, and gently ſloping: in this there is nothing extraordinary, but as you move forward, the place is perfectly ſurprizing; nothing but Turnings and crooked By-ways. The principal Alley, which is leſs perplexing than the reſt, in length about 1200 paces, leads to the further end of the Labyrinth, and concludes in two large beautiful Apartments, where Strangers reſt themſelves with pleaſure. Tho this Alley divides it ſelf, at its extremity, into two or three Branches, yet the dangerous part of the Labyrinth is not there, but rather at its Entrance, about ſome thirty paces from the Cavern on the left hand. If a Man ſtrikes into any other Path, after he has gone a good way, he is bewilder'd among a thouſand Twiſtings, Twinings, Sinuoſities, Crinkle-Crankles, and Turn-again Lanes, that he could ſcarce ever get out again without the utmoſt danger of being loſt. Our Guides therefore choſe this principal Alley, without deviating either to the right or left: in traverſing this Alley, we meaſur'd 1160 good Paces; it is from ſeven to eight foot high, ciel'd with a Stratum of Rocks, horizontal and quite flat, as are moſt Beds of Stone in thoſe parts. And yet there are ſome places where a Man muſt ſtoop a little: nay, about the middle of the Route, you meet with a Paſſage ſo very ſtrait and low, that you muſt creep upon all four to get along. Generally ſpeaking, the grand Walking-place is broad enough for three or four to go a-breaſt: its Pavement is ſmooth, not many Ups nor Downs: the Walls are either cut perpendicular, or made of Stones which formerly choak'd up the Paſſage, and which are diſpos'd with a ſtudy'd regularity; but ſo many Alleys offer themſelves on all ſides, that you muſt take the utmoſt care how you proceed.

BEING beforehand reſolv'd to make the beſt of our way out of this ſubterranean Maze, our firſt Care was to poſt one of our Guards at the mouth of the Cavern, with order to fetch People from the next Town,

to come and help us out, in caſe we return'd not before night: in the ſecond place, each of us carry'd a large lighted Flambeau in his hand: thirdly, at every difficult Turning we faſten'd on the right hand Scrolls of Paper number'd: fourthly, one of our Guides dropt on the left ſmall bundles of Thorns, and another ſcatter'd Straw all the way on the ground. In this manner we got ſafe enough to the further end of the Labyrinth, where the grand Walk divides it ſelf into two or three Branches, and where there are likewiſe two Rooms or Apartments, almoſt round, about four Toiſes in breadth, cut in the Rock. Here are divers Inſcriptions made with Charcoal; ſuch as *Father Franciſco Maria Peſaro, Capuchin. Frater Tadeus Nicolaus*; and over againſt it, 1539. Further on, 1444; as likewiſe, *Qui fu el ſtrenuo Signor Zan de Como capno de la Fanteria* 1526: in *Engliſh*, *Here was the valiant Signor* John de Como, *Captain of Foot*, 1526. In the grand Walk there are alſo great numbers of Cyphers and other Marks; among the reſt, that which is in the Margin, which ſeem'd to be put by ſome Jeſuit. We obſerv'd the following Dates, 1495, 1560, 1579, 1699. We too wrote the Year of the Lord 1700, in three different places, with a black Stone. Among theſe Writings there are ſome really wonderful: This corroborates the Syſtem propos'd by me ſome Years ago, concerning the Vegetation of Stones, which in this Labyrinth increaſe and grow ſenſibly, without being ſuſpected to receive the leaſt adventitious Matter from without. When the Perſons were graving their Names on the Walls of this place, which are of living Rock, little did they imagine that the Furrowings wrought by their Penknives would be inſenſibly fill'd up, and in time adorn'd with a ſort of Embroidery, about a line high in ſome places, and near three lines in others: ſo that theſe Characters, inſtead of being hollow and concave, as they were at firſt, are now turn'd convex, and come out of the Rock like Baſſo-Relievo. The Matter of them is white, tho the Stone they iſſue from is greyiſh. I look upon this Baſſo-Relievo to be a kind of Calloſity form'd by the nutritious Juice of the Stone, extravaſated by little and little into the above-mention'd Channellings made by the Graver, like as Calloſities are form'd at the extremities of the Fibres of broken Bones.

IM

History of the Academy Royal of Sciences, *Anno* 1702.

HAVING

HAVING taken these precautions, it was easy enough to find our way out: but after a thorow Examination of the Structure of this Labyrinth, we all concur'd in opinion, that it could never have been what *Belonius* and some other of the Moderns have fancy'd; namely, an antient Quarry, out of which were dug the Stones that built the Towns of *Gortyna* and *Gnossus*. Is it likely they would go for Stone above a thousand paces deep, into a place so full of odd Turnings, that 'tis next to impossible to dis-entangle one's self? Again, how could they draw these Stones through a place so pinch'd in, that we were forc'd to crawl our way out for above a hundred paces together? Besides, the Mountain is so craggy and full of Precipices, that we had all the difficulty in the world to ride up it. Letter II. Observ. lib. 1. cap. 6.

WE look'd about for the Cart-ruts mention'd by *Belonius*, but all to no purpose. It is likewise observable, that the Stone of this Labyrinth has neither a good Hue nor a competent Hardness; it is downright dingy, and resembling that of the Mountains near which *Gortyna* stands. As for the Town of *Gnossus*, it was at a distance from this Labyrinth, towards the Northern Coast of *Crete*, about 3125 paces from *Gortyna*, beyond the Mountains stretching towards *Candia*, adjoining to some [1] poor Gutter of Water, on the Banks whereof were celebrated the Nuptials of *Jupiter* and *Juno*. *Belonius*, of all Men, might have determin'd the Situation of *Gnossus*; he who boasts of having seen the Tomb of [2] *Jupiter*, just as 'tis describ'd by the Antients: that Tomb must certainly have been in the Town of *Gnossus*; and according to *Belonius*'s Route from *Candia* to Mount *Ida*, *Gnossus* was in his way. Strab. Rer. Geog. lib. 10.

[1] Κέφαλος. Strab. ibid. Θήκην. Diod. Sic. Biblioth. Hist. lib. 5.

[2] Obs. lib. 1. cap. 17. Sepulchrum ejus est in Creta, in oppido Cnosso. Lactant. lib. 1. cap. 11.

IT is therefore much more probable, that the Labyrinth is a natural Cavity, which in times past some body out of curiosity took a fancy to try what they could make of, by widening most of those Passages that were too much straitned. To raise the Cieling of it, they only took down some Beds of Stone, which quite throughout the Mountain are horizontally posited; in some places they cut the Walls plumb down, and in clearing the Passages, they took care to place the Stones very orderly. The reason why they meddled not with that narrow Neck mention'd before, was perhaps to let Posterity know how the rest were naturally made; for beyond that place the Alley is as beautiful as on this

 side

ſide it. It would be a difficult task to rid away the Stones beyond; unleſs they were broke to pouder, they could never be brought through this gut-like Paſſage. The antient *Cretans*, who were a very polite People, and ſtrongly devoted to the fine Arts, took a particular pleaſure in finiſhing what had been but sketch'd out by Nature. Doubtleſs ſome Shepherds having diſcover'd theſe ſubterranean Conduits, gave occaſion to more conſiderable People to turn it into this marvellous Maze, to ſerve for an Aſylum in the Civil Wars, or to skreen themſelves from the Fury of a Tyrannical Government: at preſent 'tis only a Retreat for Bats and the like. This place is extremely dry, not the leaſt Water-fall, Congelation, nor Drein to be ſeen: we were told, that in the Hills nigh the Labyrinth there were two or three other natural Openings of a vaſt depth in the Rock, which they may try the ſame experiments upon, if they have a mind. Through the whole Iſland there are a world of Caverns, and moſt of quick Rock; eſpecially in Mount *Ida*, there are holes you may run your head in, bored through and through: many very deep perpendicular Abyſſes are ſeen there; may there not be alſo many ſubterranean horizontal Conduits? eſpecially in ſuch places where the Lays of Stone are horizontal upon one another.

Lipſius de Amphith.

I QUESTION not but they who in *France* dug the Amphitheatre of *Douvai* near the *Pont de Ce*, were invited thereto by ſome Cavern open at top, like the mouth of a Well: the Beauty, or perhaps the Oddneſs of the Place, put 'em upon enlarging it, and forming it like an Amphitheatre, whoſe Outſide is all cover'd with Earth, except the Entrance. This Work is as wonderful in its kind, as the Labyrinth of *Candia*; which, by the way, People muſt not believe to be that which the Antients ſpeak of. [1] *Diodorus Siculus* and [2] *Pliny* tell us, there was not the leaſt footſtep of it remaining in their time. It was made after the model of the Labyrinth of *Egypt*, one of the famouſeſt Fabricks in the world, embelliſh'd at the Entrance with a great number of Pillars, and a hundred times bigger than this of *Crete*, which from antique Medals appears to have been in the Town of *Gnoſſus*. It's pretty plain, that the Labyrinth which ſtill ſubſiſts in *Candia*, was known to the following Authors. *Cedrenus* ſays, that *Theſeus* paſſing into *Crete*, at the requeſt of the Senators of *Gortyna*, the Minotaur, ſeeing himſelf forſaken, and going to be

[1] Biblioth. Hiſt. lib. 1.
[2] Hiſt. Nat. lib. 36. cap. 13.
Pauſan. Deſcript. Græc. in Attic.
Plutarch. in Theſeo.
Compend. Hiſt.

* deliver'd

deliver'd up, went and hid in one of the Caverns of a certain place call'd the Labyrinth. The Author of the grand *Greek* Dictionary reports, that the Labyrinth of *Crete* was a Mountain full of nothing but Caverns; and the Bishop of *Candia*, *George Alexander*, quoted by *Volaterranus*, describes it not only as a hollow Mountain, but made so by manual Labour; and not to be perambulated without a Guide, and lighted Flambeaux, by reason of its infinite Variety of Turnings.

Letter II.

Λαβύρινθος ἐν τῇ Κρήτῃ νήσῳ ἐστὶν ὄρος ἐν ᾧ σπήλαιον. Etymol. Magn. Geog. lib. 9.

THE 7th of *July* we lay at *Novi-Castelli*, at the House of Signior *Gieronimo*, where we had dined in our way to *Gortyna*. He shew'd us a piece of Antiquity, wonderfully well fancy'd: 'tis a Head of a Ram, adorn'd with Festoons, which was found among the Ruins of that famous Place.

THE 8th of *July* we travel'd 24 miles, to get to the Monastery of *Asomatos*, and next day we went on to the Mountain of *Kentro*, being told of a hundred and one Springs issuing from it: may not this be the Mountain *Theophrastus* calls *Kedrios*, and which he places very near Mount *Ida*? In truth, this Mountain is not above four miles from the Monastery of *Asomatos*, separated from Mount *Ida* by the Valley we have been speaking of, which loses it self in the Plain of *Masseria* or *Messaria*, according to the *Greek* Pronunciation. *Kentro* is a bare dry Mountain to look at, tho it sends forth many fine Springs of Water, which take their course to a large Village call'd *Brices*, on account of the said Springs: here we lay, and were very much pleas'd with our Discoveries. We went back to *Asomatos*, to fetch our Baggage, and lay six miles from thence in the Convent of *Arcadi*. The [1] Arbute-Tree of *Greece*, a Plant we had till then sought in vain, rejoic'd us not a little: it grows between those two Monasteries, in the chinks of a Rock on the High-way. Here is one of the best places for herborizing in all the Island.

Καιντρο.

Κεδρίος. Theophr. Hist. Plant. lib. 3. cap. 5.

[1] Arbutus folio non serrato. C. B. Pin. 460. Adrachne Theophrasti, Clus. Hist. 48.

I FORGOT to tell that at *Brices* we lodg'd with an old Papas, very zealous for his Way of Worship, and wretchedly ignorant. He would have persuaded us in his Balderdash *Italian*, that there was an antient Prophecy wrote on the Walls of the Labyrinth, importing that the Czar of *Muscovy* was very soon to be Master of the *Ottoman* Empire, and deliver the *Greeks* from the Slavery of the *Turks*; adding, that he very well remembred, when the Siege of *Candia* was carrying on, a certain *Greek* assur'd

assur'd the Visier *Cuperli* that he should take the Place, according to another Prophecy of this same Labyrinth. Whatever Scrawlings are made upon the Walls of the Labyrinth by Travellers, these Simpletons swallow down for Prophecies.

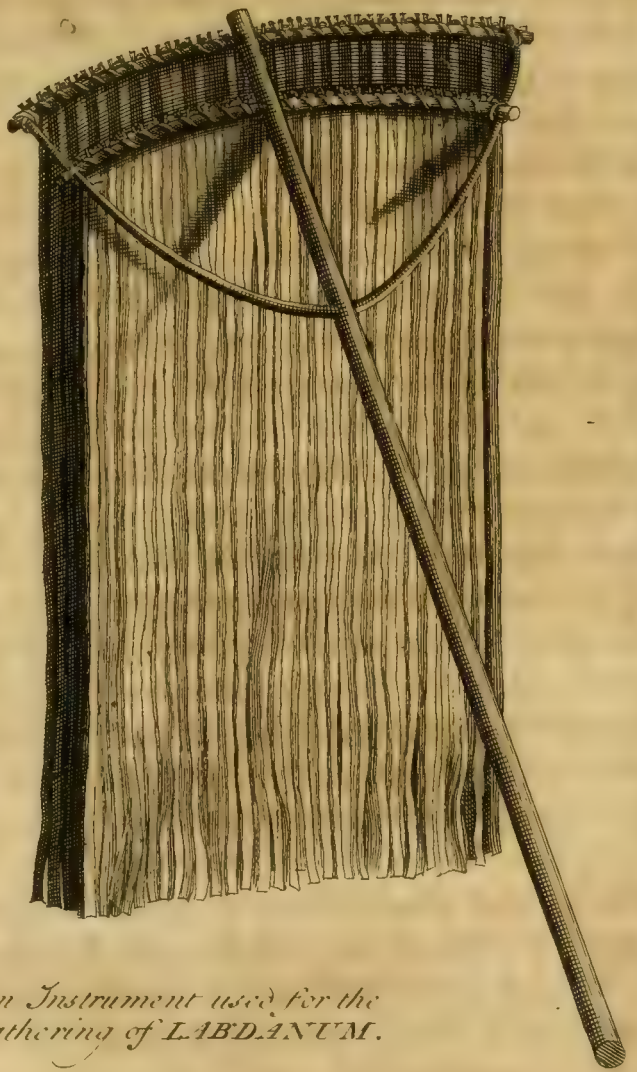
AT our Return to *Retimo*, we were told, that then was the Harvest-time for [1] Ladanum; and if we had a mind to see it, we might go to *Melidoni*, a pretty Village lying to the Sea, 22 miles from *Retimo*: we lay there the 22d of *July* at a Papas, to whom we were recommended by Dr. *Patelaro*. This Papas promis'd to shew us all the Curiosities of the Country, and, especially, an Inscription as you go into a Cavern near that Town. The next day we were mortify'd at the Proceeding of a [2] *Turk*, who was gathering the [3] Tythe in those parts, and whom we were afraid to invite to Supper, because we had nothing to eat but a Pig. This *Turk* understanding our Design, came to the Papas, and forbid him shewing us to that Cavern, saying we were Spies, and that we made remarks on every thing; that he had been inform'd the very Trees and Plants did not escape us; and that he would not let us proceed in this manner, or suffer us to go and consult those old Marbles fill'd with Prophecies relating to the Grand Signior: Though I caus'd him to be told over and over again, that we were profess'd Physicians; that all we desir'd, was to oblige the People of the Country, by distributing to them our Medicaments *gratis*; and that if we took Draughts of the Plants, 'twas purely for our own Instruction, and 'twas what could not possibly do any hurt to any body. He did not value what we said, but threaten'd both the Papas, and all the other *Greeks* of the Town, with the Bastinado. Our [4] Interpreter in vain represented to him, that we were *Frenchmen*, who were come to *Melidoni* out of curiosity to see how the *Ladanum* was gather'd, and that we should be very glad to see the other Rarities of the Country. Upon this, I took one of our Guides by the hand, that he might shew us to the Cavern, hoping to find in that Inscription the Name of some antient City, on whose Ruins *Melidoni* was founded. We pleas'd our selves hugely with the very thoughts of it: but our Guide could not be prevail'd on to stir a step, any more than the People of the Place, who trembled like Criminals sentenc'd to Death. The *Turk* did but laugh at 'em; he caus'd them to tell me, that tho indeed he had no power

[1] *A Drug used by the Apothecaries and Perfumers.*

[2] Soubachi, *or* Vaivode, *a Clerk, Subdelegate.*

[3] Décatie *in Lingua Franca*, Décime, Dixme, ἡ Δεκάτη, αἱ Δεκάται, Tributum decimæ partis.

[4] Δερβέμανος, ὁ δὲ Δερβώμανος, καὶ Ταργούμους. Drogman, Droguеman, Dragoman, Truchеman.



An Instrument used for the gathering of LABDANUM.

power over us, yet he had over the *Greeks*, and he'd make 'em know it: adding, that if we were minded to buy *Ladanum*, we need not take the pains to go to the place, for that he would ſend for ſome of the beſt. After which, he repeated his Prohibitions, and charg'd 'em more eſpecially not to inform us how they prepar'd that Drug. Seeing the Man ſo obſtinate, we e'en went into the Papas's Houſe, to pack up our things, and be gone. However, I deſir'd they would ſell us the [1] Inſtrument they uſe in gathering the *Ladanum*. It is a ſort of Whip with a long Handle, with two Rows of Straps, as you ſee it repreſented in the Figure. The poor *Greeks* were ſo intimidated with the Waiwod's Menaces, they did not dare to ſell it without his leave. We whiſper'd 'em to bring it privately, and put it under the Garden-Gate; ſay what we would to 'em, it ſignify'd nothing, ſuch an Awe had the Officer over 'em. Letter II.

[1] Ἐργαλεῖον, Ἐργαστήριον, Inſtrument: *tho theſe words uſually ſignify a* Shop *or a* Priſon. *Our Bum-Bailies uſe the Expreſſion of* Shopping *a Man, when they have lodg'd him in* Priſon, *which no doubt they borrow from the* Greek.

WHILE this was paſſing, a Meſſenger came to us from a Papas, who happen'd to break a Leg ſome few days before: we told him what he was to do to get cured, and then went back to our People. The other Papas, who was at the bottom of all this, came and told us with a pleaſing Aſpect, that he had found out a way to procure us two of thoſe Whips, notwithſtanding the Prohibition of the *Turk*; that thoſe Inſtruments were uſually ſold at two Crowns a-piece, but in regard we were Dr. *Patelaro*'s Friends, we ſhould have 'em for a Crown and a half. I paid him three Crown-pieces in preſence of the *Turk*, who ſtill continu'd fretting and fuming, teeth outwards. As for going to the Cavern, the Papas told us it was not a practicable thing, becauſe the Officer really believ'd there were ſome Prophecies there, which concern'd the State: but as for the *Ladanum*-Buſineſs, he would himſelf conduct us a By-way, and the *Turk* know nothing of the matter. Not in the leaſt diſtruſting this Prieſt's Sincerity, I aſſur'd him we would not fail to gratify him for his trouble; and thereupon we took horſe, and follow'd after him: but we were ſcarce gone a quarter of a League, e'er the *Turk* came up with us ſtorming like a Fury, threatning the Papas with the Baſtinado, and that he would inſtantly let the [2] Aga of that Precinct know of his favouring of Spies. Our Papas, who was mounted on a very handſome Mule, anſwer'd him like a Bravo, he might write what he would to the Aga. We went forward on our way, looking out ſharp for ſome

[2] Commandant.

curious Plant or other; but a while after, this long carrot-bearded Trickſter bid our Convoy tell us, that, to ſerve us, he expos'd himſelf not only to the Infamy of the Baſtinade, but likewiſe to the Forfeiture of all he was worth. I made anſwer, we had better go back, for that we ſhould be very ſorry to ſee him a Sufferer in any wiſe on our account. After ſome formal Argumentations, it was agreed we ſhould give him three Crown-pieces, one for himſelf, and a couple to appeaſe the Waiwode. This gave us a ſuſpicion there was a Fellow-feeling between him and the *Turk*, and that they jointly contriv'd to worm us out of this Mony: The *Greeks* have not quite forgot thoſe ways of their Foreſathers in this Iſland, which *Plutarch* calls *Cretiſm*. The Knavery of this Fellow was groſs: he had been better paid, and we ſhould have thought him an honeſt Man into the bargain, if he had gone and given the *Turk* the two Crowns when firſt he ſpoke to him, to prevent his writing to the Aga.

Κρῆτισμος ἡ κρητίζειν. Plutarch. in Paulo Æmil.

Κρητίζειν πρὸς Κρῆτας. Suid.

TRAVELLING on towards the Sea, we at length found our ſelves among thoſe dry ſandy Hillocks, overſpread with the little Shrubs that yield the *Ladanum*. It was in the Heat of the Day, and not a Breath of Wind ſtirring; Circumſtances neceſſary to the gathering of *Ladanum*. Seven or eight Country-Fellows in their Shirts and Drawers were bruſhing the Plants with their Whips; the Straps whereof, by rubbing againſt the Leaves of this Shrub, lick'd up a ſort of odoriferous Glue ſticking on the Leaves: 'tis part of the nutritious Juice of the Plant, which ſweats through the Texture of thoſe Leaves like a fatty Dew, in ſhining Drops, as clear as Turpentine.

Χιωτικὸς.

WHEN the Whips are ſufficiently laden with this Greaſe, they take a Knife, and ſcrape it clean off the Straps, and make it up into a Maſs or Cakes of different ſize; this is what comes to us under the name of *Ladanum* or *Labdanum*. A Man that's diligent will gather three Pounds two Ounces *per* day, and more, which they ſell for a Crown on the ſpot: this ſort of Work is rather unpleaſant than laborious, becauſe it muſt be done in the ſultry time of the Day, and in the deadeſt Calm; and yet the pureſt *Ladanum* is not free from Filth, becauſe the Winds of the preceding days have blown duſt upon theſe Shrubs. To add weight to this Drug, they knead it up with a very fine blackiſh Sand, which is found in thoſe

An Oque.

parts;

parts; as if Nature her self was minded to teach them how to adulterate this Commodity. It is no easy matter to discover the Cheat, when the Sand has been well blended with the *Ladanum:* you must chew it a good while, to find whether it crackles between the teeth; or else you must strain it after you have dissolv'd it, in order to purify away what has been added to it. Letter II.

THE [1] Shrub which produces the *Ladanum*, is full of Branches, and rises two or three foot high. The Flower is an inch and a half diameter, compos'd of five rose-colour'd Leaves, ragged, round, though narrow at first, mark'd with a yellow Speck, and oftentimes torn in the edges: from the Centre of these Leaves arises a numerous train of yellow Threds or small Chieves, topt with a small Button of a fillamot colour: they inviron a Pistile of two lines in length, ending in a Thred rounded at its extremity. The Cup consists of five Leaves, seven or eight lines long, oval, veiny, hairy at the edges, picked, and most commonly curvated downwards: when the Flower's gone, the Pistile or Pointal is chang'd into a Fruit or Cod about five lines long, almost oval, hard, obtuse, brown, cover'd over with a silky Down, wrapt within the Leaves of the Cup, divided all along into five Apartments or Seed-Vessels, in which are contain'd a world of Seeds, red, angular or corner'd, near a line in diameter. The Root of this Shrub is ligneous, divided into thick Fibres or Sprigs about eight or nine inches in length, and hairy; the inside of the Root is white, the Bark is reddish inwardly, brown outwardly, and full of Chaps as well as the Trunk. This Trunk at first is divided into thick Branches, about the compass of one's little Finger, hard, brown, greyish, subdivided into other Branches of a brick-colour, bearing Leaves that grow by couples, oblong, of a dark green, wav'd at the edges, thick, veiny, chagrin'd, eight or nine lines in breadth, an inch or fifteen lines long, blunt-pointed, supported by a Pedicule or Stalk three or four lines long and one broad; those next the Flowers are almost round, and their Pedicule two lines broad. The whole Plant is somewhat stiptick, and tastes herbish: it thrives at *Paris* in the King's Garden, and much resembles that kind of Cistus, which is degenerated from that [2] Cistus which has Germander Leaves. This last sort is distinguish'd by the Nerves crossing the length of its Leaves.

[1] Cistus Ladanifera, Cretica, flore purpureo. Corol. Inst. Rei Herb. 19. Cistus è qua Ladanum in Creta colligitur. Bel. Observ. lib. 1. cap. 7. Ladanum Creticum. P. Alp. Exot. 88.

[2] Cistus mas, folio Chamædrys. C. B. Pin. 464.

IN the time of *Dioscorides*, and [1] before, they used to gather the *Ladanum* not only with Whips, but they also were careful in combing off such of it as was found sticking to the Beards and Thighs of the Goats, which fed upon nothing but the Leaves of the Cistus. The same Author has well described this Plant under the name of *Ledon*.

[1] Herod. lib. 3. cap. 112. à quo Λήδανον & Λαδάνον Arabum.

Λῆδον. Diosc. lib. 1. cap. 128.

THIS, my Lord, is the Result of what we remark'd about *Melidoni*: all this while we hanker'd after the Cavern and Inscription; it ran in my head, that the antient Name of this Village must be mention'd there, and yet 'twas no such thing. I have found out in the heart of *Paris*, what I was not able to see in *Candia*. Turning over *Gruterus*'s Collection of Inscriptions, I lit upon that of the Cavern of *Melidoni*, when I least thought of it: it speaks of one *Artemis* or *Sallonius*, offering Sacrifice to *Mercury* on occasion of his Wife's Death. This being a thing of no manner of importance, 'twere needless to set down the Inscription here; it consists of a dozen Verses, yet so much may be said, we find in it a Point of Geography, namely, That Mount *Tallia*, which *Mercury* made the place of his Residence, and which had given a Sirname to *Jupiter*, was not far from *Melidoni*. The *Cretans* held these two Deities in great veneration: *Jupiter* is often call'd *Cretan* and *Idean*, on Medals; and *Mercury*, by the People of this Island, was stiled the Beneficent God, the Distributor of Good Things.

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ΑΡΤΕΜΙΣ Η ΣΑΛΛΟΝΙΟΣ.

Ὀυρέσι Ταλλειοίσιν Ἰδριμῆναι Μαιαδος Ἑρμη, &c.

Ταλαιὸς ὁ Ζεὺς ἐν Κρήτῃ. Hesych.

Ἕδας ὄνομα τοῦ Ἑρμοῦ παρὰ Γορτυνίοις, παρὰ τὸ ἐάων εἶναι δοτήρα. Etymol. mag. Edit. Sylburg. p. 317.

THE 13th of *July* we took up our Lodging at *Peribolia*, a small Town a mile off *Retimo*; where nothing's to be seen but Gardens, producing most excellent Cucumbers. In vulgar *Greek* the word *Periboli* signifies a Garden. The 14th of *July* we rested at *Neocorio*, another Town ten miles off *Almyron*, and two from *Stilo*, at the foot of huge Mountains contiguous to those of *la Sphacia*: a fine sort of Sage grows plentiful all hereabouts.

Περιβόλι.

IT is a Shrub very branchy, about two or three foot high; the Body of it is crooked, bending in and out, brittle, two inches thick, between red and yellow, cover'd with a grey Bark, chapt; divided into several Branches, thick as one's little Finger, subdivided into Sprigs, whose Shoots or Buds are four-square, that grow by couples, inclining to white, soft like Wool, garnish'd with Leaves, which likewise grow by couples, two inches and a half long, sometimes more, about an inch or fifteen lines

Salvia Cretica, frutescens, pomifera, foliis longioribus, incanis & crispis. Corol. Inst. Rei Herb. 10.

Salvia Cretica, frutescens, pomifera, foliis longioribus, incanis et crispis. Tourn. Inst. Rei. herbar. 10.

lines in breadth, chagrin'd, whitish, rugged, neatly vein'd, stiff, hard, pointed beneath, supported on a Pedicule or Stalk seven or eight lines long, cottony and ridgy. The Flowers grow like an Ear of Corn in Rows, very close together: every Flower is an inch or fifteen lines long; it is like a Pipe whitish, four or five lines thick, widen'd into two Lips, whereof the upper is hollow'd like the Bowl of a Spoon, hairy, bluish more or less, eight or nine lines long. The undermost Lip is somewhat longer, slash'd into three parts, the two outermost whereof border on the Opening which is between the two Lips; the middlemost is rounded, and falls down like a Man's Band cut sloping or hollow, rough, bluish, marbled, streak'd with white towards the middle. The Chieves (or little Threds standing out of the Flowers) are whitish, divided much like the *Os Hyoides*: the Pistile or Pointal, which bends and is forky in the upper Lip, is garnish'd with four Embrio's in its lower part, which turn to so many Seeds, oval, blackish, a line long. The Cup is a Tube half an inch long, dark green, mix'd with purple, irregularly cut into five points, widening like a Bell.

THIS sort of Sage, in Smell partakes of the ordinary Sage and Lavender. The Buds of this Plant, being wounded by the small Beak or Sting of certain Insects, swell up into Blisterings, hard, fleshy, eight or nine lines in diameter, almost spherical, ash-colour'd, cottony, of an agreeable taste, most commonly garnish'd with some Leaves like a Ruff: their Flesh is hard, and sometimes transparent as an Icicle. These Tumours or Bladders are rais'd by the nutritious Juice being pour'd out from the Vessels or Fibres, which were so torn by the Insect. The like Tumours are also found on the ordinary Sage of *Candia*: they carry 'em to market, where they sell 'em by the name of Sage-Apples.

Salvia Cretica, pomifera. Clus. Hist. 343.

THE 15th of *July*, after rambling about these Mountains, we repair'd to another [1] Town of the same name, three miles from *Canea*; and continuing our progress towards the Eminences cover'd with Snow, we there met with more Curiosities of the Vegetable Kind, than we had done throughout the rest of the Island, notwithstanding all the care and pains it had cost us. We were oblig'd to return the 18th to *Canea*, to unlade our Treasure, and to set our Plants a drying in fresh Paper: after which, we could not forbear revisiting a Country so promising of Discoveries.

[1] Peribolia, *or* Mesorghiani.

But

But when we had reach'd the Summities where we hoped to find some very uncommon things, we were forc'd to give over our design by the Fog and Snow. The 22d of *July* we began our Journey to the Cape *des Grabuses*.

THE 23d we coasted along the Shore, in sight of the Isle *Saint Odero* or *St. Theodore*, antiently known by the name of [1] *Leuce*. We lay that night at *Placatona*: the 24th we pass'd through *Chisamo*, a small Town on the Sea-side, thirty miles from *Canea*, and stopt at a poor [2] Village two miles beyond *Chisamo*, and eight miles from Cape *des Grabuses*. *Chisamo* is the old Town of [3] *Cisamum*, mention'd by *Strabo*, *Pliny*, and *Ptolemy*. Here was establish'd, in former times, the [4] twelfth Bishoprick of the Island.

[1] Plin. Hist. Nat. lib. 4. cap. 12.

[2] Neocorio-Mesloia.

[3] Plin. Hist. Nat. lib. 4. cap. 12. Κίσαμος. Strab. Rer. Geog. lib. 10.

[4] Novel. Imp. Leon.

THE 25th of *July* we rambled about the Mountain *des Grabuses*, and descended down a most horrible Country to the point of the Cape, and in view of the Fort *des Grabuses*, built upon an ill-favour'd Rock, accompany'd with two other small forsaken Islands. There's no taking this Fort but by starving it; nor that way neither, because as on the one hand whoever would prevent its re-victualling, must keep the Sea all the Year round; so on the other, the North Wind would hinder their so doing in the Winter. The *Turks* had a good Pennyworth of this Place: the *Venetian* Commander sold it 'em some years ago for a Barrel of Sequins; at *Constantinople* all the name he goes by is Captain *Grabuse*. This Fort was one of the three Places which the Republick was in possession of, belonging to the Island; all they have now, is *la Suda* and *Spinalonga*. It is highly probable, the Isles *des Grabuses* are the Isles of *Corice* and *Myle*, since they are opposite to the *Peloponnesus*, or Isle of *Pelops*, now call'd the *Morea*, from the vast number of Mulberry-Trees (in *Latin*, *Morus*) that have been planted there.

Corice & Myle. Plin. Hist. Nat. l. 4. c. 12.

THERE's no room to doubt, that the Cape *des Grabuses* is the Cape [5] *Cimaros* of *Strabo*. According to him, the Island of *Crete* is divided into two Capes, a Southern, call'd the *Ram's* [6] *Front*, and a Northern, call'd *Cimaros*. So that this Name can suit no other than Cape *des Grabuses*, or Cape *Spada*; but besides that the latter is neither at the extremity of the Island, nor opposite to the Cape of the *Ram's Front*, it is certain that the Cape *Spada* is the Cape [7] *Dictynnea* of *Strabo*, situate on

[5] Ἀκρωτήριον Κίμαρος. Strab. Rer. Geog. lib. 10.

[6] Ἀκρωτήριον Κριοῦ μέτωπον. Strab. ibid.

[7] Ἀκρωτήριον Δικτυνναῖον. Strab. ibid.

Mount

Mount *Tityros*; that is, on the Mountains of *Canea*, where stood the Temple of *Diana Dictynnea*. Letter II.

TRISTANUS and *Seguinus* have publish'd a fine Medal of *Trajan*: on the Reverse is a Woman sitting on a Mountain, by which perhaps is meant *Diana* on Mount *Tityros*, or on the [1] *Dictynnean* Mount, which I take to be Cape *Spada*. 'Tis notoriously known, that *Diana* was honour'd in *Crete* under the name of *Dictynne* or [2] *Britomartis*, on account of a Nymph so call'd, who was tenderly lov'd by her; and was named *Dictynne*, from being the first that contriv'd Toils to catch Deer. We had better hold to what [3] *Diodorus Siculus* says of the matter, than to any of the Fables concerning *Dictynne*.

Legend. ΔΙΚΤΥΝΝΑ.

[1] Mons Dictynnæus. Plin. lib. 4. cap. 12.

[2] Βεσλόμαγης ἐν Κρήτῃ ἡ Ἀγέμις. Hesych. Βεστὸ vel Βεστὺ apud Cretenses dulcis, μάγλις Virgo; unde Βεσλόμαγης dulcis Virgo. Vide Solin. cap. 11. Δικλυννα ἀπὸ δίκτυον rete.

[3] Bibliot. Hist. lib. 5.

THE 26th of *July* we went to view the Ruins of *Paleocastro*, or *Old Castle*, according to the vulgar *Greek*. The People of the Country know not its antient Name; it is however not unlikely, that it was the old Town of *Apteron*, since *Strabo* delivers, that *Chisamo* was its Arsenal and Port. *Chisamo* is indeed a Sea-port, on a large Road form'd by the Horns of the Cape *des Grabuses* and Cape *Spada*: now the Ruins of *Paleocastro* are in sight of that Port, on a steep Rock fortify'd by Nature. At the foot of this Rock, between the Town and the Sea, was that famous [4] Field, where the Sirenes being overcome by the Muses in a Tryal of Skill in Musick, lost their Wings, if we may credit some antient [5] Authors. 'Tis even pretended, that the Town took its Name from this Fable; for *Apteron* signifies *Wing-less*: and yet the Etymology given of it by *Eusebius* of *Cesarea*, is more likely to be true; he says that *Apteras* King of *Crete* was the Person that gave it his Name, after he had built it.

Παλαιόκαστρον. Ἄπτερα. Strab. Geog. lib. 10. Stephan. Apteron. Plin. Hist. Nat. lib. 4. cap. 12.

[4] Μυσείον πλησίον τῆς πόλεως ἐν τῇ θαλάττῃ. Stephan.

[5] Steph. Etym. magn. Suidas. Κρήτης βασιλεύσας Ἀπτέρας ἐν τῷ πόλιν ἔκτισεν. Euseb. Chron. Græc. & Lat.

THERE are not many antient Marbles among the Ruins of *Apteron*, though they spread a great way. There's a pretty Frize, which serves for a Lintel of a Door to a Chappel, fabricated in a Rock; and by the way it must be observ'd, that this is one of those parts of the Island that is fullest of Grots and Caverns. Contiguous to the Rock, on one of the antient Gates of the City, there is seen IMP. CAESAR, on a long Stone, in wonderful fair Characters. We could not find the rest of the Inscription, to inform us who this Prince was. Upon another Stone, which serves for a Lintel to a Door of a Home-sted, these Characters are to be read; IVII. COS. III. By all which it's plain, that it was a con-

consiederable Town in its day, and there would be no room to doubt of *Paleocastro*'s being the Residue of the old Town of *Apteron*, were it not for *Strabo*'s placing it within ten miles from *Canea:* but the Measures of the Antients is what can't be certainly depended upon. Perhaps too this Place in *Strabo* is corrupted.

Βερέκυνθος ὄρος.

BERECYNTHUS, a celebrated Mountain with the Antients, is doubtless in the neighbourhood of *Apteron:* This Name being lost, it is very difficult, if not impossible, to distinguish it among those which adjoin to that City. It would however please a Man, to know the place of *Berecynthus*, because one would never forget the name of a Mountain where the *Dactyli Idæi* found out the Use of Fire, Iron, and Copper. Who these *Dactyli Idæi* were, and what opinion may be entertain'd of 'em, will appear in the Elucidations we shall deliver concerning antient *Crete*. *Meursius* has made an excellent Remark on that Passage of [1] *Diodorus Siculus*, which speaks of *Apteron*.

Diod. Sic. Bibliot. Hist. lib. 5.

[1] *Read* ἐν τῇ Ἀπτεραίων χώρᾳ, *instead of* Ἀντιπτεραίων. Diod. Sic. ibid.

THE 27th of *July* we went to the Convent of *Cougna*, just at the Entrance of Cape *Spada*, in sight of *Canea:* we design'd to view this Cape very attentively, but we had not time; being advis'd by an Express from the Consul of *Canea*, that a Bark of *Provence* was departing for the *Negropont*, and that he had bargain'd with the Owner to carry us to *Milo*. We look'd on it as a fair opportunity of going to the *Archipelago*; but the Wind suddenly the next day fell to a Calm, which gave us full time to pack up our things at *Canea*, and to commit to writing the Reflections I had at my leisure made in that Island: since when, I have made some additions.

Creta Jovis magni medio jacet insula ponto. Virg. Æneid. lib. 3. v. 104.

THE Isle of *Candia* is about 1600 miles from *Marseilles*, and 600 from *Constantinople*. They reckon 400 miles from *Candia* to *Damietta* in *Egypt*, 300 to *Cyprus*, 100 to *Milo*, and 40 to *Cerigo*. Never was Situation more favourable than this of *Candia*, for establishing a mighty Empire, as *Aristotle* well observes: in the midst of the Sea, and within reach of *Europe*, *Asia*, and *Africa*.

Arist. de Republ. l. 2. c. 10.

[2] Ἀκρωτήριον χίμαιρας. Strab. Geog. lib. 10.

[3] Ἀκρωτήριον Σαμωνιον. ejusdem.

THE Length of *Candia* is to be taken from Cape [2] *des Grabuses* to Cape [3] *Salomon:* from one to t'other are computed 250 miles. *Strabo* makes this Island to be 287 miles and a half in length; [4] *Pliny* 270, because

[4] Hist. Nat. lib. 4. cap. 12.

cause they counted from Cape [1] *St. John* (by some still call'd *Cabo Crio*) to Cape *Salomon*. According to the Calculation of [2] *Scylax*, it is 312 miles and a half in Length. As for the Breadth of *Candia*, it is not above 55 miles, as [3] *Pliny* observes: towards the middle it is broader than in any other part. *Strabo* and *Scylax* were in the right to say it was narrow, long, extending from East to West: so likewise *Stephens* the Geographer takes notice, that it went by the name of the *Long Island*. Letter II.

[1] Ἀκρωτήριον κατὰ μάστοπον. Strab. ibid.
[2] Peripl.
[3] Ibid.

BELONIUS was not well appriz'd of the Compass of the Isle of *Candia*; he makes it to be 1520 miles: whereas it is not above 600, according to [4] Mr. *de Breves*. The Natives are of the same opinion, and this Measure answers to that of *Strabo* and *Pliny*; the [5] first gives it 625 miles in circumference, and the [6] other 590. It is much, that the Measures of the Antients should sometimes be so conformable to those of the present *Greeks*: sure these last must have preserv'd 'em by Tradition; for they have no certain Measure, and only go by the common Paces; that is, a Stride of about two foot and a half each. In the Course of this Relation it will likewise sometimes appear, that the antient Reckoning was very wide of the modern.

Obs. lib. 1. cap. 5.
[4] *Relation of Voyages, &c.* Paris 1628.
[5] 100 Stadia.
[6] Hist. Nat. lib. 4. cap. 12.

THE Inhabitants of *Candia*, both *Turks* and *Greeks*, are naturally tall proper Men, vigorous, robust; they love shooting with the Bow, an Exercise they have been distinguish'd for in all Ages, and *Pausanias* says it was almost peculiar to them, of all other People of *Greece*: and therefore we see nothing but Quivers of Arrows represented on the antientest Medals of the Island. [7] *Ephorus* has handed down to us a Law of *Minos*, ordaining the Children to be taught Archery: the *Cretan* Bowmen, commanded by *Stratocles*, were a great help in the [8] Retreat of the Ten Thousand. It is but reading [9] *Arrian*, to see what use they were of to *Alexander*: their Arrows were, in all probability, made of that sort of small Reed, hard, slender, picked, which grows among the Sands of the Island, along the Sea-side. *Theophrastus* and *Pliny* have made mention of it; and *Prosperus Alpinus* has given an untowardly Cut of it.

Ἐπιχώριον ὂν τοξεύειν. Descript. Græc. in Attic.
Goltz. Græc.
[7] Strab. Rer. Geog. lib. 10.
[8] Xenoph. l. 4.
[9] De Expedit. Alex.
Arundo graminea, aculeata. Prosp. Alp. Exot. 104.
Nec Gortyniaco calamus levis exit ab arcu. Ovid. Met. lib. 7.
Et calami spicula Gnossii. Hor. Od. 13. l. 1.
Theop. Hist. Plant. l. 4. c. 13.
Hist. Nat. lib. 16. cap. 36.

THE *Cretans* were likewise very expert at the Sling: at this time they know nothing of it. *Livy* has not forgot the Advantages which *Eumenes* and the Consul *Manlius* made of the Archers and Slingers of this Island; one at that famous Battel where *Antiochus* was overcome by

T. Liv. Hist. l. 37. c. 41. & l. 38. c. 21. Athen. Deipn. lib. 14, &c.

by *Scipio*, the other at the Battel of Mount *Olympus*, where the *Gauls* were worsted. 'Tis observ'd by *Appian*, that there were *Cretan* Slingers at *Pharsalia* in *Pompey*'s Army. The other Exercises of the Body, Dancing, Hunting, Foot-Racing, Riding, they excell'd in. As for their Morals, in spite of all the Care their Legislators took to mould them, they have been found tardy in many things. [1] *Polybius* writes, that of all Mankind the *Cretans* were the only People that thought no Lucre sordid. [2] St. *Paul* passes no Compliment upon 'em, any more than [3] *Constantine Porphyrogenetes*. *Suidas* and [4] *Callimachus* give 'em the Character of Lyars and Impostors. The Impurity of their Amours are but too notorious, witness the Account given us of 'em by [5] *Strabo*, [6] *Servius*, and [7] *Athenæus*.

[1] Lib. 6.

[2] Κρῆτες ἀεὶ ψεῦσαι, κακὰ θηρία, γαστῆρες ἀργαί. Ad Tit.

[3] Καππαδοκία, Κρήτη, Κιλικία, τρία Κάππα κακιστα. Const. Porphy.

[4] Κρῆτες ἀεὶ ψεῦσαι. Callimach. Hymn. in Jovem, v. 8.

[5] Strab. Rer. Geog. lib. 10.

[6] Serv. Æneid. lib. 10. v. 325.

[7] Deipn. l. 13. & alibi.

THE present Race is not so bad: they have no Beggars in this Island, nor Pick-pockets, nor Cut-throats, nor Highway Robbers. The Doors of their Houses are fasten'd with nothing but slight wooden Bars, which serve for Bolts. When a *Turk* commits a Theft, which rarely happens, he is strangled in Prison, for the honour of the Nation: then they put his Body into a Sack full of Stones, and so cast it into the Sea. A *Greek* that is guilty of the same Crime, is sentenc'd to be bastinado'd, or hang'd up on the next Tree. The *Turks* throughout the Island are mostly [8] Renegadoes, or Sons of such: the true *Turks*, take 'em one with another, are much honester Men than the Renegadoes. A good *Turk* says nothing when he sees the Christians eat Swines Flesh, or drink Wine: a Renegado shall scold and insult 'em for it, tho in private he will eat and drink his fill of both. It must be confess'd, these Wretches sell their Souls a Pennyworth: all they get in exchange for their Religion, is a Vest, and the Privilege of being exempt from the Capitation-Tax, which is not above five Crowns a year.

[8] Bourma.

THE *Greek* Peasants wear on their head nothing but a red Leather Cap, like that of our singing Boys of the Choir. In the Country, to skreen themselves from the Sun, they have no other way but to make a sort of an Umbrella of their Handkerchief, by putting it over their Cap, and bearing up one of the Corners with their Stick. The *Turks* do the same. The *Greeks* dress light; nothing but a Pair of blue Callicoe Drawers, very wide, and falling down to their feet: but these Drawers

A Turk
A Greek

Women of Candia.

are ſo deep behind, it makes 'em look ridiculous. Every body here is very neat about the Legs, whereas in *Europe* the Peaſants are moſt of 'em bare-footed, or ſadly out at heels. In Town the *Greeks* wear red *Turky*-Leather Pumps, very pretty and light: in the Country they uſe Buskins, or a ſhort ſort of Boots of the ſame; theſe will laſt years, and are as handſome Wear as that of the antient *Cretans* in the time of *Hippocrates*. That famous Phyſician ſpeaks of it as a very commodious Coverture for the Leg and Foot; and *Galen*, his Commentator, ſays it reach'd up to the Calf, that it was made of a good Skin, with holes in proper places for the Straps, to faſten 'em on, and keep 'em from falling down.

Villanos, *Ruſticks.*

Βελλάνος, Ruſticus.

Hipp. lib. de Artic.

Galenus Comment. 4. in lib. prædict. Hippocr.

AS for their Women, we ſaw ſome very pretty ones at *Girapetra*; the reſt are but queer Pieces: their Habit diſcovers no Shape, which yet is the beſt thing about them. This Habit is very plain: a ſort of an upper Coat of reddiſh Cloth, full of Pleats, hung on the ſhoulders by a couple of Thred-Laces; their Boſom is left quite bare. The Females of the *Archipelago* wear Drawers; thoſe of *Candia* have nothing but a Shift under the Coat we have been ſpeaking of: their Head-Dreſs is much the ſame for Simplicity; a white Veil, which falls very becomingly on their ſhoulders. In other reſpects, theſe Women are none of the moſt taking. Few or none of the *Turkiſh* Women appear in the Streets, and when they do, not only their Face is cover'd, but their whole Body is muffled up in a Veſt of Cloth. The Jewiſh Women are good clever Girls: The Negreſſes are the uglieſt of the whole Iſland.

NO People under the Sun are more familiar than the *Greeks*; where-ever we went, they would come and join company, Women, Girls, Old Men and Boys: they examin'd our Clothes, Linen, Hats; the whole Town would be up, ſome ſurrounding us, others ſtanding on the Terraces: not to affront us in the leaſt, but out of curioſity to look on us, eſpecially when we went in ſearch of Simples among the Mountains, where no Stranger was ever before ſeen. After ſtaring a ſufficient period at each other, both they and we too would fall a laughing; they at our Garb, and we at their Folly. This was in the Street, while our Guides were buſy'd in looking out a Lodging for us: when a Lodging was found, we began our March, convoy'd by half the Town. We

generally tarry'd ſome time at the door, till they within had let out the Smoke, and driven away the Flies, Gnats, Bugs, Fleas, and Piſmires.

THIS Interval they laid hold of, to conſult us: the Sick were brought out into the Street, as in the time of *Hippocrates*. We oftentimes made uſe of the firſt Plant that came to hand; and in Caſes of Neceſſity we made 'em a Preſent of ſome Vomitive, to carry off the Leven of the worſt Diſtempers. This we did moſt commonly to the *Greeks*: towards the *Muſſulmans* we acted with more caution, eſpecially in Places through which we foreſaw we muſt paſs in our return back. Who knows but they might have taken it in their heads to compliment us with the Baſtinado, if our Preſcriptions had wrought too hard? We remember'd the Example of the Baſhaw of *Candia*, and we could not in that caſe have purſu'd our Travels in leſs than ſix weeks. In the *Turks* Territories, they very gravely apply, by way of Percuſſion, an Inſtrument call'd a Batoon to the Soles of a Man's Feet: they have a Chapelet, or a String of Beads, of which they drop one at every Blow; and ſometimes regale you with a few Salutes over the Shoulders: this they do into the bargain, without asking you any Queſtions whether you like it or no.

THOUGH we had left our ſober Air behind us at *Paris*, yet we could not help being every moment teaz'd: they would run after us in Crouds, bauling out, *Phyſicians, preſcribe us ſome Plants to cure our Diſtempers*. If we continu'd any time on the Highways, either to examine or take a Draught of a Vegetable, immediately were brought out their Children or diſeas'd Old Men; we very readily gave 'em our Medicines and Advice, which made us loſe a great deal of time: but beſides the Conſolation we had in doing good, we improv'd thoſe Opportunities to learn the vulgar Names of the Plants we met with. I regarded the Brain of theſe poor *Greeks*, as ſo many living Inſcriptions, ſerving to retain the Names quoted by *Theophraſtus* and *Dioſcorides*; theſe, though ſubject to divers Alterations, will doubtleſs laſt much longer than the moſt ſolid Marble, becauſe they are every day renew'd, whereas Marble wears off, or is deſtroy'd. Thus the Inſcriptions I'm ſpeaking of will, to Ages yet to come, preſerve the Names of many and many a Plant, well known to thoſe learned *Greeks*, who lived in more enlighten'd happier Times; we,

Ιατροὶ χορτάρια.

in

in this manner, got above 500 of theſe vulgar Names, which by their Analogy to the antient Names, are of great aſſiſtance to the beſt Botaniſts, in deciding even the moſt familiar Plants. Letter II.

FOR this purpoſe, we principally addreſs'd our ſelves to the Papas and the Caloyers; whom we eſteem'd as Deſcendants, in a right Line, of thoſe ſage Curetes, in whoſe Heads was inclos'd all the Knowledge of their time: and yet they are mere Ignoramus's. They know indeed how to feather their Neſts a little better than their Neighbours; and accordingly the faireſt and fatteſt Poſſeſſions of the Iſland are theirs. Is there a Spot of Ground better than ordinary, a fertile Plain, fine Olive-Trees, well-cultivated Vineyards? you need not ask who they belong to, the Monaſtery is preſently found: if no Monaſtery, a Papas lives not far off. All the beſt Farms depend on the Convents; this perhaps is what has ruin'd the Country, for your Monks are none of the fitteſt People to keep up an Eſtate. Theſe *Greek* Monks, it is true, are a good ſort of People; they mind nothing but tilling the Earth, and never concern themſelves about Medicine: they fare hard; the Wild-Fowl of the Country were created in vain, but for other Perſons who know their uſe.

THE Burghers of *Candia* eat well. In the Iſland they breed a world of Poultry, Pidgeons, Beeves, Muttons, Swine. They have likewiſe great plenty of Turtle-Doves, red Partridge, Woodcocks, Wheatears, Hares; no Rabbits. Their Butchers-Meat is excellent, except in Winter; when, for want of Paſture, they are oblig'd to feed their Cattel along the Sea-ſide among the Ruſhes, which makes 'em ſo lean, that their Fleſh is mere Flax. The *Greeks* don't much mind that; they quicken their Appetite with Roots: and this is what gave occaſion to the Proverb, which ſays, That a *Greek* would grow fat on what would ſtarve an Aſs. This is literally true, the Aſſes eating none but the Leaves of Plants, whereas the *Greeks* devour the very Root. We often wonder'd at their way of living: Our Seamen, for days together, eat nothing but ſorry Biſcuit, with ſome of that briny Moſs which grows on the Rocks of the Sea.

Quicquid in Creta naſcitur, infinito præſtat cæteris ejuſdem generis alibi genitis. Plin. Hiſt. Nat. lib. 25. cap. 8.

THOUGH there is not in the Iſland half enough People to cultivate it, yet it produces more Grain than the Inhabitants can conſume. It not only abounds in Wines, but it alſo ſupplies Strangers with Oils, Wool, Silk, Honey, Wax, Cheeſe, Ladanum. They raiſe but little Cotton and

Se-

Seſame: their Wheat is excellent, eſpecially about *Candia*, and in the Plain of *Meſſaria*, but they know not how to make Bread: theirs is a flabby Dough, rather bruis'd than kneaded; and this they ſo under-bake, that it ſticks to the teeth like Glue. The *French* People there make very good Bread, well bak'd and well leven'd; the *Turks* are mighty Lovers of it.

Goltz. Græc.

THE Wines are exquiſite, Red, White, and Claret. No wonder we ſee Medals of the remoteſt Antiquity ſtruck on account of the *Cretans*, the Reverſe whereof repreſents Garlands of Ivy interwoven with Bunches of Grapes. The Wines of this Climate have juſt Tartneſs enough to qualify their Luſciouſneſs: this Luſciouſneſs, far from being fulſom, is attended with that delicious Balm, which, in thoſe who have once taſted the *Candia* Wines, begets a Contempt for all other Wine whatever. *Jupiter* never drank any other Nectar, when he reign'd King of this Iſland. Though theſe Wines are full of Fire, yet *Galen* met with a ſort in this place, temperate enough to be given in a Fever.

Larga vitis mira ſoli indulgentia. Solin. cap. 11.

Comment. 3. in lib. Hippocr. de victus ratione in morb. acut.

THE *Turks* can't forbear this tempting Juice, at leaſt in the night-time; and when they get to a Tub of it, they make clear work. The *Greeks* drink it night and day, without Water, and in ſmall Draughts: happy that they can thus bury the Remembrance of their Miſery. When Water's pour'd on theſe Wines, the Glaſs looks as if 'twere full of Clouds, ſhot through with fluctuating curling Threds; occaſion'd by the great quantity of ethereal Oil which predominates in this divine Liquor. An excellent Spirit might eaſily be drawn off it; and yet nothing is more deteſtable than the ' Brandy of this Country, as likewiſe of the whole *Levant*. They make it in the following manner: Upon the Husks or Skins of Grapes, after the laſt preſſing, they pour Water; this, when it has digeſted fifteen or twenty days, they expreſs with flat heavy Stones laid on it; then they diſtil it to one half, and throw away the reſt: they would do better to throw it all away, for their Brandy has no manner of Strength, and ſmells of nothing but burning; it is of a tawny colour, and preſently corrupts.

' Παλὶ, Raki.

THE Wool of *Candia*, like that of *Greece*, is fit for nothing but coarſe Stuffs. Their Silk would be exceeding good, if they knew how to manage it. The Honey is excellent, and ſmells of the Thyme which the

the whole Country abounds with: its Scent does not agree with every body; it is the colour of Gold, and more liquid than that of *Narbone*. The Wax and Ladanum of this Island are not despicable. There comes a Cheese from the Mountains of *Sphachia*, which is much in request. *Athenæus* reports, that in *Crete* they used to make a sort of thin broad Cheese to burn in Sacrifices; doubtless they were excellent good, for in those Ceremonies they made use of nothing that was not so. Though *Candia* is a rich Country, yet the best Land in it is cultivated but by halves; nay, two Thirds of this Kingdom is nothing but Mountains, bald, dry, unpleasant, cut steep down, and fitter for Goats than human Creatures.

Deipn. lib. 14.

THEY breathe a very good Air in *Candia*, only the South Wind is dangerous: *Canea* was like to be abandon'd twice or thrice upon that very account. We have before taken notice, that it often suffocates People in the open Field: we were in the like peril as we came from Cape *Melier* to *Canea*. As for Water, there's none better in the world. All things consider'd, this Island may be said to be happily situated: and accordingly, in time past, it was call'd the *Fortunate Island*; the very Stones it produces, are valuable.

Macaros. Plin. Hist. Nat. lib. 4. cap. 12. Nonnulli etiam à temperie cœli, Μακάρων νῆσον, appellatam prodiderunt. Solin. Polyhist. c. 11.

MOST of its Villages are built of white Marble, but in rugged unhewn Pieces: they make use of Marble, only because it is more common than other Stones, for the same reason as they use Gold and Silver in *America*, because they are more common than Iron. What would the *Dipænus's*, the *Dedalus's*, the *Scyllis*, the *Cteſiphons*, the *Metagenes's* say, were they to see Marble whiten'd over with Lime? Except *Dedalus*, all these brave Sculptors and Architects were *Cretans*, and the two last built the Temple of *Diana* at *Ephesus*: These great Men did not employ Mud instead of Mortar, as the *Greeks* now-a-days, who only dilute Earth in Water, without mixing either Lime or Sand with it. In the Villages, the Houses have but one Floor, divided into two or three Apartments, illuminated each by an Opening, wherein they place a stone Pitcher of a foot and a half diameter, open at both ends, and wrought into the Roof; which is a kind of Terrace, consisting of a Lay of Earth half a foot in thickness, spread upon Faggots, supported by Joysts plank'd over. Our Countrymen of *Auvergne* and *Limoge* would find full employment here.

Plin. Hist. Nat. lib. 36. cap. 4. & lib. 7. c. 37. Vitruv. Archit. lib. 3. cap. 1.

IN

IN time of Peace, 'tis pleasant living in this Island; but when there's a War, the whole Country is ravag'd and laid waste by the *Cains*: so they call the *Greeks*, that run over to the *Venetians* at *la Suda* or *Spinalonga*. These *Cains*, or false Brothers, burn, plunder, ravish, and commit all sorts of Inhumanity: they principally endeavour to take the *Turks* prisoners, and make 'em pay dear for their Ransom. If a *Cain* happens to be taken, they give him no quarter; he is either impal'd or [1] gaunch'd. In the last War, there was a Fellow offer'd to buy off this last Punishment for [2] 2000 Crowns: the Bashaw would not listen to't, but caus'd him to be impal'd with the Mony about his neck.

[1] *A dreadful sort of Punishment so call'd.*

[2] *Four Purses, each Purse is 500 Crowns.*

WHEN a Wretch is to be impal'd, they lay him naked on the ground, his Face downward, his Hands ty'd behind his Back, on which they place a Pack-Saddle; astride of this, sit two of the Executioner's Servants, to keep the Criminal from stirring, while a third, with both his Hands squeezing the Nape of his Neck, keeps him from turning his Head: a fourth Officer thrusts a Stake in at the Fundament. This Stake or wooden Pike, after he has shov'd as far as he can with his hands, is leisurely driven up with a Beetle or Mallet till the Stake comes out at the Shoulder or Breast: then are they ty'd upright to Posts fix'd in the Highway, and so left. If they chance not to die immediately, the *Turks* that are most zealous for the Government come about them, not to exhort 'em to turn Mussulmans, *i. e.* Believers, but to rail and call 'em a thousand Names. The *Turks* are so fully persuaded that a Man who commits any great Crime is unworthy to be a Mussulman, that when a Mussulman is condemn'd to die, no body will assist him in the least, because they believe his Crime has render'd him *Jaour*, that is to say, an Infidel and a Christian.

THE Gaunch is a sort of Estrapade, usually set up at the City-Gates: The Executioner lifts up the Criminal by means of a Pully, and then letting go the Rope, down falls the Wretch among a parcel of great Iron Flesh-hooks; which give him a quick or lasting Misery, as he chances to light: in this condition they leave them. Sometimes they live two or three days, and will ask for a Pipe of Tobacco, while their Comrades are cursing and blaspheming like Devils. A Bashaw passing by one of these places in *Candia*, an Offender that was hanging on the Gaunch, calls

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The GAUNCHE
A sort of Punish-
ment in use among
the Turks.

calls out to him, with a ſneer, *Good my Lord, ſince you are ſo charitable according to your Law, be ſo kind as to ſhoot me through the head, to put an end to this Tragedy.* Letter II.

THOUGH the *Candiots* live a ſlothful Life, yet they are often on horſeback a hunting; they have no notion of hunting a-foot: the great Men have for the moſt part *Barbary* Horſes, exceeding beautiful, and which will hold out much longer here than in *France*, where the Damps that fall after Sun-ſet, together with the Hay, make 'em ſhort-winded and ſubject to Defluxions. The Horſes of the Iſland are fiery little Tits, finely cheſted and long-tail'd: moſt of 'em are ſo gaunt-belly'd, the Saddle wont't keep on their backs. They are Stone-Horſes, and have ſuch a way of clinging to the Rocks, that 'tis amazing to behold how ſwift they'll climb the ſteepeſt Heights. In the moſt hideous Deſcents, which are frequent enough in this Iſland, they tread firm and ſure; but then you muſt give them their head, and truſt intirely to their management: they never miſcarry when they are left to themſelves, any more than when they bear Burdens almoſt twice the weight of a Man: when they fall, 'tis generally occaſion'd by their Riders holding too ſtrait a Rein; for then their Head being rais'd too high, they can't ſee how to place their Feet. Whenever I happen'd to be on the edge of a Precipice, inſtead of pretending to regulate my Horſe's Motion, I ſhut my eyes, that I might not ſee the danger, or elſe alighted with my Friends to ſearch after Simples.

OUR Pains were generally recompens'd with ſome new Plant, and theſe ſorts of Plants are call'd rare, only becauſe they who apply themſelves to Botany, rarely take the trouble of going to ſuch wild Places; it is more natural to walk about in a Wood. In the firſt Ages of the World, the Plants call'd uſual or common Plants were only in uſe, becauſe of the facility Men had in coming at 'em. It is no eaſy task to account why thoſe Vegetables which grow in the Cliffs of a Rock, are ſo different from ſuch as are produc'd in a pleaſant Spot of Ground: to refer it to the difference of the nutritious Juice, is making us juſt as wiſe as we were before; it is tumbling out of one Difficulty into another, the common Fault of Phyſicians.

TO return to the Horſes of *Candia*, the *Turkiſh* or *Greek* Ladies, who can uſe no other Carriage, by reaſon of the Roughneſs of the Roads, are never known to diſmount; nor does any ill Accident happen to 'em by their Horſes falling. Theſe little Creatures are marvellous for courſing a Hare: this Sport and Hawking are what the *Turks* moſt delight in: their Hawks are excellent, and as well train'd. They drove a ſort of Trade of theſe Birds, when the *Venetians* were maſters of the Iſland; and they ſtill continue to export ſome into *Germany*, by the way of *Venice*: the greateſt part are ſent to *Conſtantinople*, as well as thoſe which are bred in ſome other Iſlands of the *Archipelago*.

THE Dogs of *Candia* are all a Baſtard-Greyhound; miſ-ſhapen, thin-flank'd, and look to be all of one Breed: their Hair is ugly enough, and they ſeem to be between a Wolf and a Fox. They ſtill retain their antient Quickneſs of Scent, and are all naturally Catchers of Hares and Pigs: when they meet one another, they don't run away, but ſtop ſhort, and begin to ſnarl and ſhew their teeth, which is not the uglieſt thing about 'em; then they very ſedately ſeparate. There's no other Species of Dogs in all this Country; it ſeems they have been preſerv'd there ever ſince the time that *Greece* flouriſh'd: the Antients ſpeak of no Dogs but thoſe of *Crete* and *Lacedemon*, though inferiour to our Greyhounds, which are very common in *Aſia*, and about *Conſtantinople*; where they find wherewithal to exerciſe their Talents, in the Plains of *Thrace* and *Anatolia*.

WE had, in our Service, one of theſe *Candia* Dogs, who ſometimes was our Purveyor in places remote from any Town: *Arab*, for that was our Dog's Name, had ſo great an averſion to any that wore either a Turbant or Cap, that he would go and hide himſelf in a corner of our Conſul's Porch, where he would patiently wait till they brought him ſomething to eat, without daring to enter the Kitchen. As ſoon as he ſet eye on any that wore a Hat, he would run and fawn upon 'em without end: we took a huge liking to this Automaton, when we were told of his uſeful Qualifications, and becauſe he ſeem'd fonder of us than of any other *French* People: when we went abroad in the fields, 'twas but giving him the Signal, by clapping our hands, and calling him three or four times by his name, away would he troop, and never return without bringing

bringing us a Hare or a Pig. In the time of antient *Crete*, Pigs were not expos'd to ſuch Inſults; they were deem'd a ſacred ſort of Animal, according to a Fragment of *Agathocles* the *Babylonian*, preſerv'd by *Athenæus*: and yet their Veneration for Swine was founded upon nothing but a Fable, of *Jupiter*'s being born on Mount *Dicte*, and ſuckled by a Sow: *Arab* and his Friends had fared but ſorrily in thoſe days; the poor Cur follow'd us to the Sea-ſide when we went to take ſhipping, but he never was on board any thing like a Ship in all his life: he avoided them with as much precaution as the Turbants; as if he was reſolv'd to tarry in the Iſland, to courſe Hares or hunt Pigs for the benefit of the other *French* Folks that continue there. I have the honour to be, with the profoundeſt Reſpect, Letter II. Deipn. lib. 9.

My Lord,

Your moſt Humble and

Moſt Obedient Servant,

Tournefort.

LETTER III.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

The Preſent State of the Greek *Church.*

AS in the Courſe of this Journey I ſhall frequently mention the Patriarchs, Papas, Caloyers, and other Miniſters of the *Greek* Church; I believe that, to avoid Repetitions, it will be the beſt way to throw together in this Letter all that I have learnt concerning the preſent State of that Church.

In 1453.

IT is fallen into ſuch terrible diſorder ſince the taking of *Conſtantinople* by *Mahomet* II. that no Man, who has the leaſt Zeal for Religion, can reflect upon it without ſhedding Tears: and yet, as deſirous as the *Turks* have appear'd of humbling the *Greeks*, they never forbad them either the Exerciſe or Study of their Religion; on the contrary, the afore-mention'd Sultan, to ſhew them that he did not intend to make any Change in it, honour'd the firſt Patriarch that was elected in his Reign, with the ſame Preſents as the *Greek* Emperors were wont to make upon thoſe occaſions. Thoſe Preſents were, a thouſand Crowns in Money, a Paſtoral Staff of Silver, a Camlet Robe, and a white Horſe.

IT is therefore to nothing but the Ignorance of thoſe who govern the *Greek* Church, that we are to aſcribe its Decadence, and this Ignorance is the Conſequence of the Miſeries of Slavery. The moſt Learned among the *Greeks*, after the Loſs of the Capital of their Empire, took ſhelter in various parts of *Chriſtendom*; they carry'd away with them all the Sciences, and conſequently all the Virtues of their Country. Thoſe who

who continu'd in the *Ottoman* Empire, and eſpecially their Succeſſors, did ſo groſly neglect the antient *Greek*, that they were no longer able to have recourſe to the true Sources of Chriſtianity; and by this means grew incapable and unworthy of explaining the Goſpel. This Corruption ſtill remains among the *Greeks*; ſcarce can they read what they are far from underſtanding: 'tis great merit in the very Clergy to be able to read; and you will be ſurpriz'd, my Lord, to hear, that in the whole *Turkiſh* Dominions there are hardly twelve Perſons thorowly skill'd in the knowledge of the antient *Greek* Tongue. Letter III.

THE *Greeks* flatter themſelves with hopes that the Great Duke of *Muſcovy* will one day free them from the Miſery they are in, and deſtroy the *Turkiſh* Empire: but beſides that there is no likelihood of this Revolution, their Knowledge would not be at all improv'd by this changing their Maſter. The *Muſcovites* themſelves have all their Inſtruction from the Monks of *Monte-Santo*, who do not deſerve the name of Theologiſts. Ὄρος Ἁθως, now Ἅγιον Ὄρος.

WHAT can we think of a Church, whoſe Head, inſtead of being pitch'd upon by the Holy Ghoſt, is very often named by the Grand Signior or his Prime Viſier, who have the utmoſt abhorrence for the Chriſtian Name? There cannot be a more melancholy Conſideration, than that the *Greeks* themſelves were the Authors of this Abomination. The *Turks* never exacted any thing but a Sum of Mony for the delivery of the new Patriarch's Letters-Patent; the *Greeks* were the beginners of ſetting the Patriarchate to ſale, without waiting for the Death of the Incumbent. This Dignity is now ſold for ſixty thouſand Crowns. 'Tis in vain to alledge that this Mony is given only for the obtaining the Confirmation of a Canonical Election: one Patriarch very often dethrones another, and ſome, after having been perhaps twice diſplaced, do again aſcend the Chair. *Cruſius* aſſures us, that *Simeon* of *Trebiſond* was the firſt that undermined the Patriarch *Mark*, by preſenting a thouſand Sequins to *Mahomet* II. ; Παλαιάτυχα.

NOT that we believe that all Promotions of Patriarchs are Simoniacal: on the contrary, we are fully ſatisfied that there are Holy Men in the *Greek* Church, who would not for the world arrive at that Dignity by Purchaſe, and who after their Election canonically perform'd by the Biſhops, do give the Viſier the uſual Sum, only with the view of ob-

 taining

taining their Patents, as is practis'd by our own Prelates with relation to their Bulls. This Conduct cannot be at all found fault with: but neither can the *Greeks* deny that many of their Clergy have at times dethroned their Patriarch, while yet alive, and in full health, by bidding a greater Sum than what he had given. Is not this a direct Purchaſe of the Patriarchate, and can ſuch a Practice be call'd by any other name than Simony? When therefore a Caloyer is ſo far blinded by Ambition, as to be deſirous of purchaſing his Miſſion of Satan, he forms a Party of ſuch Biſhops as are his Friends, who very probably are no Loſers by his Promotion: he never fails making a Preſent to the Prime Viſier; the Bargain is ſoon ſtruck, and the Pretender, tho poor, is in no danger of wanting rich Merchants, who in expectation of a conſiderable and certain Profit, make all the neceſſary Advances. If the Prime Viſier is not at *Conſtantinople*, the buſineſs is treated with the [1] Governour of the City. The Patents are granted upon payment of the Mony; and the new Patriarch, accompany'd by the Biſhops of his Faction, without giving himſelf any uneaſineſs about what the old Patriarch or the reſt of the Clergy may ſay to it, goes to receive the Caftan of the Viſier or Governour: This Caftan is a Veſt of Linſey-Woolſey, or of ſome other Stuff, which the Grand Signior preſents to Ambaſſadors, and Perſons newly inveſted with ſome conſiderable Dignity.

[1] Caimacan.

THE Biſhops of the Patriarch's party do alſo receive each of them his Veſt, and then proceed in a kind of Triumph to the Patriarchal Church, in the Quarter of the Town call'd *Balat*, preceded by a [2] Guard of the *Porte*, by two [3] Exempts of the Grand Signior's Guard, by one of the Secretaries either of the Prime Viſier or of the Governour of the City, and by a Troop of Janizaries: the Biſhops and Caloyers bring up the Rear of the March. When they are come to the Gate of the Church, they read the Patriarch's Letters Patent, whereby the Sultan commands all the *Greeks* in his Dominions to acknowledge ſuch a one for the Head of their Church, to allow him the Sums neceſſary for the Maintenance of his Dignity, and the Payment of his Debts: all this upon pain of the Baſtinade, Confiſcation of Goods, and Interdiction from the Church. Fine Marks theſe, of Apoſtolical Miſſion! After the reading of the Patent, the Gate of the Church is open'd, and the Prime Viſier's

[2] Capigi.

[3] Tzaus: *it is pronounc'd* Chiaouſe.

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ſier's Secretary having placed the Patriarch in his Seat, withdraws with the reſt of the *Turks*, who have each of them his Spill of Mony. Letter III.

WE need not at all doubt but the new Patriarch makes the beſt of his time; Tyranny ſucceeds to Simony: the firſt thing he does, is to ſignify the Sultan's Order to all the Archbiſhops and Biſhops of his Clergy. This new Head of the Church is call'd not only *Your Holineſs*, but *Your All-Holineſs*. He continues always to dreſs like a plain Caloyer, and when you ſalute him, you kiſs his Hand or his Chaplet, carrying it from your Mouth to your Forehead. His greateſt Study is to know exactly the Revenues of each Prelate; he impoſes a Tax upon them, and injoins them very ſtrictly by a ſecond Letter to ſend the Sum demanded, otherwiſe their Dioceſes are adjudg'd to the higheſt Bidder. The Prelates being uſed to this Trade, never ſpare their Suffragans; theſe latter torment the Papas; the Papas flea the Pariſhioners, and hardly ſprinkle the leaſt drop of Holy Water, but what they are paid for beforehand. Παναγιότητα σὲ καὶ Πανα-γιώτατος.

IF afterwards the Patriarch has occaſion for Mony, he farms out the Gathering of it to the higheſt Bidder among the *Turks*: he that gives moſt for it, goes into *Greece* to cite the Prelates. Uſually for twenty thouſand Crowns that the Clergy is tax'd at, the *Turk* extorts two and twenty; ſo that he has the two thouſand Crowns for his pains, beſides having his Charges borne in every Dioceſs. In virtue of the Agreement he has made with the Patriarch, he deprives and interdicts from all Eccleſiaſtical Functions, thoſe Prelates who refuſe to pay their Tax: if they have not Mony by them, they borrow of the Jews at exorbitant Intereſt, upon the Security of their Dioceſans. This is now that Church, which was formerly ſo flouriſhing and ſo glorious, in having had for Paſtors the *Athanaſius's*, the *Baſils*, the *Chryſoſtoms*.

THE Hierarchy of the *Greek* Church conſiſts of ſome other Patriarchs who acknowledge him of *Conſtantinople* for their Head; namely, the Patriarch of *Jeruſalem*, who governs the Churches of *Paleſtine*, and of the Confines of *Arabia*; that of *Antioch*, who reſides at *Damaſcus*, has in his care the Churches of *Syria*, *Meſopotamia*, and *Caramania*; that of *Alexandria* dwells at *Gran Cairo*, and governs the Churches of *Africa* and *Arabia*. All the other *Greek* Churches under the *Ottoman* Empire depend

depend immediately upon the Patriarch of *Constantinople*: the Archbishops are next in Rank to the Patriarch; and after these come the Bishops; next the [1] Protopapas, then the [2] Papas, and lastly the Caloyers. When you salute an Archbishop or a Bishop, you kiss his Hand, and call him [3] *Your All-Priesthood*, or [4] *Your Beatitude*; Priests are call'd [5] *Your Holiness*.

[1] *Archpriests.*
[2] *Curates.*
[3] Πανιερότη σῦ κ.
[4] Μακαριότη σῦ.
[5] Ἁγιότητα σῦ.
[6] Καλογέρος, *good Old Man.*
[7] Πάπας, *or* Πάππας.
[8] Πρωτοπαππᾶς.
[9] Αναγνώστης.
[10] Ψάλτης.
[11] Υποδιάκονος.
[12] Διακόνος.
[13] Ιερωσύνη.
[14] Κανονάρχης κ. Κανονάρχοι.

THE [6] Caloyers are Monks of the Order of St. *Basil*; there is no variety of Colour in their Habits. This Body supplies the *Greek* Church with all its Prelates. The [7] Papas are properly no more than secular Priests, and can never rise higher than to be Curates or [8] Archpriests. The first Order confer'd on those that dedicate themselves to the Church, is that of [9] Reader, whose Office is to read the Holy Scripture to the People on high Festivals: these Readers come to be [10] Chanters, then [11] Sub-Deacons, and sing the Epistle at Mass; afterwards they are made [12] Deacons, and sing the Gospel: the last Order they obtain, is the [13] Priesthood. As for Clerkship, they do not reckon it to be properly one of the Sacred Orders; they call Clerks all the Persons in general that are of the Body of the Clergy: in some places they apply this Name to [14] those who give out the Anthems to the Chanters, to inform them what they are to say: any Child that is present may do as much; for almost all of them are taught to do it. The Sub-Deacon takes care of the Sacred Ornaments and Vessels: it is he that prepares the Bread for Consecration, and that lays it upon the Table of Shew-bread; he receives the Offerings, dresses the Priest, gives him the Water to wash and the Cloth to dry his hands. The Deacon holds the Stole, and a Fan to drive away Flies from the Altar.

Τὸ Μαιδύλιον, *the Hand-dryer.*
Τὸ Ριπίδιον, *Fan.*

THE Priests are allow'd to marry once in their life-time, provided they engage themselves in the Bonds of Matrimony before they are ordain'd: they must for this purpose declare in Confession to a Papas, that they are Virgins, and they intend to marry a Virgin. If they accuse themselves of having known a Woman, they are incapable of being Priests, unless they corrupt their Confessor with Mony. When the Confessor has received the Deposition of the Deacon, he certifies to the Bishop that such a one is a Virgin, and designs to marry a Virgin: he is marry'd, and afterwards receives the Order of Priesthood; but he must not

not enter into a ſecond Marriage: for which reaſon he chuſes the [1] handſomeſt Girl in the Village, and one whoſe Complexion ſeems to promiſe Length of Days. As to Fleſh, the Papas are not oblig'd to abſtain from it more than two Days in the Week, any more than the Laymen. The Library of theſe Prieſts is uſually very ſmall; their Breviaries and other Forms of Prayer being very dear, becauſe of the neceſſity they are in of fetching them all from *Venice*; they diſpenſe with the Repetition of the Office, tho 'tis in the vulgar *Greek*: as to Maſs, they ſay it not every day, becauſe it is not lawful for them to lie with their Wives the Eves of the Days on which they are to celebrate. Letter III.

[1] Παπαδία.

THE Papas are diſtinguiſh'd from the Caloyers by a white [2] Fillet, about an inch broad, which goes round the bottom of their Caps: and there are many places where both Papas and Caloyers wear a piece of [3] black Cloth faſten'd on the inſide of their [4] Caps, and hanging down on the back; this gives them the Air of ſo many little Prelates. All their Caps are of the ſame form, and made at *Monte Santo*, flat at top, black, and ſloping down over the ears; their [5] Habit is deep brown, a kind of plain Caſſock, over which they wear a Girdle of the ſame colour.

[2] Περισκέλη.

[3] Παραμάνδυα.

[4] Καμηλαύχιον ἢ Καμηλαύχιον, ἢ Περικεφαλαία.

[5] Μανδύα ἢ τὸ Μανδύιον.

THE Caloyers take the Vow of Obedience, of Chaſtity, and of Abſtinence; they never ſay Maſs, if they mean to continue in their Rule: if they take the Prieſthood, they become [6] ſacred Monks, and never celebrate but upon the higheſt Feſtivals; upon which account, in Convents there are Papas kept to ſerve the Church. Thus the Sacred Monks really differ from the Caloyers only as to Prieſthood.

[6] Ἱερομονάχος ἢ Ἀξιαδιπρεσβύτερος.

THOSE that would be Caloyers, apply to ſome Sacred Monk to receive the Habit, and this Ceremony coſts about a dozen Crowns. Before the Decadence of the *Greek* Church, the [7] Superior of a Convent was wont to examine the Candidate very ſtrictly, and for a proof of his Call, obliged him to remain three Years in the Monaſtery: after the expiration of which term, if he perſevered in his deſign, the Superior brought him into the Church, and ſpoke to him as follows; "My Brother, behold us now "ſtanding here in the preſence of the Angel of the Lord, before whom "we muſt not lye: Is it not to avoid the Puniſhment of ſome Crime, "that you would retire into this Houſe? Is it not ſome domeſtick Diſ"appointment, ſome Croſs in Love, ſome criminal Affair, that brings

[7] Ἡγούμενος.

" you among us? No, Father, uſually reply'd the Perſon examin'd; it " is with no other deſign than to work out my Salvation, that I deſire " to quit the World and its Vanities." Then the Superior gave him the Habit, and after ſome Prayers he cut off a Lock of his Hair, which he faſten'd with a piece of Wax againſt the Wall near the Altar.

THERE is no Diſcipline now left among the *Greeks*; they receive their Monks very young, and eſpecially in the Convents, where you ſhall have ſome not above ten or twelve Years old: they are moſt commonly the Sons of the Papas, who are taught to write and read; beſides which, they are employ'd in the meaneſt Offices, and this ſerves them for their Noviciate. In the more regular Convents, the Noviciate is further prolong'd two Years after taking the Habit: theſe Convents are thoſe of *Monte Santo*, of *St. Luke* near *Thebes*, of *Arcadi* in *Candia*, of *Neamoni* at *Scio*, of *Mavromolo* upon the *Boſphorus*, the Monaſteries of the *Iſles of Princes*, &c. Theſe poor Novices are ſadly troubled with Vermin; we taught them the uſe of ' Staves-ager, or Louſewort, to kill them: the Lord has provided for them very well, for the Herb is common all over that Country.

' Delphinium Platani folio, Staphiſagria dictum. Inſt. Rei Herb. 428.

THE Caloyers and other Eccleſiaſticks are very ſlovenly, their Hair and Beard are utterly neglected; for moſt of them get their Livelihood by the Sweat of their Brows, and betake themſelves to all ſorts of Employments, eſpecially to tilling the Earth, and cultivating the Vine. The Lay-Brothers are of the coarſeſt Make, and are like our *Freres Donnez*: I don't know what they call them among the *Greeks*; they are honeſt Countrymen, that after the death of their Wives give all they have to ſome Convent, where they ſpend the reſt of their days in labouring the Earth. All theſe Monks live upon nothing but ſome ſorts of Fiſh, Pulſe, Olives, dry'd Figs: their Refectory is not in the leaſt better furniſh'd than that of *la Trappe*, except as to Wine; and the very worſt Wine in *Greece* is incomparably better than the beſt *Perche* Cyder. Strangers eat Meat in the Houſes of the Caloyers, but then they muſt bring it with them. They are generally well provided with green Olives ſalted, which are extremely agreeable: black Olives are alſo common among them, and of a better Taſte; they are put with Layers of Salt in great Pitchers, where they will keep without Water for above a year: I have try'd to preſerve them in *Provence* the ſame way, but it would not do.

IN

Letter III.

IN the *Greek* Monaſteries their Commons are all equal; the Superior is not better fed than the meaneſt Monk; and the ſame Rule is obſerv'd in all the other Neceſſaries of Life. When the Superior leaves his Office, he is ſtript only of his Authority: when he is in Office, he never dares abuſe it, eſpecially with relation to the Puniſhments and Penances due to the Faults of his Monks; the leaſt Severity would ſometimes put them upon taking the Turbant inſtead of the Cap of *Monte Santo*. All Penances therefore are voluntary in their Cloiſters; they are not at all acquainted with Submiſſion and Humility: thoſe Virtues are practis'd only by their Cooks, who proſtrate themſelves at the door of the Refectory, to receive the Benediction of the Monks as they come out.

Περηγούμενος, Exſuperior.

AS there are three States of Perfection in the Monaſtick Life among the *Greeks*, the Monks are accordingly diſtinguiſh'd by three ſorts of Habits: the [1] Novices wear only [2] a plain Tunick of the very coarſeſt of Cloths; the Profeſſed have a [3] larger and neater: they call the more Fervent the [4] Monks of the little Habit, to diſtinguiſh them from thoſe who lead an indifferent ſort of Life like the reſt: laſtly, the [5] Cowl and [6] Scapulary are beſtow'd upon the moſt [7] Perfect, whom they do not ſcruple to compare to Angels. They are bury'd in thoſe Ornaments, for in their life-time they wear them only for ſeven days.

[1] Αρχαῖοι.
[2] Ῥᾶσος καὶ Ῥᾶσα.
[3] Μανδύα, Μανδύον, Χιτῶν, Σχῆμα.
[4] Μικρόσχημοι.
[5] Κυκούλιον.
[6] Ανάλαβες.
[7] Μεγαλόσχημοι.

IN ſome parts of *Greece* the Caloyers are divided into Anchorets and Aſceticks or Hermits: The Anchorets live three or four together in a Houſe own'd by the Convent, of which they hire it for their Lives. There they have their Chappel, and after Prayers employ themſelves in cultivating Pulſe, Vines, Olive, Fig, and other Trees, which furniſh them with Fruits in their ſeaſon. Theſe Monks differ from the conventual only in their converſing leſs with the World, and being in ſmaller numbers in their Retreat.

THE Life of the Aſceticks or Hermits is the ſtricteſt of all; they are recluſe Caloyers, and voluntarily retire into the moſt frightful Rocks; they eat but once a day, except upon Feſtivals; they ſcarce take enough to ſatisfy the Calls of Nature: the *Pacomuſſes* and *Macairiuſſes* never lived more auſterely. Without a very particular Vocation, I hardly believe it is lawful for Men to put their Life to ſuch a Teſt; it is certainly the Will of God that we ſhould preſerve it as much as in us lies, whereas

theſe Men deſtroy themſelves without any neceſſity; on the other hand, theſe great Auſterities, join'd to a perpetual Solitude, very often turn their Brains. Moſt Aſceticks are apt to fall into piteous Fancies, that have nothing at all to do with the true Knowledge of our Duty; ſo that by little and little their Heads grow ſo full of Viſions, that they are little better than diſtracted. Theſe poor Hermits are not mendicant; the Monks from time to time bring them a little Biſcuit, which with a few wild Herbs is all their Support.

THE *Greek* Nuns [1] do by no means live ſo auſterely as the Hermits; they are moſtly *Magdalens* reform'd, that towards the Decline of their Age make a Vow to be more obſervant of ſome Virtues that they have very much neglected in their Youth: they then retire into Monaſteries, there to lead a Life leſs ſcandalous, under the Inſpection of a kind of [2] Abbeſs, who is not over-ſevere.

[1] Καλογεία, Καλογαια μονάςεια, Καληγεαια, *good old Woman.* Καλογείαι, Καλογείραι μοναςείαι. Αδελφαὶ.

[2] Ηγουμένισσα.

AS to the *Greek* Monks, they apply themſelves to Contemplation leſs than the Aſceticks: theſe Monks riſe conſtantly an hour and a half after Midnight to pray together. The Night between Saturday and Sunday they riſe exactly at one: the Nights of the Eves of the Aſcenſion, Pentecoſt, St. *John Baptiſt*, St. *Peter* and St. *Paul*, the Transfiguration of our Saviour, the Feaſt of the Virgin, are wholly ſpent in Prayers. Uſually after the midnight Office, the Monks retire to their Cells, and return to Church about five to ſay Matins, [3] Laudes, and Prime, which is begun at Sun-riſe: after this, each Man goes to his work; thoſe that ſtay in the Convent go again to Church to ſay Tierce and Sixte, and to aſſiſt at Maſs. From Maſs they go directly to dinner in the Refectory, where they have Reading in the ſame manner as in our Communities: after Dinner, they return to work: at four they ſing Veſpers, ſup at ſix; after Supper they ſay Complines, and at eight go to bed.

Τὸ Μεσονύκτιον καὶ Μεσονυκτικὸν, *the Office of Matins.* Τὸ Ολονύκτιον καὶ Ολονυκτικὸν καὶ πολυελαῖον, *Prayers that continue all night.*

[3] Ὄρθος.

BESIDES the Faſts of the Church, the Caloyers have three particular ones: the firſt is inſtituted in honour of St. *Demetrius*; this Faſt begins the firſt of *October*, and ends not till the twenty ſixth of the ſame Month, which is the [4] Feaſt of St. *Demetrius* martyr'd at *Theſſalonica*: the ſecond Faſt is of but fourteen days, namely, from the firſt of *September* to the Feaſt of the [5] Invention of the Croſs: the laſt is the Faſt of St. *Michael*; it begins the firſt of *November*, and ends the eighth, which

[4] Εορτὴ τοῦ μεγαλομάρτυρος Δημητρίου.

[5] Ηὐψώσις καὶ Εὕρεσις τοῦ τιμιου καὶ ζωοποιοῦ ξυλοῦ τοῦ σταυροῦ.

*

which among the *Greeks* is the Feast of [1] St. *Michael*, St. *Gabriel*, and all the Host of Heaven. There are Caloyers that observe the Fasts of St. *Athanasius* and St. *Nicholas* Bishop of *Myra*; the first begins the seventh of *January*, and ends the eighteenth of the same Month: in short, of all Christians the *Greeks* are the greatest Fasters next to the *Armenians*.

EVEN the Laymen keep four *Lents*; the [2] first lasts two Months, and ends at *Easter*, for which reason they call it the great *Lent*, or the *Easter-Lent*: in the first [3] Week of this *Lent*, it is lawful to eat Cheese, Milk, Fish, and Eggs; all which they are forbidden during the following Weeks: they feed wholly upon Shell-fish, and such other as they believe to be without Blood, as are the Polypus and the Cuttle-fish; they also eat the Eggs of certain Fish salted, and especially those of the [4] Mullet and [5] Sturgeon: the first are prepared upon the Coasts [6] of *Ephesus* and [7] *Miletus*, and the others on those of the Black Sea. The Shell-fish most eaten in *Greece*, are the red [8] Naker, the [9] common Oysters, which are perfectly delicious, and infinitely better than the red [10] Oysters, which do not agree with all Stomachs. The *Greeks* also eat a Fish call'd [11] Goats-Eyes, Muscles, Perewinkles, and Sea-Hedgehogs. The Caloyers in *Lent* live almost upon nothing but Roots: the Laymen, besides the Fish aforemention'd, use Pulse and Honey, and drink Wine; that Liquor was forbid them, as well as Oil, as St. *John Chrysostom* observes. They eat Fish on Palm-Sunday, and the 25th of *March*, the Day of the [12] Annunciation, provided that Day does not fall in the Holy Week.

ON Maundy-Thursday the more zealous among the Bishops wash the Feet of twelve Papas: this Ceremony was formerly accompany'd with a little Exhortation, but now they excuse themselves from that trouble. On Good-Friday, to celebrate the Memory of the Holy Sepulchre, two Papas in the night carry upon their shoulders in procession the Representation of a Tomb, wherein Jesus Christ crucify'd is painted on a board: on *Easter-day* that Tomb is carry'd out of the Church, and the Priest begins to sing, *Jesus Christ is risen from the Dead; he has overcome Death, and given Life to those that were in the Grave.* This Representation of the Holy Sepulchre is carry'd back again into the Church, where it is incensed, the Office is continu'd, the Priest and Congregation every moment repeat, *Jesus Christ is risen from the Dead.* Then the Person that officiates

Letter III.

[1] Τῶν Ταξιαρχῶν καὶ τῶν Ἀρχαγγελῶν Μιχαὴλ, καὶ Γαβριὴλ, καὶ τῶν λοιπῶν.

[2] Μεγάλη καὶ ἁγία τεσσαρακοστὴ.

[3] Τυρινὴ καὶ τυροφανὸς, *from* τυρὴ, *which signifies a Cheese.*

[4] Ὠὰ τάριχα τοῦ Κεφαλοῦ, Botargo, *or* Potargo, Κεφαλος, Mugil, Mullet.

[5] Χαβιάρι, Cavear.

[6] Aiasalouc.

[7] Palatia.

[8] Πίννα ψάρι.

[9] Οστρίδι ψάρι.

[10] Γαιδαροπόδα.

[11] Πεταλίδες, Λέπαε. Homil. 2. in Gen. & Homil. 6. ad Popul. Antioch.

[12] Ὁ Εὐαγγελισμὸς τῆς παρθενοῦ. Ὁ θεῖος καὶ Ἱερὸς νιπτὴρ. Χριστὸς ἀνέστη.

officiates makes three Signs of the Croſs, and kiſſes the Goſpel and the Image of Jeſus Chriſt: after this, he turns the other ſide of the board, where Chriſt is repreſented ariſing from the Sepulchre; the Prieſt kiſſes it, reiterating, *Chriſt is riſen from the Dead:* and the Congregation does the ſame, embracing and reconciling themſelves one to another; they even fire off Piſtols ſeveral times, which often ſinges the Beard and Hair of the Papas. At this freſh noiſe every body cries out, *Chriſt is riſen from the Dead.* This ſpiritual Rejoicing continues not only the whole *Eaſter*-Week, but alſo till *Pentecoſt*. In the ſtreets, inſtead of the ordinary Form of Salutation, which is, *I wiſh you Length of Years*; they only ſay, *Jeſus Chriſt is riſen from the Dead.*

Πολύχρονος.

Τὸ Σαρανταήμερον καὶ τεσσαρακοντάμερος καὶ τεσσαρακονθήμερον, *the Quarantain.*

THE ſecond *Lent* is that of *Chriſtmas*, and laſts forty Days; in this they eat Fiſh, except on Wedneſdays and Fridays; ſome abſtain alſo on Mondays.

Τεσσαρακοστὴ τῶν ἁγίων Ἀποστόλων Πέτρου καὶ Παύλου.

THE third *Lent* bears the Name of the Apoſtles St. *Peter* and St. *Paul*: it begins the firſt Week of Pentecoſt, and ends on St. *Peter*'s Day; thus it is longer or ſhorter, according as *Eaſter* falls higher or lower in the Year. During this *Lent*, it is lawful to eat Fiſh, but nothing made of Milk. They are even forbid to eat Fleſh, if the Feaſt of the Apoſtles happens to be a Faſt-Day.

[1] Τεσσαρακοστὴ τῆς Θεομήτορος καὶ ἁγίας παρθένου.

[1] THE laſt *Lent* begins the firſt of *Auguſt*, and ends at the Feaſt of the Aſſumption; on which account it is call'd *the Lent of the Holy Virgin.* The uſe of Fiſh is forbidden in this *Lent*, unleſs on the ſixth of the ſame Month, which is the Day of our Saviour's Transfiguration [2]. All the other days they are confined to Shell-fiſh and Pulſe. During all theſe *Lents*, the Monks live upon nothing but Pulſe and dry'd Fruits, and drink Water.

[2] Μεταμόρφωσις τοῦ Σωτῆρος.

Ξηροφαγία καὶ Νηστεία.

THE reſt of the Year the *Greeks* faſt every Wedneſday and Friday: on Wedneſday, ſay they, becauſe on that day *Judas* took Mony of the *Jews* to betray our Lord; on Friday, becauſe on a Friday he was crucify'd. If *Chriſtmas-Day* falls upon a Wedneſday or Friday, the Laymen eat Fleſh, and the Monks are diſpens'd from faſting. The *Greeks* are very much ſcandaliz'd at our faſting on Saturdays in the *Latin* Church, upon account of a Paſſage miſunderſtood in St. *Ignatius* the Martyr; who ſays, that they who faſt on Saturdays, do crucify the Lord anew.

Χριστοκτόνος ἐστιν. Ignat. Epiſt. v. ad Philippenſes.

THE

A Papas in his Fur Gown
A Bishop in his Pontificalibus going to bless y Fountains, the Wells & the Sea it self.

Letter III.

THE Laymen eat Meat from *Christmas* to the fourth of *January*: the fifth of *January*, which is the Eve of the Epiphany, they fast, because they fancy Christ was baptiz'd the sixth of that Month; it is for this reason that the Bishops, or their chief Vicars, do on that day about Evening make [1] Holy Water for all the ensuing Year; they drink of it, and sprinkle their Houses with it: if they happen not to make enough, when that is out, they make [2] more. Every Man carries a [3] Pot-full of it to his own House; but they never put Salt into it, and find great fault with our doing so: the Papas go and sprinkle the Houses of every private Man with their Holy Water. The Day of the Epiphany they also make [4] Holy Water in the Morning at Mass; it serves to give to such Penitents to drink, as are excluded from the Communion, to purify Churches that have been profaned, and to exorcise Demoniacks. On that day they bless the Springs, the Wells, and even the Sea: this Benediction is very solemn, and brings in Grist to the Clergy, who to strike the Imaginations of the People, fling into all those Waters little wooden Crosses before they say Mass. We saw it done at *Mycone*, by a Bishop delegated from him of the Island of *Tinos*; he march'd in procession in his Pontifical Habits, with his great [5] Veil upon his head, and his Pastoral [6] Staff in his hand.

This Fast is call'd Παραμονη.

[1] Τὸ μεγάλον Αγίασμα καὶ μέγας Αγίασμος.

[2] Ὁ μίκρος Αγίασμος.

[3] Αγιασματερὸν, *Holy-Water-Pot.*

[4] Τὸ Αγίασμα τῶν Φώτων, *the Epiphany they call* Φώτα.

[5] Απανό Καμήλαυχο καὶ Καμηλαύχεον.

[6] Δεκανίκιον.

THE *Greeks* fast again on the fourteenth of *December*, in honour of the Invention of the Cross; they also fast the Eve of St. *John the Baptist*: and during these Fasts they abstain from Fish, and eat hardly any thing but Pulse; as they do also the Monday in *Whitsun*-Week: that Day is set apart for putting up their joint Prayers to the Lord to send his Holy Ghost upon the Faithful, which they do in the Evening. But they make themselves amends for this last Fast the following Wednesday and Friday, for then they return to eating of Flesh, for joy of the Descent of the Holy Ghost. In a word, the Devotion of the *Greeks* consists hardly in any thing more than a regular Observation of their appointed Fasts.

I CONFESS, my Lord, I should have made a very sorry *Greek*, especially if Travellers had not a dispensation from the Law of Fasting, which the Natives here certainly have not; Children, Old Men, Women with child, sick Persons, are not excus'd: they are much less anxious about the Practice of the Christian Virtues. It is true, this is less their fault than that of their Teachers; who though much more numerous than in

any

any other Chriſtian Country, do not perform the Duties of their Miniſtry: you ſee in *Greece* ten or twelve Monks or Papas to one Layman.

THIS Multitude of the Clergy is certainly the occaſion of the vaſt number of Chappels that are in *Greece*; new ones are daily built, though permiſſion muſt firſt be purchas'd of the Cadi, e'er it can be done: nay, it is forbidden to rebuild ſuch as are fallen or burnt, till after having paid the Dues of that Officer. Each Papas thinks he has as much a right to poſſeſs one Chappel, as he has to marry one Wife. Few of thoſe Prieſts care to celebrate in the Church of another, and this perhaps is the only thing in which they are ſcrupulous: ſuch Celebration is in their opinion a kind of ſpiritual Adultery. It is poſſible too, this Multiplicity of Chappels may be a Relick of the antient Cuſtom that prevail'd in *Greece*, of raiſing little Temples to their falſe Gods. It is certain, the *Greeks* retain many of the Pagan Ceremonies, and among others that of dancing their Saints to the Muſick of Fifes and Tymbals; which is practis'd alſo even in *Provence* on great Holidays.

Kadis or Kadhi, Judge.

AS the antient *Greeks* found the whole Earth in Gods and Goddeſſes, as St. *Auſtin* obſerves, they were obliged in honour to build them Temples in their own Country: thoſe Temples were ſmall, but magnificent, adorn'd with Columns, Architraves, Pediments, whoſe Workmanſhip was far more valuable than the Marble they were built of. This Marble grew ſo beautiful under the hands of ſuch Maſters as *Phidias*, *Scopas*, *Praxitiles*, that it became the Object of the Adoration of Mankind: dazzled by the Majeſty of their Gods of Stone or Braſs, their Eyes were ſometimes too weak to bear the Luſtre of their ſight. Whole Cities have been known to be ſo fooliſhly prepoſſeſs'd, as to imagine they ſaw alterations in the Countenances of their Idols: Stories of this nature are told by *Pliny*, of the Statues of *Diana* and *Hecate*, one of which was at *Scio*, and the other at *Epheſus*; the Situation of ſeveral of theſe Temples are yet diſcoverable by bits of Pillars ſtrew'd about the fields. The *Greeks* have been very happy, that Churches are ſubſtituted in the place of thoſe antient Edifices.

Lib. 3. de Civit. Dei.

Hiſt. Nat. lib. 2. cap. 5.

THOSE Churches now are very indifferently built, and very poor; but Chriſt is adored in them, inſtead of the falſe Deities, which were ſo long the Gods of their Forefathers. Except *St. Sophia* at *Conſtantinople*, there

there have been very few great Churches among them, not even when their Empire was in the heighth of its Glory. Some old Churches that ſtill remain, have two Naves, both cover'd in with ſharp-rais'd vaulted Roofs; and the Steeple, which might as well be left out of the Building for any Bells it is troubled with, ſtands between the two Roofs in the Front: all theſe Structures are generally upon the ſame Plan, moſt of them in the ſhape of a *Greek*, that is, a ſquare Croſs. The *Greeks* have preſerv'd the antient Uſe of Domes, which they do not execute much amiſs: the Choir of the Churches always faces the Eaſt; and when they pray, they turn to that ſide. Their uſual Prayers, after reiterated Signs of the Croſs, conſiſt in the frequent Repetition of theſe words, *Lord have mercy upon us! Chriſt have mercy upon us!* Κύριε ἐλέησον, Κύριε Ἰησοῦ Χριστὲ ἐλέησον με τὸν ἁμαρτωλόν. Letter III.

THEY are too obſervant of the Laws of Nature in the *Greek* Church, not to forbid the Women entrance into their Churches at certain times: they are obliged to remain at the Door; and as if their Breath was tainted, they are not ſuffer'd to communicate in that condition, nor to kiſs any Image. They are not ſo ſcrupulous in thoſe Monaſteries where they keep Women to waſh the Monks Linen. The Images in their Churches are all flat, and you never ſee any Sculpture there, except it be ſome ſlight Inciſion. In greater Churches, they have [1] Sextons, [2] Door-keepers, and [3] Church-wardens: formerly there was a [4] Pulpit ſet apart for the Preacher, but they are very rarely to be met with now, Preaching being almoſt wholly diſuſed among them; and if a Papas does undertake to meddle with it, he acquits himſelf moſt wretchedly, and does it only for the ſake of the two Crowns that are allow'd for the Sermon, which is not worth the Mony. It is a ſhame to hear thoſe Prieſts ſpend half an hour in diſtilling as it were, about twenty words ſadly miſmatched, which for the generality the Curate underſtands as little as the Congregation.

[1] Σκευοφυλάξ.
[2] Τυρῶρος.
[3] Λαμπαδάριος καὶ Κανδηλάπτης.
[4] Ἄμβων, Ἄμβωνα, καὶ Ἀμβωνας.

THE Monaſteries are built in a uniform manner; the Church always ſtands in the middle of the Court, ſo that the Cells lie round about it. Theſe People have not that Variety in their Taſte that we have; a Defect not at all to be prais'd, ſince Variety is of great uſe to the perfecting of Arts. It is viſible by the old Belfries of the Monaſteries, that the *Greeks* never had any great Bells; and ſince the *Turks* have forbidden

them the uſe of all, they hang with Ropes to the Boughs of Trees, Plates of Iron, like thoſe Rims which are fix'd round Cart-Wheels, crooked, about half an inch thick, and three or four broad, with a few holes drill'd through them: they chime upon theſe Plates with little Iron Hammers, to call the Monks to Church. They have another ſort of Chime, which they endeavour to tune to the ſame Key with thoſe Iron Plates: they hold in one hand a wooden [1] Lath, about four or five inches broad, which they ſtrike with a wooden Hammer; you may imagine what a Conſort it makes. That which they have at their Feaſts on High Days, is but little more tolerable; they jingle a Copper Bowl, by ſtriking upon it with the Haft of a Knife, while the Monks ſing through the Noſe like our Capuchins.

[1] Τὸ Σήμαντρον ἢ Σημαντήριον.

AS to the Exterior of Religion, it muſt be own'd to be ſtill pretty regular among the *Greeks*: their Ceremonies are fine, and that's all; never ask them for an Account of their Faith, for they are miſerably tutor'd. Neither are we to expect to find among them thoſe regular Churches of old, which their Hiſtorians deſcribe, and which were divided into three parts; to wit, the Veſtibulum or Fore-Nave, the Nave, and the Sanctuary: there remain no more now, than theſe two laſt parts. The [2] Veſtibulum was the firſt part you met with at entring the Church: it was properly a By-place, ſet apart for the [3] Baptiſtery, for thoſe that were condemn'd to do Penance, for [4] Catechumens, and for [5] Energumenes; and ſeparated from the reſt of the Church by a Wall or Partition, about the heighth of a Man. Two of theſe Veſtibulums were contriv'd at the Entrance of the Church of *St. Sophia* at *Conſtantinople*.

[2] Νάρθηξ ἢ Πρόναος.

[3] Βαπτιστήριον.

[4] Κατηχούμενος, *that comes to be inſtructed*: Κατηχέω, *to learn*.

[5] Ενεργούμενος, *poſſeſs'd*; Ενεργέω, *to act*.

FROM this Fore-Nave, you paſs'd into the [6] Nave by three Doors, the chief of which was call'd the [7] Gate-Royal: the Nave is ſtill the greateſt Diviſion of the *Greek* Churches. They ſit, or rather ſtand, in Chairs fix'd up againſt the Wall, in ſuch manner that the People ſeem to be upon their legs. The [8] Patriarch's Seat is the higheſt of all, in the Patriarchal Churches; thoſe of the other Metropolitans are lower: the Readers, Chanters, and meaner Clerks ſit oppoſite; and the [9] Desk upon which the Scripture is read, is placed there alſo. The Nave is ſeparated from the Sanctuary by a Partition [10] all gilt and painted, rais'd from the Ground to the very Cieling: this Partition has three Doors; the middle-

[6] Ναὸς.

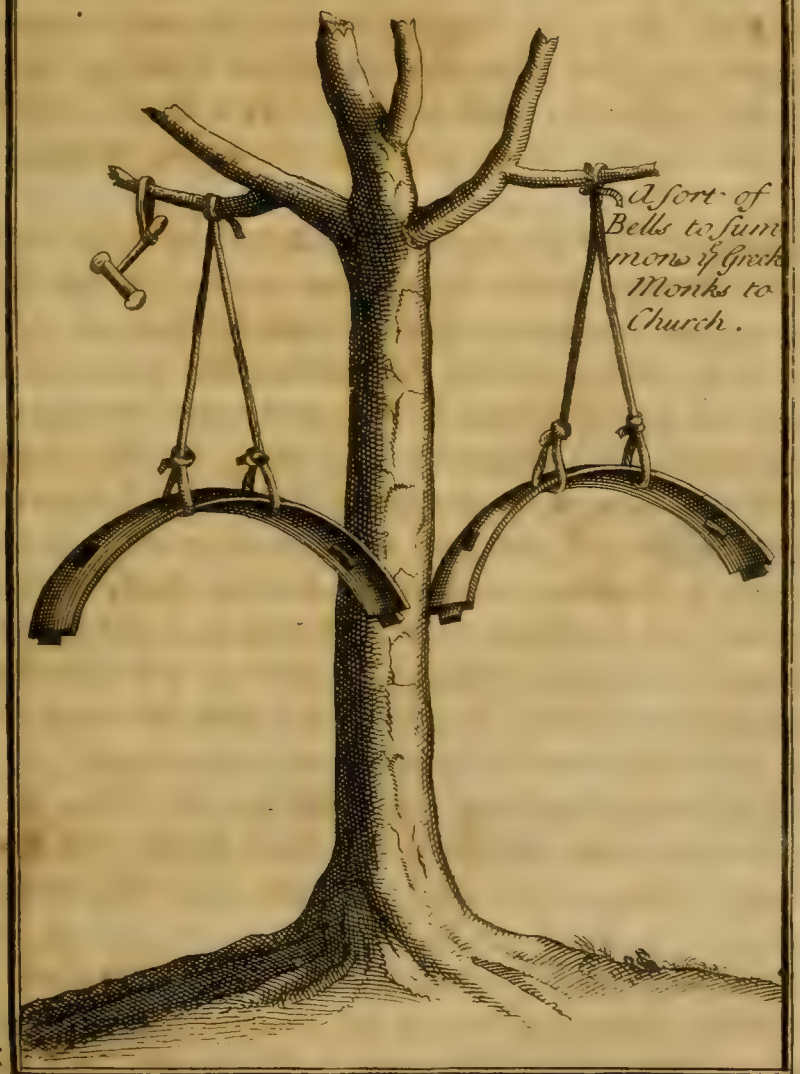
[7] Πύλη ὡραία ἢ βασιλική.

[8] Θρόνος.

[9] Ἀναλογεῖον.

[10] Εἰκονοστάσιον.

moſt



A sort of Bells to summons y Greek Monks to Church.

Greek Papas in their Officiating habits.

most is call'd the [1] Holy Door, which is never open'd but during solemn Offices, and at Mass when the Deacon goes out to read the Gospel; or when the Priest carries in the Elements to consecrate them; or lastly, when he takes his Seat there, to give the Communion.

[1] Πύλη ἁγία.

THE [2] Sanctuary is the highest-rais'd part of the whole Church, and terminates in a [3] Half-Arch, Here they celebrate the Holy Mysteries, for which reason none are admitted into it, besides the Ministers of the Lord, the Patriarch, the Archbishops, the Bishops, the Priests, and the Deacons; the *Greek* Emperors themselves had no place in it, but sate in the Nave. There are three Altars rais'd in the Sanctuary: the [4] Holy Table stands in the middle, and upon this they set the Cross and the Book of the Gospels. This Altar was formerly cover'd by a sort of [5] Canopy: the [6] Altar on the left hand as you go into the Sanctuary is not so large as the Holy Table; here they lay the Bread that is to be [7] consecrated. The third Altar is on the right, and made use of to hold the sacred Vessels, the Books, and the Sacerdotal Habits: the Deacons and Sub-deacons stand near this Altar, which is of the same size and form as that on which they put the Bread that is design'd for Consecration.

[2] Θυσιαστήριον καὶ Ἱλαστήριον καὶ ἅγιον Βῆμα καὶ ἅγια ἁγίων.

[3] Ἀψὶς καὶ Κόγχη.

[4] Ἁγία, ἱερὰ, θεία καὶ μυστικὴ τράπεζα.

[5] Κιβώριον.

[6] Προθέσις.

[7] Τράπεζα Σκευοφυλακίου καὶ Διακονικόν.

THE Priest that is to say Mass, begins with making three [8] Signs of the Cross, in honour of the Holy Trinity; first upon his Forehead, then on his right Shoulder, and afterwards on his left: and concludes with a profound Inclination of Body at each Sign of the Cross.

[8] Σταυρώματα καὶ Προσκυνήματα.

HE first puts on a kind of [9] Albe, of brocaded Silk, or some other Stuff tolerably rich; for the *Greeks* spare no Cost to get sumptuous Ornaments. Secondly, he puts on a [10] Stole: Thirdly, a broad [11] Girdle, flat like a Ribband: Fourthly, [12] brocaded Cuffs: Fifthly, a piece of square [13] Brocade, about seven or eight inches large, fasten'd by one of its corners to his Girdle on the right side: Sixthly, a [14] Cope of Brocade open only at top, and which the Priest tucks up above his Arms; to this Cope they fasten with a Pin, between the Shoulders, a little square [15] piece of Brocade, three inches large, placed in form of a Lozenge. All these Pieces are pretty well described in our Plate, except the first square Piece of Brocade, which instead of falling down upon the right, seems there to be on the left, because the Figure was turn'd in taking off the Design. The poorer sort of Papas make all these Ornaments of Linen.

[9] Στιχάριον from Στῆθος, Breast: the Albe is also call'd στιχάριον.

[10] Πετραχήλιον καὶ Ἐπιτραχήλιον.

[11] Περιζώνη.

[12] Ὑπομανίκια. καὶ Ἐπιμανίκια.

[13] Ὑπογονάτιον καὶ τὸ Ὑπογονάτιον.

[14] Τὸ Φελώνιον, Φαινόλιον, Φαινώλιον, Φενόλιον, Φαιλόνης.

[15] Πάλα.

THE Prieſt being veſted, ſets about the Preparation of the Bread and Wine at the little Altar on the left hand; inſtead of which, in ordinary Chappels they make uſe of a Hole cut into the Wall: hence he takes the Bread deſign'd for the Sacrifice. This [1] Bread is of Wheat levened, and there is ſtamp'd upon it with a wooden [2] Mold, before it is put into the Oven, the following Characters, which ſignify, *Jeſus Chriſt is Conqueror.* If there is no Bread ſo ſtamp'd, the Papas draws thoſe Characters upon a common Loaf with the Point of a Knife; then he cuts the piece of Cruſt, upon which they appear, into a Square. In doing this, he muſt uſe a Knife that is ſhaped like a [3] Lance, to repreſent that with which the Side of our Lord was pierced.

[1] Προσφορὰ.
[2] Σφραγίδα.
Ιησοῦς Χριστὸς Νικᾷ.
[3] Ἁγία Λογχὴ.

IC	X
NI	K

THIS Piece being put into the Baſon, he pours the Wine and Water into the Chalice: he afterwards lifts up a piece of the Cruſt of the ſame Loaf, which he cuts into a Triangle of about an inch long, and much ſmaller than the great Piece which contains the Letters. He then offers the Sacrifice to the Lord, in the Name of the Virgin.

HE takes, with the Point of his Knife, a Piece of Cruſt, as big as a Lentil, for St. *John* the Baptiſt, whoſe Name he pronounces; doing in like manner at lifting up each of the following Parcels: that is to ſay, pronouncing the ſeveral Names at each Parcel.

ANOTHER Parcel for the Prophets *Moſes*, *Aaron*, *Elias*, *Eliſhah*, *David*.

THE ſame for St. *Peter*, St. *Paul*, and the reſt of the Apoſtles.

FOR the Holy Fathers and Doctors, St. *Baſil*, St. *Gregory*, St. *John Chryſoſtom*, St. *Athanaſius*, St. *Cyril*, St. *Nicholas* Biſhop of *Myra*.

FOR the firſt Martyrs, St. *Stephen*, St. *George*, St. *Demetrius*, St. *Theodore*.

FOR the Hermits, St. *Anthony*, St. *Euthymius*, St. *Saba*, St. *Onuphrius*, St. *Arſenius*, St. *Athanaſius* of Mount *Athos*.

FOR St. *Coſmus*, St. *Damian*, St. *Pantaleon*, St. *Hermolaus*.

FOR St. *Joachim*, St. *Anne*, and for the Saint in whoſe honour they perform the Maſs.

FOR the Perſon that cauſes the Maſs to be ſaid.

FOR the Patriarchs, and for the Chriſtian Princes.

HE

HE lifts up as many Parcels of the ſame Cruſt, as he recommends Perſons to God. Letter III.

HE does the like, in praying for the Dead.

LASTLY, He puts a Croſs [1] of Silver or Tin over the [2] Baſon, in which are all the Portions of Bread that are to be conſecrated: this Croſs hinders the [3] Veil with which he covers it, from ſwagging down upon thoſe Portions. After having ſet the Baſon at the foot of the Chalice wherein are the Wine and Water, he leaves them on that little Altar, and goes to the great one to begin Maſs; but he returns to take the Baſon and Chalice at the time of the Conſecration: then he carries them to the great Altar, paſſing through the little Door on the left hand, and re-entring into the Sanctuary by the middle Door. Through inexcuſable Ignorance, the *Greeks* adore the Bread and Wine in this Paſſage, though they are not yet conſecrated; whereas at the time of their Conſecration, they extinguiſh the Candles, and think no more of that Holy Myſtery. This may perhaps be a Remnant of the Hereſy broach'd by *Mark* of *Epheſus*, that the Conſecration was done by the Prayers of the Prieſt, and not by virtue of the Sacramental Words. Be this as it will, it is certain theſe poor Wretches, for want of being better taught, ſhew much more Devotion and Reſpect before, than after the Conſecration. The Prieſt having ſet the Chalice and Baſon upon the great Altar, breaks the biggeſt piece of Cruſt croſs-wiſe, and puts the four parts into the Chalice, with all the Parcels; he pours a little hot Water, repeating the Sacramental Words: if there are no Communicants, the Papas alone conſumes all that is in the Baſon and Chalice; if there are Communicants, he gives them each a Spoonful: *Come near*, ſays the Prieſt, ſtanding at the Door of the Sanctuary; *come near, with the Fear of God, with Faith, and with Charity.*

THOSE that are to communicate, prepare themſelves by re-iterated Signs of the [4] Croſs, accompany'd with profound Inclinations of the Body. [5] Adoration and [6] Penance differ among the *Greeks* in this; in Adoration they make Inclination only with half their Body, mixed by ſeveral Signs of the Croſs; whereas in Penance, beſides the Inclinations of Body and Signs of the Croſs, they fall down upon their knees, and kiſs the Earth. In order to make the Sign of the Croſs regularly, they join together the three firſt Fingers of the Right Hand, to ſignify that there

[1] Ὁ Ἀστερίσκος.
[2] Ὁ Ἅγιος Δίσκος.
[3] Τὸ Δισκοκάλυμμα.
Ἀρτοκλασία, Fractio Panis.
Θερμὸν ζέον.
Μετὰ φόβου Θεοῦ πίστεως καὶ ἀγάπης προσέλθετε.
[4] Ἡ Εὐχαριστία. Σταυρώματα.
[5] Προσκυνήματα.
[6] Μετανοία.

there is but one God in three Persons. They carry this Hand to the Forehead, afterwards to the right Shoulder, and then to the left, repeating these words; *Holy God, Holy and Mighty God; Holy and Immortal God, have mercy upon us!*

Ἅγιος ὁ θεός, Ἅγιος ἰσχυρὸς, Ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς: *this Prayer is call'd* τὸ τρισάγιον.

THE Papas puts the Ritual upon the Head of the Communicant, and says the Prayers for the Forgiveness of Sins; while the Communicant says softly to himself, *I believe, O Lord, and confess that thou art truly the Son of the living God, and thou camest into the World for the Salvation of Sinners, of which I am the greatest.* The Papas giving him in a Spoon [1] the consecrated Bread and Wine, pronounces these words; *Thou,* calling him by his Christian Name, *Servant of God, receive the precious and most holy Body and Blood of our Lord Jesus Christ, for the Remission of thy Sins, and for Eternal Life.*

[1] Λαβὶς, Λαβίδα καὶ Κουλίαρι.

THE antient way of Communion among the *Greeks,* was a little different from what it is now: the Penitent being come to the Door of the Sanctuary, prostrated himself, and worship'd God, with his Face to the East: then turning to the West, he address'd these words to the Congregation; *Let us forgive one another, my Brethren: we have sinned in our Actions, and in our Words.* The Congregation answer'd, *God will forgive us, my Brethren.* He repeated the same Ceremony towards the South and North. Then advancing towards the Priest, he used this beautiful Form of Speech; *O Lord, I will not give thee the Kiss of* Judas; *but I will confess thy Faith, after the example of the good Thief: Remember thy Servant, O Lord, when thou comest into thy Kingdom.* The Priest gave him the Communion, saying, *The Servant of God receives the Communion, in the Name of the Father, of the Son, and of the Holy Ghost, for the Remission of his Sins. So be it.*

THE Holy Sacrament is not carry'd with due Respect to the Houses of the Sick; the Consecrated Elements are in a [2] wooden Box, that is kept in a Linen Bag hung up in the Sanctuary of the great Churches, where there is a Lamp burning night and day: this Bag is put behind the door in ordinary Churches; the Priest takes it under his Arm, and goes his way to the sick Person by himself.

[2] Μαργαριτὶ, καὶ τὸ Ἀρπφόριον.

WHAT remains of the Loaf, off of which the Priest has cut the Pieces to be consecrated, is divided into little Bits, and distributed to the Faithful

Faithful by the name of Holy Bread. The Man or Woman that kneads the Bread design'd for Consecration, must be pure; that is to say, the Man must not have known his Wife, nor the Woman her Husband, the Eve of the Day on which the Bread is made. So much for the Mass and Communion of the *Greeks*. Letter III.

[a] Ἀντίδωρον quasi δῶρον θεῖον τι.

AS to Confession, it was practis'd among them in a very edifying manner before the Decadence of their Church. The Priest began with this wholesome Advice; *The Angel of the Lord is at your elbow, to hear from your own mouth the Confession of your Sins: take good heed how you conceal the least Particular, either out of shame, or any other motive.* After Declaration of his Sins, he again exhorted him to hide nothing, to perform Acts of Contrition, enjoin'd him Penance, and gave him Absolution in these terms: *By the Power which Jesus Christ vested in his Apostles, when he said to them, Whatever ye shall bind upon Earth, shall be bound in Heaven; by that Power which the Apostles communicated to the Bishops, and which I received of him that gave me the Priesthood, thou art absolved from thy Sins by the Father, the Son, and the Holy Ghost: So be it. Thou shalt receive among the Just the Inheritance which is due to thy Works.* CONFESSION. Ἡ Μετάνοια.

AT present those wretched Papas that do the Function of [b] Confessors, know not so much as the Form of Absolution: If a Penitent accuses himself of having stolen, they first ask him whether from a Native or a *Frank*; if he replies, from a *Frank*, there's no Sin in that, quoth the Papas, provided we share the Spoil. Confession among the modern *Greeks* is in effect no more than the Exaction of the Tax, which the Priests have arbitrarily impos'd upon each Sin, with an eye to the Substance of the Persons that confess themselves guilty. The Monks of *Monte Santo* roam all over *Greece*, and *Muscovy* too, during *Advent* and *Lent*, to sell their [c] Oil; and those Monks visit Peoples Houses, to hear Confessions (for the Curates seldom meddle with that Office) and to give Extreme Unction to Persons in full health; they anoint the Penitent's Backbone for each Sin that he declares, always taking care to lose neither their Oil nor their Pains; the least Unction whatsoever costs a Crown: that which is perform'd for the Sin of the Flesh, is the dearest of all; and as this Sin is most common, you may judge what the Tax amounts to. Those that apply this Unction most regularly, make use of

[b] Πνευματικὸς Πατὴρ.

[c] Ἔλαιον ἅγιον, quo fideles ad depellendos morbos utebantur. Vid. Vitam S. Pachom. num. 30. & Vitam S. Eutych. n. 47. *It was also call'd* Ἔλαιον τῶ ἁγίᾳ σταυρῶ, *because at blessing of it they used to throw in a bit of the true Cross.*

of ſacred Oil, and pronounce at each lick, the words of the 124th Pſalm; *The Snare is broken, and we are delivered.*

Ἡ παγὶς συνετρίβη, καὶ ἡμεῖς ἐρρύσθημεν. Laqueus contritus eſt, & nos liberati ſumus, &c.

BAPTISM. Τὸ Βάπτισμα. Ἁγιασήριον, *Baptiſtery.*

TO continue to deſcribe the Practice of the other Sacraments among the *Greeks*, you will permit me, my Lord, to put you in mind, that among them Baptiſm is perform'd by Immerſion; it is reiterated three times, at each time plunging in the whole Body of the Child, which the Curate holds under the Arms. At the firſt Immerſion he pronounces in his Language a Form of Words, that ſignify, *Such a one——the Servant of God, is baptized in the Name of the Father, now, for ever, and* in Secula Seculorum. At the ſecond Immerſion he ſays, *Such a one——the Servant of God, is baptized in the Name of the Son*, &c. At the third, *In the Name of the Holy Ghoſt.* The [1] Godfather anſwers every time, *So be it.* The Parents do not uſually preſent the Child till eight days after its Birth; on the day of its Baptiſm, they take care to warm a quantity of Water, and to throw into it Flowers of a grateful Scent: after the Papas has blown it and bleſs'd it, pouring into it ſome ſacred Oil, with which they anoint the Body of the Child ſo thorowly, that hardly any of the Water can dwell upon it, they throw into a [2] Hole that is under the Altar, all that has been uſed in this Ceremony. The *Greeks* ſo firmly believe that ſprinkling of Water on the Head of the Child among us is inſufficient for Baptiſm, that frequently they rebaptize the *Latins* who embrace their Communion.

[1] Ἀνάδοχος.

[2] Τὸ Σκαλωτήριον.

CONFIRMATION. Τὸ Μύρον τῆς χείσματος.

AFTER having baptiz'd the Child, and ſaid ſome Prayers, they give it Confirmation: *This is the Seal of the Gift of the Holy Ghoſt*, ſays the Curate, applying the holy Chriſm to its Forehead, Eyes, Noſtrils, Mouth, Ears, Breaſt, Hands, and Feet: they afterwards give it the Communion, tho oftentimes it throws out half the conſecrated Bread and Wine that is put into its mouth. Seven days after Baptiſm, they carry the Child to Church, to perform the Ablution; the Curate repeating the Prayers ſet down in the Ritual, not only waſhes the Child's Shirt, but with a new Spunge, or a neat [3] Linen Cloth, cleans its whole Body, and ſends it away with this Form of Words; *Thou haſt now been baptized, enlighten'd with the Heavenly Light, fortify'd with the Sacrament of Confirmation, ſanctify'd and waſh'd, in the Name of the Father, of the Son, and of the Holy Ghoſt.*

[3] Τὸ Σάβανον.

THE

Greek Deacon & Sub-Deacon.

Letter III.

THE *Greeks* more frequently confer Extreme Unction upon Perſons in Health than upon the Sick, as we juſt now ſaid: uſually they anoint only the Forehead, Cheeks, Chin, and Hands of the Sick, with common Oil that has never been bleſſed; afterwards with the ſame Liquor they dawb all the Rooms in the Houſe, all the while repeating of Prayers, and draw great Croſſes upon the Walls and Doors, while they ſing the 90th Pſalm.

EXTREME UNCTION. Τὸ Εὐχέλαιον. Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου. Qui habitat in adjutorio Altiſſimi, &c.

THEY do not give Prieſthood to Deacons upon account of Holineſs of Life or Proofs of Learning; they rely intirely upon the publick Voice, which is not always ſo ſure a Recommendation, as an exact Search into the Life and Manners, and a due Examination of the Doctrines of the Perſons that offer themſelves. They never now conſult the antient Canons about the requiſite Age, or about the Interval that ſhould be kept between the ſeveral Orders; the Biſhop confers them all in courſe, in three or four days: in a word, any Deacon may be admitted Prieſt, tho but fifteen Years old, provided he have Mony, and no avow'd Enemy. The Biſhop puts the queſtion to the Congregation aloud in the Church, whether they think the Deacon there preſent to be worthy of the Prieſthood: if all cry, worthy, which they generally do, his Conſecration preſently follows: if on the contrary but one oppoſes it, he is incapacitated for that bout; he muſt try to appeaſe his Enemy either by Mony or Submiſſion. He is generally allow'd a ſecond or a third Preſentation; yet ſome have been known to ruin themſelves in Expences, and never arrive at it. The *Greeks* are very revengeful, and a Family-Quarrel cannot always be made up among them with Mony; they are not apt to pardon even Relations.

Ἡ Ἱερωσύνη. Ἄξιος Ἄξιος. Ἀνάξιος.

THE Ceremonies of Marriage amus'd us agreeably one day at *Mycone*; we accompany'd the Couple to Church with their Godfather and Godmother, they are even permitted to chuſe three or four; and this is done chiefly when the Bride is the eldeſt Daughter of the Family. I have not been able to learn for what reaſon ſhe has the advantage above the reſt of the Family: for a Man that has ten thouſand Crowns, for example, gives five thouſand to his eldeſt Daughter; and though there be a dozen other Children, they have no more than ſhares of the other half.

MARRIAGE. Ὁ Γάμος.

AFTER the Papas had receiv'd the Company at the Gate of the Church, he ask'd the Conſent of the Parties, and put upon each of their

Τὰ Στεφανίμα. heads a Garland of Vine-Branches, adorn'd with Ribbands and Laces: he afterwards took two Rings that were on the Altar, and put them on their Fingers; to wit, the Gold Ring on the Bridegroom's, and the Silver on the Bride's; saying, *Such a one——the Servant of God, espouseth such a one——in the Name of the Father, of the Son, and of the Holy Ghost, now and always, and for evermore. So be it.* He changed the Rings from the Finger of one to that of the other above thirty times; putting the Bride's upon the Finger of the Bridegroom, he said, *Such a one——the Servant of God, espouses*, &c. Then he again fell to changing the Rings several times, and left the Gold Ring with the Bridegroom, and the Silver with the Bride. Thus far we had nothing to grumble at; but we thought it very strange, that the Godfather and Godmother should spend as much time as the Papas had done, in the same sport: you may guess what a fine tedious piece of work 'tis, when there are four Godfathers and as many Godmothers. The two that were concern'd in this Wedding, rais'd the Garlands three or four inches above the heads of the Bride and Bridegroom, and with them went three times in a round, while the Company, Relations, Friends, Neighbours, very civilly gave them Kicks and Cuffs, according to I know not what ridiculous Custom which they have in that Country; there was no body but we that spared them, and they imputed our so doing to our want of Good-Breeding. After this Dance, the Papas cut little pieces of Bread, which he put into a Porrenger with some Wine; he eat of it first himself, and then gave a Spoonful to the Husband, and another to the Wife: all the Company tasted of it too; and we should have been counted very rude, had we refus'd it. Thus ended the Espousals: the Priest did not say Mass, because the Ceremony was done in the Evening. The same day their Relations, Friends, and Neighbours sent them in Sheep, Calves, Fowls, and Wine; they lived merrily for two months: and so they do after Burials, which among the *Greeks* are the greatest times of Jollitry. These Burials are perform'd in most doleful sort; we were surpriz'd at one in the Island of *Milo:* the business pass'd as follows.

THE Wife of one of the principal Men in the City, over against whose House we lodg'd, expired two days after our Arrival. Scarce had she given up the Ghost, before we heard extravagant Cries, which made

us

us inquire what was the matter: they told us, that according to the antient *Greek* Custom the publick [1] Weepers were doing their Duty over the Body of the Deceas'd. These Women really earn their Mony hard, and *Horace* had good reason to say, that these Folks give themselves more plague and uneasiness, than those that mourn naturally. These hireling Grievers shriek and beat their Breasts most lustily, while some others of their gang sing [2] Elegies in praise of the dead Person: and their Songs are so contriv'd, as to serve for any Age, Sex, or Quality whatsoever. During this Clutter, they from time to time apostrophiz'd the Lady newly defunct: we thought the Scene a very odd one. *Thou art happy*, said they; *thou mayst now marry such a Man.*——And this Man was some old Friend, that censorious People had talk'd of for the Deceas'd. *We recommend our Kinsfolk to thee*, said one: *Our Service to Gaffer such a one*, said t'other: and a thousand such Fooleries. After this, they fell again to their crying, shedding floods of Tears, interrupted by Sobs and Sighs, that seem'd to come from the bottom of the heart: they scratch their Breasts; they tear their Hair, they resolve not to outlive the Deceas'd.

[1] Μοιρολογίσσαι ἢ Μοιρολόγοι Μοῖραι, Fatum. Præficæ dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris plangendi modum. *Festus.* Ut qui conducti plorant in funere dicunt & faciunt prope plura dolentibus ex animo. Hor. de Arte Poet.

[2] Nænia est carmen quod in funere laudandi gratia, cantatur ad tibiam. *Festus.* Similiter & synodali edicto excommunicati sunt lectores qui in eisdem (funeribus) musicas & querulas nugationes edunt, & pro Epitaphio Epithalamium celebrant. Balsamon in Canon. 106. Conc. Carthag.

THE March of the Funeral began by two young Peasants, that carry'd each a wooden Cross, follow'd by a Papas in a white Cope, attended by some Papas in Stoles of different colours, their Hair uncomb'd, and but indifferently furnish'd with Shoes and Stockins: next to these went the Body of the Lady uncover'd, dress'd after the *Greek* manner in her Wedding-Clothes; the Husband follow'd the Bier, supported by two Persons of good Consideration, who endeavour'd with weighty Arguments to keep him from expiring: though by the way it was whisper'd, that his Wife's Disease was nothing but Vexation. One of her Daughters, a tall handsome Girl, her Sisters, and some She-Relations, march'd in their turn, their Hair dishevel'd, and leaning on the Arms of their Friends. When their Voices fail'd them, and they knew not what to say next, they laid violent hands upon their Locks, which they tugg'd heartily from one side to t'other. As Nature cannot long conceal it self, it is eaſy to distinguish upon these occasions which of them act sincerely, and which counterfeit. If there is a fine Suit of Clothes in the Town, it is sure to come out this day: the She-Relations and Friends are glad of the opportunity of shewing themselves in all their best rigging; whereas among

Spectatum veniunt, veniunt spectentur ut ipsæ. Ovid. lib. 1. de Arte Amand.

among us it is uſual for every body to be in black: but all this does not hinder them from groaning terribly. It muſt be own'd the *Greeks*, both Men and Women, are very tender-hearted: when any body dies in the Neighbourhood, Friends, Enemies, Relations, Neighbours, Great and Small, think themſelves bound to ſhed Tears; and a Man would be thought a very ſtrange Fellow, that did not pretend at leaſt to weep as well as the reſt.

THEY do not ſay Maſs for the Dead on the day that the Perſon is bury'd; but the next day they cauſe forty to be ſaid at each Pariſh, at Seven Pence *per* Maſs. When the Proceſſion was come to the Church, the Papas ſaid with a loud Voice the Office for the Dead, while a little Clerk repeated ſome of *David*'s Pſalms at the foot of the Bier: the Office being ended, they diſtributed twelve Loaves, and as many Bottles of Wine, to ſome poor People at the Church-Gate; they gave ten Gazettes, or *Venetian* Pence, to each Papas, a Crown and a half to the Biſhop that accompany'd the Body: the [1] Great Vicar, the [2] Treaſurer, the [3] Archiviſt, who are Papas that poſſeſs the chief Dignities in the Church after the Biſhop, received double what was given to that Prelate. After this Diſtribution, one of the Papas put on the Stomach of the Defunct a piece of broken Potſherd, whereon was graved with the Point of a Knife a Croſs, and the uſual Characters I N B I. Then they took their leave of the dead Perſon; the Relations, and particularly the Husband, kiſs'd her Mouth; this is an indiſpenſable Duty, tho ſhe had died of the Plague: her Friends embraced her; her Neighbours ſaluted her, but they ſprinkled no Holy Water after the Interment. They waited upon the Husband back to his Houſe: at their departure, the Weepers began their noiſe anew, and at night the Relations ſent in the Husband a good Supper, and came to give him comfort, by debauching with him all night.

[1] Οἰκονόμος.
[2] Σακελλάειος.
[3] Καϛοφύλαξ.

Jeſus *of* Nazareth, *King of the* Jews.

NINE days afterwards they ſent the [4] Colyva to Church; ſo they call a great Baſon full of boil'd Wheat, garniſh'd with blanch'd Almonds, dry'd Raiſins, Pomegranates, [5] Seſamum, and ſet round with Sweet-Baſil, or ſome other odoriferous Herbs: the middle is rais'd up like a Sugar-Loaf, top'd with a Noſegay of artificial Flowers which are brought from *Venice*; and round the Rims of the Baſon they lay either Sugar or dry'd Comfits, in the form of a Croſs of *Malta*. This is what the *Greeks* call

[4] Κόλυβα, apud Suid. frumentum coctum, Σῖτος ἑψητός.
[5] Digitalis Orientalis Seſamum dicta. Inſt. Rei Herb. 165.

The Seed of this Plant gives a good reliſh to the Bread: and is commonly eat by the People of the Levant.

the

Letter III.

the ' Offering of the Colyva, eſtabliſh'd among them to put the Faithful in mind of the Reſurrection of the Dead, according to Chriſt's own words in St. *John: Verily, verily, I ſay unto you, except a Corn of Wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much Fruit.* The Deſign of ſuch Ceremonies cannot be diſcommended, and thoſe that inſtituted them were full of the Holy Scripture: the Comfits and Fruits are added to it, only to make the boil'd Wheat leſs diſagreeable. The Grave-digger carries the Colyva on his head, preceded by a Perſon holding two large Candleſticks of gilt Wood, adorn'd with Rounds of very broad Ribband, edg'd with a Lace half a foot deep: this Grave-digger is follow'd by three Perſons, one carries two great Bottles of Wine, another two Baskets of Fruit, and the third a *Turky*-Carpet, which they ſpread on the Tomb of the Defunct, as a Table-Cloth for the Colyva and Collation.

' Κόλυβων σημαινει. John xii. 24.

For the Inſtitution of the Colyva, ſee Niceph. Calliſt. Hiſt. Eccleſ. lib. 10. cap. 12.

WHILE this Offering is carrying to the Church, the Papas ſays the Office for the Dead; he then devours a good ſhare of the Feaſt: they invite the People of Faſhion to partake of their Wine, and what is left is diſtributed among the Poor. When the Offering ſets out from home, the Weepers ſet up their throats again as they did at the Burial: Relations, Friends, Neighbours, make the ſame Grimaces. In recompence for all this Sniveling, each Weeper has but five Loaves, four Pots of Wine, Half a Cheeſe, a Quarter of Mutton, and Fifteen Pence in Mony. The Kinsfolk are obliged by the Cuſtom of the Country to weep often over the Tomb; and to ſhew the Exceſs of their Grief, they never ſhift their Clothes in that time; the Husbands neglect to be ſhaved, and the Widows ſuffer themſelves to be half devour'd with Vermin: in ſome Iſlands they weep inceſſantly in their Houſes. Neither the Widows nor Widowers ſet foot into the Church, nor frequent the Sacraments, during the time of their Mourning: ſometimes the Biſhops and Papas are obliged to conſtrain them to communicate, with Menaces of Excommunication, which the *Greeks* dread more than Fire it ſelf. As to the Ceremonies we have mention'd, they differ in different places; and at *Mycone*, where we winter'd, we ſaw them practis'd as follows.

AS ſoon as the Perſon has given up the Ghoſt, they ring one of their Bells; the Relations, Friends, and Weepers, mourn round the Body, which they

they carry to the Church ſoon afterwards, nay they ſeldom ſtay till 'tis quite cold: they get rid of it as ſoon as they can, without giving themſelves the trouble to inquire whether it died of a lingering Sickneſs, or whether it be only dead in appearance, as Apoplecticks have ſometimes been, and yet recover'd. The Funeral ſtops in the middle of the chief place; where they weep very bitterly, at leaſt in appearance. The Papas ſay the Office of the Dead round the Corps: 'tis then carry'd to the Church, where it is inhumed after reciting a few Prayers, accompany'd with Tears, Groans, and Sobs, true or counterfeit.

THE next day they again ring their Bells: they ſerve up a Colyva in the Houſe, on a Carpet ſpread on the ground; their Friends and Relations place themſelves round it, they weep for two hours, while Maſs for the Dead is ſaying at Church. In the Evening they ſend thither another Colyva, with a Bottle of Wine: all the Kindred and Children of the Defunct that are marry'd, do the like. This is divided among the Papas that recite the Office: each Man eats and drinks his fill, upon condition that he drops a few Tears now and then, for Manners ſake.

THE third day in the morning they ſend other Colyvas; and as it is uſual to ſay but one Maſs a day in Church, the Papas take their ſhare, and officiate in their own Chappels. The other days, till the ninth, they ſay Maſſes only; the ninth day they perform the ſame Ceremony as the third.

THE fortieth day after the Perſon's Death, and at the end of the third, ſixth, and ninth Months, and the end of the Year, they do the ſame as on the third day; never failing to beſtow a due quantity of Tears. Every year the Heirs ſend the Colyva to the Church, on the day of the Death of their Father and Mother: and it is only then that the Ceremony paſſes without grief.

EVERY Sunday in the firſt Year after the Perſon's Death, and ſometimes in the ſecond too, they give a great Cake, with Wine, Meat, and Fiſh to ſome poor Man: on *Chriſtmas*-Day they do the ſame, ſo that you ſee Quarters of Mutton, Woodcocks, and Bottles of Wine, continually paſſing along the ſtreets. The Papas diſtribute what part of it they think fit among the Poor, and make merry with the reſt: for all theſe Offerings are carry'd from Church to their Houſes. Thus theſe Gentlemen

have

have more than they well know how to consume; and besides these Perquisites of the Church, they are loaded with other Presents. The Heirs, during the first Year, give to the Poor night and morning the Portion of Meat, Bread, Wine and Fruit, that the Defunct would have eaten had he lived.

WE were present at a very different Scene, and one very barbarous, in the same Island, which happen'd upon occasion of one of those ' Corpses, which they fancy come to life again after their Interment. The Man whose Story we are going to relate, was a Peasant of *Mycone*, naturally ill-natur'd and quarrelsome; this is a Circumstance to be taken notice of in such cases: he was murder'd in the fields, no body knew how, nor by whom. Two days after his being bury'd in a Chappel in the Town, it was nois'd about that he was seen to walk in the night with great haste, that he tumbled about Peoples Goods, put out their Lamps, griped them behind, and a thousand other monky Tricks. At first the Story was receiv'd with Laughter; but the thing was look'd upon to be serious, when the better sort of People began to complain of it: the Papas themselves gave credit to the Fact, and no doubt had their reasons for so doing; Masses must be said, to be sure: but for all this, the Peasant drove his old trade, and heeded nothing they could do. After divers Meetings of the chief People of the City, of Priests and Monks, it was gravely concluded, that 'twas necessary, in consequence of some musty Ceremonial, to wait till nine days after the Interment should be expired.

' Vroucolacas. Βρυκόλακος, ὁ Βρυκόλακας, ὁ Βρυκολάκας. Βρυκόλακας, *a Spectre consisting of a dead Body and a Demon. Some think that* Βρυκόλακος *signifies a Carcass deny'd Christian Burial.* Βρύκος & Βρῦκος, *that nasty stinking Slime which subsides at the bottom of old Ditches; for* Λάκκος *signifies a Ditch.*

ON the tenth day they said one Mass in the Chappel where the Body was laid, in order to drive out the Demon which they imagin'd was got into it. After Mass, they took up the Body, and got every thing ready for pulling out its Heart. The Butcher of the Town, an old clumsy Fellow, first opens the Belly instead of the Breast: he groped a long while among the Entrails, but could not find what he look'd for; at last somebody told him he should cut up the Diaphragm. The Heart was pull'd out, to the admiration of all the Spectators. In the mean time, the Corpse stunk so abominably, that they were obliged to burn Frankincense; but the Smoke mixing with the Exhalations from the Carcass, increas'd the Stink, and began to muddle the poor Peoples Pericranies. Their Imagination, struck with the Spectacle before them, grew full of Visions.

It

It came into their noddles, that a thick Smoke aroſe out of the Body; we durſt not ſay 'twas the Smoke of the Incenſe. They were inceſſantly bawling out *Vroucolacas*, in the Chappel and Place before it: this is the name they give to theſe pretended *Redivivi*. The Noiſe bellow'd through the ſtreets, and it ſeem'd to be a Name invented on purpoſe to rend the Roof of the Chappel. Several there preſent averr'd, that the Wretch's Blood was extremely red: the Butcher ſwore the Body was ſtill warm; whence they concluded, that the Deceas'd was a very ill Man for not being thorowly dead, or in plain terms for ſuffering himſelf to be re-animated by *Old Nick*; which is the Notion they have of a *Vroucolacas*. They then roar'd out that Name in a ſtupendious manner. Juſt at this time came in a Flock of People, loudly proteſting they plainly perceiv'd the Body was not grown ſtiff, when it was carry'd from the Fields to Church to be bury'd, and that conſequently it was a true *Vroucolacas*; which word was ſtill the Burden of the Song.

I DON'T doubt they would have ſworn it did not ſtink, had not we been there; ſo mazed were the poor People with this Diſaſter, and ſo infatuated with their Notion of the Dead's being re-animated. As for us who were got as cloſe to the Corpſe as we could, that we might be more exact in our Obſervations, we were almoſt poiſon'd with the intolerable Stink that iſſu'd from it. When they ask'd us what we thought of this Body, we told them we believ'd it to be very thorowly dead: but as we were willing to cure, or at leaſt not to exaſperate their prejudiced Imaginations, we repreſented to them, that it was no wonder the Butcher ſhould feel a little Warmth when he groped among Entrails that were then rotting; that it was no extraordinary thing for it to emit Fumes, ſince Dung turn'd up will do the ſame; that as for the pretended Redneſs of the Blood, it ſtill appear'd by the Butcher's Hands to be nothing but a very ſtinking naſty Smear.

AFTER all our Reaſons, they were of opinion it would be their wiſeſt courſe to burn the dead Man's Heart on the Sea-ſhore: but this Execution did not make him a bit more tractable; he went on with his racket more furiouſly than ever: he was accus'd of beating Folks in the night, breaking down Doors, and even Roofs of Houſes; clattering Windows; tearing Clothes; emptying Bottles and Veſſels. 'Twas the moſt thirſty

thirſty Devil! I believe he did not ſpare any body but the Conſul in whoſe Houſe we lodg'd. Nothing could be more miſerable than the Condition of this Iſland; all the Inhabitants ſeem'd frighted out of their ſenſes: the wiſeſt among them were ſtricken like the reſt: 'twas an Epidemical Diſeaſe of the Brain, as dangerous and infectious as the Madneſs of Dogs. Whole Families quitted their Houſes, and brought their Tent-Beds from the fartheſt parts of the Town into the publick Place, there to ſpend the night. They were every inſtant complaining of ſome new Inſult; nothing was to be heard but Sighs and Groans at the approach of Night: the better ſort of People retired into the Country. Letter III.

WHEN the Prepoſſeſſion was ſo general, we thought it our beſt way to hold our tongues. Had we oppos'd it, we had not only been accounted ridiculous Blockheads, but Atheiſts and Infidels. How was it poſſible to ſtand againſt the Madneſs of a whole People? Thoſe that believ'd we doubted the Truth of the Fact, came and upbraided us with our Incredulity, and ſtrove to prove that there were ſuch things as *Vroucolacaſſes*, by Citations out of the [1] *Buckler of Faith*, written by F. *Richard* a Jeſuit Miſſionary. He was a *Latin*, ſay they, and conſequently you ought to give him credit. We ſhould have got nothing by denying the Juſtneſs of the Conſequence: it was as good as a Comedy to us every Morning, to hear the new Follies committed by this Night-Bird; they charg'd him with being guilty of the moſt abominable Sins.

[1] Τάξγα τῆς Ρωμαϊκῆς πίστεως.

SOME Citizens, that were moſt zealous for the Good of the Publick, fancy'd they had been deficient in the moſt material part of the Ceremony. They were of opinion, that they had been wrong in ſaying Maſs before they had pull'd out the Wretch's Heart: had we taken this Precaution, quo' they, we had bit the Devil, as ſure as a Gun; he'd ha' been hang'd before he'd ever ha' come there again: whereas ſaying Maſs firſt, the cunning Dog fled for it a while, and came back again when the Danger was over.

NOTWITHSTANDING theſe wiſe Reflections, they remain'd in as much perplexity as they were the firſt day: they meet night and morning, they debate, they make Proceſſions three days and three nights; they oblige the Papas to faſt; you might ſee them running from Houſe to Houſe, Holy-Water-Bruſh in hand, ſprinkling it all about, and waſhing

the doors with it; nay, they pour'd it into the mouth of the poor *Vroucolacas*.

Επιτρόποι. WE ſo often repeated it to the Magiſtrates of the Town, that in *Chriſtendom* we ſhould keep the ſtricteſt watch a-nights upon ſuch an occaſion, to obſerve what was done; that at laſt they caught a few Vagabonds, who undoubtedly had a hand in theſe Diſorders: but either they were not the chief Ringleaders, or elſe they were releas'd too ſoon. For two days afterwards, to make themſelves amends for the *Lent* they had kept in Priſon, they fell foul again upon the Wine-Tubs of thoſe who were ſuch fools as to leave their Houſes empty in the night: ſo that the People were forc'd to betake themſelves again to their Prayers.

ONE day, as they were hard at this work, after having ſtuck I know not how many naked Swords over the Grave of this Corpſe, which they took up three or four times a day, for any Man's Whim; an *Albaneze* that happen'd to be at *Mycone*, took upon him to ſay with a Voice of Authority, that it was to the laſt degree ridiculous to make uſe of the Swords of Chriſtians in a caſe like this. Can you not conceive, blind as ye are, ſays he, that the Handle of theſe Swords being made like a Croſs, hinders the Devil from coming out of the Body? Why do you not rather take the *Turkiſh* Sabres? The Advice of this Learned Man had no effect: the *Vroucolacas* was incorrigible, and all the Inhabitants were in a ſtrange Conſternation; they knew not now what Saint to call upon, when of a ſudden with one Voice, as if they had given each other the hint, they fell to bawling out all through the City, that it was intolerable to wait any longer; that the only way left, was to burn the *Vroucolacas* intire; that after ſo doing, let the Devil lurk in it if he could; that 'twas better to have recourſe to this Extremity, than to have the Iſland totally deſerted: And indeed whole Families began to pack up, in order to retire to *Syra* or *Tinos*. The Magiſtrates therefore order'd the *Vroucolacas* to be carry'd to the Point of the Iſland *St. George*, where they prepared a great Pile with Pitch and Tar, for fear the Wood, as dry as it was, ſhould not burn faſt enough of it ſelf. What they had before left of this miſerable Carcaſs was thrown into this fire, and conſumed preſently: 'twas on the firſt of *January* 1701. We ſaw the Flame as we return'd from *Delos*: it might juſtly be call'd a Bonfire of Joy, ſince after this

this no more Complaints were heard againſt the *Vroucolacas* ; they ſaid that the Devil had now met with his match, and ſome Ballads were made to turn him into Ridicule. Letter III.

ALL over the *Archipelago* they are perſuaded, that only the *Greeks* of the *Grecian* Rite have their Carcaſſes re-animated by the Devil: the Inhabitants of the Iſland of *Santorini* are terribly afraid of theſe Bulbeggars. Thoſe of *Mycone*, after their Viſions were clearly diſpers'd, began to be equally apprehenſive of the Proſecutions of the *Turks* and thoſe of the Biſhop of *Tinos*. Not one Papas would be at *St. George* when the Body was burnt, for fear the Biſhop ſhould exact a Sum of Mony of them, for taking up and burning a Corpſe without permiſſion from him. As for the *Turks*, it is certain that at their next Viſit they made the Community of *Mycone* pay dear for their Cruelty to this poor Rogue, who became in every reſpect the Abomination and Horror of his Countrymen. After ſuch an Inſtance of Folly, can we refuſe to own that the preſent *Greeks* are no great *Grecians* ; and that there is nothing but Ignorance and Superſtition among them ? Sant-Erini.

WHATEVER their Genius may be, they want Inſtruction, and know nothing but by Tradition, which among them is not always infallible ; ſo that it is no wonder they ſhould ſtill continue in their antient Hereſy concerning the Holy Ghoſt, which, according to moſt of their Doctors, does not proceed from the Son: But which of them troubles himſelf with Theological Diſputes, except a few Monks of *Monte Santo?* Moſt of the Papas whoſe Opinions we ask'd upon that head, did not ſo much as know the State of the Queſtion. They are much better inform'd as to the Euchariſt, and reply'd boldly, and as it were in paſſion, thinking we doubted their Faith, *He is preſent corporally*, when we ask'd them in what manner they believ'd Chriſt to be in the Sacred Hoſt. Σωματικῶς.

AS to Purgatory, they know not what to ſay to it ; moſt of them imagine that no body ſhall be judg'd till the end of the World: and tho they do not determine the Place where the Souls of the Dead are kept till the Day of the Reſurrection, they however pray for the Departed, in hopes that the Mercy of God may be moved thereby : nay, there are ſome of them that believe the Pains of Hell not to be eternal ; but as

they are very indifferent Geographers, they are as much puzzled where to place Hell, as where to place Purgatory.

OUR Miſſionaries find it very difficult to recall the *Greeks* to their true Belief, eſpecially in Towns remote from the Sea-Coaſt, where the King's Charities cannot eaſily reach. Their Devotion to Saints, and particularly to the Holy Virgin, wants very little of Idolatry: they carefully burn a Lamp before her Image every Saturday; they are continually calling upon her, and returning her thanks for the good Succeſs of their Affairs: their Promiſe is inviolable, when they give it with either a Kiſs or a Touch of her Image; but then they ſometimes grumble at her, and expoſtulate with her in their Misfortunes: this Breach is preſently made whole again, they return to kiſſing her, they call her, *The All-Holy*, and at their Deaths leave her either a Vineyard or a Field. Moſt of their Chappels are dedicated to her; the Papas loſe nothing by this; they are, as it were by Birth, Heirs of all the Goods belonging to the Virgin.

Παναγία.

THO the *Greek* Chappels are not very neat, they however never fail to perform the Office in them regularly every Sunday and Holiday: this Office is very long, and holds above five or ſix hours. After the uſual Prayers, they read ſome Paſſages of the Holy Scripture, and even the Lives of the Saints in vulgar *Greek*; we were aſſured that there are many apocryphal Facts in thoſe Hiſtories: all this while they lean on a ſort of [a] Crutches, which all their Churches are very well furniſh'd with; it would be impoſſible for a Man to keep ſo long upon his legs, without this help. The Office begins very early in the Morning, according to the Cuſtom of the Primitive Chriſtians; and beſides, the *Greeks* may pray more free from Interruption, while the *Turks* are aſleep: they come therefore to Church two hours after midnight, and carry Victuals and Drink with them.

Συναξάριον. Βιοὶ ἁγίων. *Venet.* 1621. Θεσσαλονίκης, Damaſceni Theſſalonicenſis. *Venet.* 1618. Ὁ Νέος Θεσσαλονίκης. *Venet.* 1621.

[a] Δεκανίκι.

THEIR Country-Feſtivals are great Days among them; the Eve of thoſe Days is ſpent in Dancing, Singing, and Feaſting: Vollies of Muſket-ſhot make a great noiſe all over the Iſlands of the *Archipelago*; he that makes the greateſt bouncing, is reckon'd the braveſt Man. The Day of the Feſtival is ſet apart for the ſame Diverſions, provided they pay

pay ſomething to the *Turkiſh* Officer for liberty of Merry-making: they themſelves will join with them, but they do it eſpecially in the night-time, for fear of being cenſured. The handſomeſt Women never fail to be there; and nothing is ſo little thought of, as the Saint they are celebrating: inſtead of invoking him, they eat [1] Fritters fry'd in Oil; ſometimes, inſtead of a Bean, they mix with them a [2] Parat, and he whoſe ſhare it falls to, is King of the Feaſt. We may ſwear they don't forget drinking and joking: their way of dancing is very ſingular, and has no variety: the Dancers generally hold by one another's Handkerchiefs; the Man cuts a thouſand Capers, while the Woman hardly ſo much as ſtirs. The higheſt of theſe Feſtivals are thoſe of St. *Michael*, St. *Andrew*, St. *Nicholas*, St. *George*, and the Forty Martyrs. Formerly they uſed to recite the Panegyrick of the Saint whoſe Memory they honour'd, but that Practice is now diſcontinu'd in the Iſlands of the *Archipelago*. He that is at the charge of the Feaſt, only gives a few poor People ſomething to eat; and this is an Imitation of the [3] Banquets of the Primitive Chriſtians, which [4] St. *Peter*, [5] St. *Paul*, and [6] St. *Jude*, found great fault with. What would thoſe Holy Apoſtles ſay to ſome Rogueries now committed by the Curates? On *Twelfth-day*, for inſtance, and at *Eaſter*, upon pretence of giving little [7] Wax-Candles to the Children *gratis*, they dearly ſell thoſe which they diſtribute among the grown People; like ſome Quacks, who ask nothing for the Viſits they pay to the Sick, but who make themſelves hearty amends in their Demands for their Phyſick. In moſt Villages, on the firſt Sunday in *Lent*, every Family carries a [8] four-corner'd Loaf, each Corner, as alſo the Middle of the Loaf, mark'd with the Name of Jeſus Chriſt: the Papas bleſſes it, and diſtributes the Corners to four Perſons of the Family, whether Maſters or Servants; the Middle is given to ſome fifth Perſon, that happens to be there by chance: and theſe five give to the Curate twelve or fifteen Pence in all, upon his aſſuring them that this Bread has more Virtue in it than the common Holy Bread. Laſtly, the Curate receives the moſt zealous of his Pariſhioners at the Church-Door, with a Glaſs of Brandy in his hand; being very certain, that this Glaſs will procure him a Jug of Wine, and a Hollow Bit. Many ſuch Abuſes as theſe were committed among

[1] Τηγανισμός.

[2] *A ſmall Silver Coin.*

Πανήγυεις, *Publick Feaſt.*

[3] Ἀγάπη, Ἀγάπαι, *Feaſts that were kept in the Churches, for promotion of Charity.*

[4] 2 Epiſt. ii. 13.

[5] 1 Epiſt. ad Corinth. ch. xi. 21, 22.

[6] Epiſt. ver. 12.

[7] Πολυκήριον.

[8] Ψωμοφόγγιδες.

among us, before the Eſtabliſhment of Seminaries: we are to look upon thoſe Houſes as ſo many Nurſeries of True Shepherds and Holy Prieſts; but we dare not hope, that ſo wholeſome a Remedy will yet this long while be uſed in the *Greek* Church. The Convents of *Monte Santo*, tho regular in appearance, breed up the moſt dangerous Trickſters, inſtead of Apoſtolical Teachers, that might reſtore their Eccleſiaſtical Diſcipline. I have the honour to be with the profoundeſt Reſpect, *&c.*

LET-

LETTER IV.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

IT is ſo dangerous going from *Candia* to the Iſles of the *Archipelago*, on board the Shipping of the Country, that we durſt not attempt it: the Paſſage is a hundred miles, and theſe Veſſels or Boats, not above fifteen foot long, are preſently overſet with a ſudden Guſt of the North Wind. Beſides, there's no ſheltring-place on the way, which is a grievous misfortune at Sea, when a Tempeſt threatens. We therefore reſolv'd to wait for a *French* Bark: by good luck there was at *Canea* one of thoſe which your Lordſhip has forbid pickeering from Iſland to Iſland for Plunder. I promis'd the Maſter not to inform againſt him, and ſo he convey'd us to *Argentiere*, the firſt of *Auguſt*.

Deſcription of the Iſlands of Argentiere, Milo, Siphanto, *and* Serpho.

[1] Καΐκι, Caique.

THIS Iſland, by the *Greeks* call'd *Chimoli*, took the name of *Argentiere* at the time when the Silver Mines were firſt diſcover'd there: there are ſtill to be ſeen the Work-houſes and Furnaces where they uſed to prepare this Metal; but at preſent they dare not meddle with this ſort of Work without leave of the *Turks*, who under pretext that the Inhabitants of the Iſland reap'd great Advantages therefrom, would be ſure to load 'em with Impoſts. The Inhabitants are of opinion, that the principal Mines are towards the *Poloni* ſide, a ſmall Port of the Iſland *Milo*. Theſe Iſlands are not above a mile aſunder from Cape to Cape, as the Geographers phraſe it; but the Paſſage is twice as much. The Port of *Argentiere*

ΚΙΜΩΛΟΣ. Strab. Rer. Geog. lib. 10. Κιμωλι, *in vulgar* Greek Cimolus. Plin. Hiſt. Nat. lib. 4. cap. 12. Argentaria Italor. L'Argentiere.

tiere is not large, nor has it depth enough for Ships of Burden; which therefore ſtop at the Road of the ' South-Eaſt, under covert of the Iſle of *Polino*, call'd *Burnt-Iſland* by the *Franks*.

' Siroc.

Cimolus quæ Echinuſa. Plin. ibid.

PLINY writes, that *Cimolus* was antiently call'd the *Iſland of Vipers*: the Breed of 'em muſt be now extinct, for the People aſſur'd us they never ſaw any of thoſe venomous Creatures. *Pinetus*, *Pliny*'s Tranſlator, and ſome other modern Geographers, thought this was the Iſle of *Sicandro*: for my particular, I take *Sicandro* to be an imaginary Iſland; I'm ſure we could get no tidings of it in the *Archipelago*.

THERE's but a ſingle Village in *Argentiere*, and that a very poor one: the Iſland, which is parch'd up and full of barren Mountains, is but eighteen miles about. They ſow no Barley nor Cotton but round this Village: they drink Wine of *Milo* and Rain-water, for they have no Fountain in the whole Country, only a few ſorry Wells. The Vines yield no Grapes but for eating: all the Olive-Trees were cut down by the *Venetians*, when they had war with the *Turks*. In fine, this Iſland is become wretchedly poor ever ſince the King put down the *French* Corſairs in the *Levant*. *Argentiere* uſed to be the place of their Rendevouz, where they ſpent in horrible Debaucheries the Booty they took from the *Turks*; to the great advantage of the Ladies, who are none of the coyeſt nor uglieſt: this is the moſt dangerous Rock to ſplit upon, in all the *Archipelago*; but he muſt be a mere Ignoramus that can't avoid it.

THE whole Trade of the Iſland conſiſts of this ſort of rough Gallantry, ſuitable enough to Sailors who have none of the niceſt Stomachs: the Women have no other Employment but making Love and Cotton Stockings. Theſe Stockings are none of the neateſt, tho they ſupply the neighbouring Iſles with 'em. The Men uſe the Sea, and in time grow to be very good Pilots. As for Religion, they are not over-burden'd with it here, any more than in the other Iſles of the *Archipelago*; where they are thorowly ignorant and illiterate, conſequently very ſorry Chriſtians, I may ſay, downright Villains. The People of *Argentiere* are almoſt all of the *Greek* Communion, and are ſtill in poſſeſſion of a ſcore of ſmall Bells in their Chappels; a notable Privilege, conſidering the Government they live under! The *Latins* here are few in number, and there's ne'er a Barrel the better Herring between them and the *Greeks*.

Letter IV.

The *Latin* Church is supply'd by a Vicar of the Bishop of *Milo*, to which *Argentiere* is a sort of Suburb. Justice is administer'd here by a Judge Itinerant, who is the only *Mussulman* of the whole Island: he is most commonly without either Man or Maid-Servant, and dares not talk big, for fear the Inhabitants should send him packing on board some Corsair of *Malta*.

ARGENTIERE is never mention'd in antient History: it is an Island that always follow'd the Fate of *Milo*. In the Overthrow of the *Greek* Empire by the *Latins*, *Marco Sanudo* a *Venetian* Nobleman annex'd it to the Dutchy of *Naxia*, together with some other Islands adjoining; it was afterwards involv'd in the Conquest of the *Archipelago* by *Barbarossa*.

History of the Dukes of the *Archipelago*.

AS poor a place as *Argentiere* is, it pays the *Turks* 1000 Crowns for the [1] Capitation and [2] Land-Tax, which consists in the fifth part of all Commodities: besides these Duties, the Inhabitants present the Collectors with 3 or 400 Crowns.

[1] Κεφαλαῖον. Carath.
[2] Decatie, ἀπὸ Δεκάτης, Decimæ.

THERE are but two things in this Island which concern Natural History; the *Terra Cimolia*, and the Vegetables: as for the Silver Mines, they are no more to be thought of.

The [3] *Terra Cimolia*, so highly esteem'd by the Antients, is a white Chalk, very heavy, without any taste, abounding with a small Grit that sets one's teeth on edge: this Chalk is easily crumbled, but it does not ferment, nor has the least Effervescence when 'tis put in Water; it only melts away, and turns to a Glue: its Solution, which is greyish, makes no alteration in the Tincture of *Turn-sole*, nor is it in the least affected by Oil of Tartar. Spirit of Salt strew'd on the *Terra Cimolia* ferments cold, as do all stony Substances: which makes me believe, that this sort of Chalk is the same with that which is found about *Paris*, only the former is more fat and soapy; and accordingly it is used in washing of Linen, to save the Expence of Soap, but it does not wash near so white. I fancy any sort of Chalk would do as well; only care must be taken in this of *Argentiere* to separate the Grit, which would tear the Linen. To conclude, these Islanders make no other Lye to wash with; and this has been a very old Custom here, since [4] *Pliny* declares they made use of it in cleansing of Stuffs.

[3] Ἡ γῆ Κιμωλία. Strab. Rer. Geog. lib. 10. Cretæ plura genera; ex iis Cimoliæ duo ad medicos pertinentia, candidum, & ad purpurissum inclinans. *Plin. Hist. Nat. lib.* 35. *cap.* 17.

[4] Ibid.

AS for the Medicinal Virtues of the *Terra Cimolia*, the Antients employ'd it in discussing of Tumours: the Moderns would do better, in the room of it, to substitute Potters Earth rather than Cutlers. *Ovid*, speaking of *Cimolus*, very truly says it was a very clayey Country; it is almost all over white with it: we found none inclining to red; perhaps the other sort of *Cimolia*, mention'd by *Pliny*, lies deeper.

Cretosaque rura Cimoli. *Metam. lib.* 7.

AS for Vegetables, they were all burnt up when we arriv'd at *Argentiere*: 'tis the same in the other Islands, towards the end of *July*; the annual Plants are all gone; there's no knowing 'em but by their Skeletons, as one may say, or by their Seeds shed on the ground, and which grow up after the first Rains of the Autumn.

BEING incumbred with our Baggage, and reposing no great Confidence in the People of the Place, we went over to the Island of *Milo* in less than half an hour, on the second of *August*, in the ordinary Ferry which goes and comes every day from one Island to the other. *Strabo* places *Milo* 24 miles off Cape *Skilli* in the *Morea*, and almost the same distance from Cape *Spada* in *Candia*. A hundred miles between these two Islands, is the general Computation. *Milo* is a fine Island, almost [1] round, about sixty miles in compass, well cultivated; and its Haven, which is one of the best and largest of the *Mediterranean*, serves as a Retreat for all Shipping that use the *Levant*: for it is situated at the Entrance of the *Archipelago*, which was known to the Antients by the name of the *Egean Sea*.

ΜΗΛΟΣ. *Strab. Rer. Geog. lib.* 10. Melos. *Plin. Hist. Nat. lib.* 4. *cap.* 12. Milo, *or* Le Milo.

[1] Hæc insularum omnium rotundissima. *Plin. ibid.*

THIS Island, tho small, was very [2] considerable in the time that *Greece* flourish'd. *Milo*, says *Thucydides*, enjoy'd a perfect Liberty 700 Years before the famous War of *Peloponnesus*, which he gives so exact a Description of: a War wherein not only *Greece* was concern'd, but all the neighbouring Islands and principal Towns of the *Asiatick* Coast. In this hurly-burly, the [4] *Miliotes*, notwithstanding strong Court was made to 'em by the *Athenians*, resolv'd to stick to a Neutrality: peradventure because they were descended of the *Lacedemonians*, according to [5] *Thucydides* and [6] *Conon*; tho *Stephens* the Geographer makes *Milo* a Colony of *Phenicians*. [7] *Nicias* the *Athenian* General came to *Milo* with a Fleet of 60 Sail, and 2000 Soldiers on board, who landed, and laid the whole Country waste: yet [8] was he fain to raise the Siege of the Town, which,

[2] Ἡ Μῆλος ἀξιολογωτέρα τότων. Strab. ibid.

[3] Lib. 5.

[4] Thucyd. l. 2.

[5] Lib. 5.

[6] Narrat. 36.

[7] Thucyd. l. 3.

[8] Diod. Sicul. Biblioth. Hist. lib. 12.

according

PORT of the Island MILO (anciently MELOS) Survey'd from ye top of ye Mountain call'd St Elijah, wth ye Profils of all ye neighbouring Islands.

Letter IV.

according to [1] *Syncellus*, is as antient as *Minos* the Son of *Europa*. Some Years afterwards the *Athenians* made another Descent with 3000 Men, commanded by [2] *Cleomedes* and *Tisias*; who after a tedious Conference with the Chiefs of the Isle, block'd up the Town: but the *Miliotes* ruin'd their Works. At length *Philocrates* bringing a fresh Reinforcement from *Athens*, they surrendred at discretion; and then happen'd that mighty Massacre, spoken of by *Strabo*, *Diodorus Siculus*, and *Thucydides*. The *Athenians*, by advice of [3] *Alcibiades*, put to death all the Inhabitants of *Milo*, except the Women and Children, [4] which were carry'd away Slaves into *Attica*. Five hundred Persons of the same Country were brought over to settle a Colony in the Island: mean while, [5] *Lysander* the *Lacedemonian* General having obliged *Athens* it self in its turn to surrender at discretion, the remainder of the *Miliotes* were restor'd into the Island, and the Colony of *Athenians* sent back again.

[1] Georg. Syncel. Annal.
[2] Thucyd. l. 5.
[3] Plutarch. in Alcibiad.
[4] Thucyd. ibid.
[5] Plutarch. in Lysand.

MILO afterwards underwent the same Fate with the other Islands of the *Archipelago*, that is to say, it fell under the Yoke of the *Romans*, and then under the *Greek* Emperors. *Marco Sanudo*, first Duke of the *Archipelago*, join'd this Island to the Dutchy of *Naxia* in the Reign of *Henry* of *Flanders*, Brother to the Emperor *Baldwin*. It was dismember'd from this Dutchy by *John Sanudo*, the sixth Duke of the *Archipelago*, who yielded it up to Prince *Marco* his Brother, who gave it for a Dowry with his Daughter *Florentia* to *Francis Crispo*. This *Crispo*, who was descended of the antient *Greek* Emperors, found means to re-unite *Milo* to the Dutchy of *Naxia*, by procuring *Nicholas Carcerio*, the ninth Duke thereof, to be assassinated: whereby *Crispo* became the tenth Sovereign of the Dutchy of the *Archipelago*. This Island, and most of the others of this Dutchy, were reduc'd by *Barbarossa* to the Obedience of *Solyman* II.

Sanut. lib. 1. part 4. cap. 7. 1207.

History of the Dukes of the *Archipelago*.

WE have seen in our days a *Miliote*, whose Name was *Capsi*, set himself up for King of *Milo*: he wanted neither Courage nor Talents for governing; but he was so indiscreet, as to descend from his Throne, and without his Guards pay a Visit to a *Turkish* Captain of a Ship, who was come to make him some advantageous Propositions from the Grand Vizier, to whom this new Sovereign had given some trouble: soon as *Capsi* was on board, they hoisted sail, and carry'd the Wretch away to *Constantinople*; where, after a Reign of three Years, he was hang'd at the door of

' Il Bagno. the ' Priſon for Slaves. Not ſo imprudent were the antient Inhabitants of

De Virtutibus Mulierum. *Milo*, mention'd by *Plutarch*: they having planted a Colony at *Cryaſſa*, a Town of *Caria*, caus'd their Wives to conceal each a Dagger in her Boſom, with which they very ſeaſonably murder'd the Inhabitants of the Town, who deſign'd to have done as much by them, and to that end had invited 'em to a Banquet.

WE landed at a place call'd *Poloni*, on account, I ſuppoſe of ſome antient Temple of *Apollo*: here we were fain to tarry till Noon, before we could get Horſes; for it is five miles from *Poloni* to the Town, which is call'd after the name of the Iſland, according to the old Cuſtom of *Greece*,

De Simpl. Medicam. Facult. lib. 9. §. 11. noted by *Galen*. After travelling more than half-way amidſt Hills and barren Fields, you come into a very pleaſant Plain, which extends it ſelf as far as the Town of *Milo*. This Town contains near 5000 Souls, and is prettily built, but abominable naſty; for when they make an Erection of a Houſe, they begin with the Hogſty, beneath an Arch even with the ground, or a little lower, and always fronting the Street: in a word, it is the Jakes of the whole Houſe. The Ordure that gathers there, join'd to the Salt-marſhes on the Sea-ſide, the mineral Exhalations of the Iſland, the Scarcity of good Water, ſo infect the Air, that it breeds very dangerous Diſtempers. The Houſes of this Town are far beyond thoſe of *Candia*; the former being two Stories terrace-wiſe, the Maſonry well perform'd, the Material an uncommon ſort of Stone, like a Pumice, but hard, blackiſh, light of weight, not ſuſceptible of Impreſſions of the Air, and very fit for ſharpning all ſorts of Iron Tackle. 'Tis not likely

De Lapidib. Hiſt. Nat. lib. 36. cap. 21. An Alcyonium durum Imper. cujus textura ad pumicem accedit? *Theophraſtus* and *Pliny* meant this ſort of Stone, when they ſaid the beſt Pumice-Stones were found in this Iſland; for the Antients uſed it to ſoften the Skin, and make it look ſleek. It is certain, the common Pumices are much fitter for this purpoſe, but thoſe of *Milo* did not ſeem to us to have a finer Contexture than thoſe which are on the ſhores of all the *Grecian* Iſlands; they come all out of the ſame Quarry, as hereafter we ſhall ſee. The Terraces at *Milo* are made juſt as thoſe of the other Towns of the *Archipelago*; that is to ſay, a Lay of Earth well beaten up, which ſplitting, lets in the firſt Rain-Water through a thouſand Chaps; but it becomes ſtronger and firmer, as it imbibes the Water, and its Crevices cloſe up very leiſurely.

* THE

28.

THE *French* Capuchins are well lodg'd in this Island, at the Entrance into the Town on the right hand coming from the Port: some years ago their Convent was demolish'd by the *Turks*, under pretence that they conceal'd the Plunder made by the Rovers; the House is rebuilt, and the new Church is very pretty, considering the place: the King contributed 1000 Crowns towards this Building; the *French* Merchants, the Captains of Ships, and the very Corsairs, bestow'd their Benefactions according to their respective Abilities, the Capuchins themselves being every where very poor. In the *Levant* they lay out what they can spare towards the maintenance of poor Christian Families, nor do they omit any opportunity of relieving or delivering of captive Slaves. One of the two Fathers that are in the Convent of *Milo*, keeps a School for *Greek*, the other for *Italian*: they have in their Garden an antique Figure without a Head, and in other respects much maim'd; 'tis thought to have been a Statue of *Pandora*, what is left of it is very curious. I rather took it to be a *Diana*, such as we see her represented on some Medals of *Domitian*, *Trajan*, *Marcus Aurelius*, *Commodus*, and others. Letter IV.

ΑΡΤΕΜΙΣ ΠΟΛΥΜΑΣΤΟΣ, Diana *with many Paps.*

THE *Miliotes* are good Sailors; being much used to the *Archipelago*, they serve as Pilots to most Ships trading thither from abroad. When the *French* Corsairs were masters of the Sea in the *Levant*, this Island abounded with all manner of Accommodations: they still have in their mouths the Atchievements and heroick Actions of Messieurs *Beneville Temericourt*, Chevalier *d'Hoquincour*, *Hugh Cruvelier*, and others who used to bring in their Prizes thither, as the principal Fair of the *Archipelago*: Merchandize used to sell cheap, the Burghers retail'd them again with good advantage, and the Ships Crews made consumption of the Product of the Country.

THE Ladies likewise made no ill hand of it; they are as arrant Coquettes as at *Argentiere*: they all make use of the Powder of a Sea-Plant to beautify themselves; it gives a Ruddiness to their Cheeks, but it soon goes off; and spoils the Complexion, as well as destroys the upper Skin. The Ladies of both Islands follow the same Dress; it is a very disadvantageous one to the Fair Sex, and must needs look very odd in the eyes of all Foreigners: it utterly miss-shapes them, and represents the prettiest of

Alcyonium durum Imper.

'em

'em with monſtrous mill-poſt Legs, fit for nothing but to be painted on Skreens or Fans.

[1] Cadi. IN *Milo* there are none but *Greeks*, except the [1] Judge, and he's a *Turk*. The [2] Wayvod is uſually a *Greek*, who not only levies the Land-Tax, but alſo has power of chaſtizing Offenders, and inflicting the Baſtinade, in like manner as the Aga of the Janizaries in the Towns of *Turky*. In the Year 1700, the Land-Tax amounted to 5000 Crowns, and the like Sum was paid to *Mezomorto*, the Captain-Baſhaw, for the Capitation.

[2] *He who levies the Tax.*

Επίτροπος, Adminiſtrator, Intendant. Every year they chuſe three Conſuls at *Milo*; they are call'd *Epitropi*, and thoſe who go out, *Primati* or *Vechiardi*, that is, antient Conſuls. The Conſuls for the time being have the management of the City-Rents, accruing from the Cuſtoms, the Salt-pits and Mill-ſtones: the whole is farm'd out at no more than 1000 Crowns a year. The Cuſtoms are 3 *per Cent.* on all ſorts of Wares. The Hand-Mills made here are very neat, and the Stone excellent: they are exported to *Conſtantinople*, *Egypt*, the *Morea*, *Zant*, *Cephalonia*, and even *Ancone*. *Mylos* in *Greek* ſignifies a Mill; 'tis ſaid the Iſland borrow'd its Name from the great Trade it drove in theſe Mills, but 'tis much more likely, that it has preſerv'd its antient Name of *Melos*, (now *Milo*) which *Feſtus* derives from a *Phenician* Captain call'd *Melos*.

Μύλος.

[3] Κίλο. AS for Salt, it cannot be ſaid to be ſold here; for the ordinary [3] Meaſure, which weighs [4] 66 Pounds *French*, is to be had for ſeven Pence. The Salt-pits are two miles from the Town: in Winter the Sea-water fills the Ciſterns with it, and in the great Heats the Salt chryſtallizes therein.

[4] 220 Oques.

THE Conſuls have the Nomination of all the Officers to collect the Capitation in the Town: each Head is rated at five Crowns; they then pay over this Mony to the Captain-Baſhaw's Order. The *Turks* are continually griping theſe poor *Greeks*: for example, when we were there, they would take Sequins at no more than two Crowns, whereas they are worth ſeven Livres ten Sols; another year they will be paid in ſuch Goods of the Country, as are like to produce moſt Gain, ſuch as Silk and ſpun Cotton: more than that, you muſt make 'em large Preſents, if you would avoid being put in Irons or baſtinado'd. The *Turks* are more inſolent than ever in the Iſlands, ſince the diſappearing of the *French* Corſairs, ſo that

that the *Greeks* are at a loſs what to wiſh: the Corſairs kept the *Turks* in awe, and eat up the Profit of their Captures in the Country; but then they were ſometimes none of the eaſieſt Gueſts to be dealt with. Letter IV.

SUITS in Law come firſt before the Conſuls and Primati; from whom an Appeal lies to the Cadi, if the Party pleaſes: but the Conſuls, who aſſiſt at the Cadi's giving Judgment, will not only threaten to turn him out of the Iſland, but often actually do ſo, if he does not do juſtice. The Grand Cadi of *Scio* has the right of ſending another: the new Cadi is treated for three days by the Officers of the Town, who aſſign him a Lodging, he paying the Rent. He has 10 *per Cent.* out of the Effects that are litigated; ſometimes he takes Silver of one ſide and Gold of t'other: the bigger Sum determines his Decree. If, as it ſometimes happens, he's an honeſt Man, he orders immediate Payment in Mony or Merchandize; if the Debtor has no Effects, he's undone, unleſs he craves time to make Satisfaction; if he denies the Debt, his Oath is taken, and he exempted from farther Proſecution: a Papas is ſent for, to be preſent at his ſwearing by the Goſpel; or if he has no mind to ſtay till the Papas comes, he ſwears him by the Alcoran.

THERE are two Biſhops in this Iſland, the one a *Greek*, the other a *Latin*; this laſt has but one Prieſt for his whole Body of Clergy, tho he be Biſhop of *Milo*, *Argentiere*, and *Siphanto*, where he keeps only ſimple Vicars: the See was vacant in 1700, and 'twas thought the Pope would have none but an Apoſtolical Vicar there, in regard the Church of *Milo* is not endow'd with above 150 Crowns Rent; formerly it had 500, but the Grand Signior after the War of *Candia* having caus'd the Iſlands to be viſited, and the Titles of thoſe who were poſſeſs'd thereof examin'd, the *Latin* Biſhop of *Milo*, who under leave of the *Venetians* enjoy'd *Burnt-Iſland*, was found to be without Title: whereupon this Iſland, which adjoins to *Argentiere*, was put to ſale by Auction, and ſold for 500 Crowns. The laſt Biſhop died ſo neceſſitous, that he had pawn'd the Chalice, Mitre, and all the Ornaments of his Church: he had ſtarv'd to death, had not the King allow'd him a Penſion. The Epiſcopal Church is intitled *St. Coſmus* and *St. Damianus*; it was heretofore a *Greek* Chappel, ſold to the *Latins*: the Biſhop's Lodge, which is exactly oppoſite, is very handſome. This Biſhop has no conteſt with the *Greek* Biſhop about their

their Income, tho M. *Thevenot* affirms the contrary: perhaps the Occaſion of their Difference is ceas'd.

THE *Greek* Biſhop is rich. We ſaw him not; he was gone to *Conſtantinople* to be confirm'd by the Patriarch, who had appointed a new one with deſign to extort Mony from the old one.

THE principal Church of *Milo* is our Lady of the Port, Παναγία Πορτιανή.

THE others are *St. Normantinus*, a Hermit of Mount *Sinai*. The *Greeks* call this Saint Καραλώβος, as who ſhould ſay, a Saint that is invoked in caſes of Leproſy; Καρᾶ ſignifies *Black*, and λώβος a *Leper*.

THE *Grand St. George*, Ἅγιος Γεωργίος μεγάλος.

ST. George the Hermit, Ἅγιος Γεωργίος μοναστηριώτης.

THE *Annonciade* near the Square, Εὐαγγελίστρα.

ST. Anthony near the Caſtle, Ἅγιος Ἀντώνιος.

ST. Demetrius in the ſame Quarter, Ἅγιος Δημητρίος.

ST. Michael the Archangel, Ἅγιος Ταξιάρχης.

ST. John Baptiſt, Ἁγίου Ἰωάννης Προδρόμου.

THE *Grand St. Nicholas*, Ἁγίου Νικολάου μεγάλου.

THE *Little St. Nicholas*, Ἁγίου Νικολάου μικροῦ.

THE *Holy Ghoſt*, Ἅγιον Πνεῦμα.

ST. Athanaſius, Ἁγίου Ἀθανασίου.

ST. Spiridion, Ἁγίου Σπυρίδων.

OUR Lady, Παναγία Κυρία.

THE *Forty Saints*, Ἅγιοι Σαράντα.

ST. Polycarpus, Ἁγίου Πολύκαρπος.

ST. Eleutherius, Ἁγίου Ἐλευθερίου.

THESE Churches are ſo many Pariſhes, and each hath its Papas. Next to the Biſhop, the [1] Economus is the firſt Dignity Eccleſiaſtick; he walks on the right hand of that Prelate, whoſe Subſtitute or Vicar he is. The [2] Treaſurer walks on the left: the [3] Archiviſt or Record-keeper comes next; all his Places are in the Biſhop's diſpoſal: more than this, he has thirty Prieſts under him.

[1] Οἰκονόμος.

[2] Σακκελλάριος.

[3] Καρτοφύλαξ.

BESIDES the Chappels, which are very numerous in this Iſland, there are thirteen Monaſteries: to wit,

OUR Lady of the Caſtle, Παναγία Κασριανή, two miles from the Town, Eaſtward.

ST.

ST. Helen, towards the North, a mile from the Town, Ἁγία Ἑλένη. Letter IV.

OUR Lady of the Veil, on a little Hill, Eastward, a mile and a half from the Town, Παναγία Ἀερμένη.

ST. Michael the Archangel, depending on the Convent of the same Name, which is in the Isle of *Serpho*, Ἅγιος Ταξιαρχης.

THE *Monastery of Christ*, dependant on the Convent of *St. John de Patino* or *Patmos*, Ὁ Χριστὸς.

ST. Saba, belonging to the Patriarch of *Jerusalem*, Ἁγία Σάβα.

ST. John de Fer, situated below the Mountain of *St. Elijah*, Ἁγιο-Σιδερο-Ιωάννης.

OUR Lady of the Mount, Eastward, four miles from the Town, Παναγία Βουνάδα.

OUR Admirable Lady, four miles off in like manner, Παναγία Θεοφανή.

OUR Lady of the Garden, Παναγία Κήπο.

ST. Elijah near *Castro*, on a Hill over against the grand Mountain of *St. Elijah*, on the top whereof is a Solitude, where there's but one Caloyer; Ἅγιος Ἠλίας.

ST. George the Bald, on a Hill near *St. Elijah*, in sight of the Port, Ἅγιος Γεωργίος Καπάλης.

ST. Marine, a Convent below *St. Elijah*, Ἁγία Μαρίνη.

THIS is the fairest Monastery in all the Island: they drink admirable Wine, not at all inferiour to that of *Candia*. There are more Olive-Trees hereabouts, than any where else throughout *Milo*. The Spring that waters the Gardens of this Convent, is very beautiful, and runs down into a huge Well. The Orange and Cedar-Trees would be perfectly fine, did they but know how to manage 'em. The Neighbourhood of the House is pleasant, cover'd with Mastick and Arbute-Trees, which are elsewhere very scarce; for they burn nothing in this Island but Under-Wood, and for fifteen or twenty Pence, they buy an Ass-load of it.

AS for what concerns Natural History, *Milo* must be look'd upon to be an almost intirely hollow Rock, spungy, and soak'd, as one may say, with Salt-water of the Sea. The Iron Mines which are found there, and from whence a certain Tract of Land takes the denomination of *St. John de Fer*, maintain perpetual Fires: the following Experiments seem to demonstrate this Metal to be the chief Cause of subterranean Fires. A Σιδερο-Ιωάννης.

Principle, which, well evinc'd, will help to explain the Production of the Minerals, which this Iſland ſo abounds with.

'TIS certain, Filings of Iron, ſteep'd in common Water, will grow conſiderably warm, and much more ſo in Sea-water; and if you mingle therewith ſome Sulphur powder'd, you will ſee this Mixture really burn, ſome time after 'tis moiſten'd. It is therefore probable, that the Fires which are conſtantly felt in this Iſland, are ſolely occaſion'd by a ferruginous Matter, and by Sulphur, which no place in this Iſland is without: theſe Materials are heated by being drench'd with Sea-water. Coaſting round the Iſland in a Boat, a Man diſcovers multitudes of ſubterranean Mouths, through which the Sea-water ingurgitates, and by means whereof the Sea-ſalt is convey'd into the minuteſt Cavities of this ſpungeous Rock.

'TIS highly probable, this Salt undergoes much the ſame Proceſs as that we put in our Retorts: namely, the Fire which is continually heating the Bowels of this Iſland, cauſes an acid Spirit to ſeparate from this Salt, which Spirit is not unlike that we draw from Sea-ſalt by common Fire. To the foreſaid Acid muſt be refer'd the Production of Alum and Sulphur, which are the commoneſt Minerals in *Milo:* for this Liquor penetrating inſenſibly the hardeſt Rocks, diſſolves 'em, incorporates with 'em, and is converted into Alum. We can hardly make a queſtion of this, ſince by pouring Spirit of Salt upon common Stones or upon Chalk, aluminous Concretions are produced: the ſame acid Spirit, mix'd with the Brimſtone which pervades the Veins of the Earth, occaſions the Formation of Sulphur. No body denies that Sulphur is only a fat Subſtance fix'd by an acid Spirit: the Sulphur which is artificially made, and the Analyſis of common Sulphur, put this Truth out of all diſpute. The Water of the Sea is not only ſalt, but bitter and fat: for all things well conſider'd, what can become of that vaſt quantity of Oil which muſt be depoſited therein by the Fiſh, which are continually corrupting? No wonder the Sea is ſometimes in a flame, when agitated by Tempeſts. Perhaps this Fat is partly the Matter of Brimſtone, of which the common Sulphur is made; and this may be the reaſon of Sulphur's being ordinarily found in places lying to the Sea, where Earthquakes are but too frequent. Such are the famous Vulcanoes that vomit Flames of Fire; *Veſuvius,*

fuvius, *Stromboli*, Mount *Ætna*, Mountains in *Ireland*, *Fayal*, *Pic-Tene-riffe*. In these Islands, and on the Coasts of the *Terra-firma* of *America*, there are Fires which have been burning from the beginning of the World. Letter IV.

TO return to the Island of *Milo*, it certainly abounds with all the Materials necessary to the Production of Alum and Sulphur. As for Nitre, there's none at all, whatever the Inhabitants say, who confound it with Alum. The Sulphur of *Milo* is very beautiful, and has a greenish shining Cast, which made the Antients prefer it to that of *Italy*: it is found in this Island in large pieces when they dig up the ground, and in huge Veins in the Quarries whence they draw their Mill-stones. If the other Islands are without these sorts of Minerals, it is because their interior Structure favours not the Introduction of the Sea-water into the Hollows of the Rocks, and because they are empty of ferruginous Particles.

Sed nobilissimum in Melo insula. *Plin. Hist. Nat. lib.* 35. *cap.* 15.

Γεννᾶται δ' πλείστον ἐν Μήλῳ καὶ Λιπάρᾳ. Dioscor. lib. 5. cap. 124.

THUS is the Island of *Milo* a natural Laboratory, wherein is continually preparing Spirit of Salt, Alum, Sulphur, by means of the Sea-water, Iron, and Rocks; and by the singular Structure of the Interior of the Island, which is so form'd as to strain the saline and fat part of the Sea-water: these parts are put in motion by the Violence of the Burnings excited therein day and night by the Iron and Sulphur; which Burnings, produced by the Spirit of Salt, give birth to the Sulphur and Alum. 'Tis observable, that this spungy cavernous Rock, on which *Milo* is founded, is a kind of Stove, gently warming the Earth, and causing it to bring forth the best Wines, and Figs, and most delicious Melons of the *Archipelago*. The Sap of this Earth is admirable, and is always at work; the Fields there are never at rest. The first Year is sown Wheat, the second Barley, and the third they raise Cotton, Pulse, and Melons, all higgledy-piggledy. The Champain is cover'd over with all manner of good things: the Lands are so many Gardens, separated from each other by Walls of dry Stone, without either Mortar or Mud. In time of War they sow but little Cotton, because the Armies are furnish'd from thence with Corn, *French*-Beans, and other Pulse: in time of Peace they don't gather Corn enough for the Inhabitants; but they sow a great deal of Cotton, which yields a better Price. Cotton in the Cod, that is, wrapt in its Fruit, is worth a Sequin the Hundred Weight, and ten or a dozen Livres when it is stript.

Xylon sive Gossypium herbaceum. *J. Baun.* 1. 343.

7 Liv. 10 S. 140 Liv. weight.

FROM the Town to the Road for Ships, the length of two miles, there's nothing to be ſeen but Gardens, and Fields crouded with Wheat, Barley, Cotton, Seſamum, *French*-Beans, Melons, Gourds, Coloquintida; theſe Fields are terminated by the Salt-pits, and the Salt-pits by the foreſaid Road, the Heights whereof are cover'd with fine Vineyard Plots, Olive and Fig-Trees.

THIS Road may eaſily contain a large Naval Army: its Entrance faces the North-Weſt, and the Ships lie ſecure from every Wind towards the *Protothalaſſa*, where is good Anchorage. The two ſmall Rocks at the mouth of the Road are call'd *Acraries*, that is to ſay, Eminencies: *Antimilo* is a deſart Iſland riſing like a Sugar-Loaf, between the Weſt and the North-Weſt; the *Greeks* call it *Remomilo*, and the *Franks* continue to call it after its old Name *Antimilo*. *Praſoniſi* is another Iſland near the Port of *St. John de Fer*, behind the Mountain of *St. Elijah*, on the left of the Road, as you come from the Town. There are likewiſe many ſmall Shelves or Rocks round *Milo*; but they're too inconſiderable to be taken particular notice of.

Miſtral.

Πρωτθα-λασσα. Ακρίεις.

IN Spring-time *Milo* and the reſt of the Iſlands of the *Archipelago* are all like a Carpet, thick-ſet, and as it were ſtudded with Anemonies of all Colours; they are ſimple, and yet from their Seeds come the moſt beautiful Kinds that are ſeen in our Parterres. Of all the rare Plants growing in this Iſland, the prickly Pimpernelle was that which pleas'd us moſt: we had met with it before in *Candia*, but I could not perſuade my ſelf that this Plant, which requires great Care to raiſe in our Gardens, could be ſo common in the *Archipelago*. It is an Under-Shrub, call'd in vulgar *Greek* *Stœbida*: beſides the Reſemblance of its Name, it anſwers in its Virtues to the *Stœbe* of *Dioſcorides*. The prickly Pimpernelle is of marvellous uſe in this Iſland, towards multiplying the Paſturages, and transforming as it were the Heaths into Meadows. In *Auguſt*, when it blows North, and this Plant is dry'd up, they ſet fire to the foot of it; in an inſtant the Wind carries the Flames far and wide, even to the very Mountains. The firſt Autumn-Rains that fall, fetch out an excellent Herbage from theſe burnt Lands: and this much ſooner than in *France*, becauſe it never freezes in this Iſland, and very rarely ſnows; when it does, the Snow melts away in a quarter of an hour: the Cold here is not at all prejudicial

Pimpinella ſpinoſa, ſeu ſempervirens. *Mor. umb.* 57.

Στοιβὴ. Dioſc. lib. 4. cap. 12.

dicial to the Olive-Trees, as in *Provence* and *Languedoc*, where the Contexture of the Bark of those Trees is torn by the Dilatation of the Water, which freezes in the Pores of their Fibres. This happy Temperature, and the Goodness of the Pasturage, contribute mainly to the Excellence of the Cattel bred in this Island; where you see fine Flocks of Goats, of whose Milk they make admirable Cheese. [1] *Clemens Alexandrinus* and [2] *Julius Pollux*, in reckoning up the nicest things serving for Food in *Greece*, have not forgot the Goats of *Milo*.

Letter IV.

[1] Pædagog. lib. 2. cap. 1.

[2] Ἔριφος ἐκ Μήλου. Onomast. lib. 6. cap. 10.

WINE is one of the best Commodities of this Island; throughout the *Archipelago* they make it thus: Every private Man has in his Vineyard a sort of a [3] Cistern, of what dimensions he thinks fit; it is made square, well wall'd, and cemented with Brick-Mortar, open at top. In this they stamp the Grapes, after letting 'em lie in it two or three days to dry: as fast as the Must or Liquor runs out at a certain hole of Communication into a Bason plac'd below the Cistern, they pour it into Leather Budgets, and away with it to Town, where they empty 'em into Casks of Wood, or into large Earthen Jars, bury'd up to the neck in the ground: in these Vessels this new Wine works as it lists; they throw into it three or four Handfuls of white-lime Plaster, with the addition now and then of a fourth part of fresh or salt Water, according to the Conveniency of the place. After the Wine has sufficiently work'd, they stop up the Vessels with Plaster; which is no scarce thing here, especially towards *Poloni*: for want of Wood, they burn it with Cow-dung.

[3] Πατητῆρι. Πάτος *signifies a Wine-Press*; Πάτωμα, *a Pavement: This Reservoir or Cistern is pav'd; in it they press their Grapes, with huge flat Stones plac'd at top.*

THEIR way of washing Linen, is, to let it steep in Water; then smear it with a white Earth or Chalk, the same as the *Terra Cimolia* mention'd before. A finer and whiter sort, I'm apt to think, might be found, if they would take pains to dig for it. *Dioscorides* and *Pliny* call it the Earth of *Milo*, because in their days the best was found in this Island.

Melinum candidum, & ipsum est optimum in Insula Melo. *Plin. Hist. Nat. lib.* 35. *cap.* 6.

THE Waters of *Milo* are not very good to drink, especially in low places, where they are infected with a Smell of Sulphur and rotten Eggs. They have scarce one good Spring but that of *Castro*, which is warm at its Source, but grows very cold two hours after 'tis drawn up; and for Lightness of Weight, none can compare with it. In the time of the last War, General *Morosini* sent some Galliots to fetch a quantity of it for his

his Table. *Caſtro* is a Village ſtanding on a Mountain, on the left hand as you enter the Road. The People of *Provence* call it *Six-Ovens*, from its reſembling a Village of the ſame name not far from *Toulon*. Our Abode for ſome days in this Iſland, gave us an opportunity to make the following Remarks.

Λυτρὰ. Εἰς τὰ Λυτρὰ, ad Balnea.

THE publick Baths are at the foot of a ſmall Hill on the right, going down from the Town to the Port: The *Greeks* call theſe Baths *Loutra*, and not *Staloutra*, as the *Franks* pronounce it; who on this occaſion, as well as many other, corrupt the Expreſſion uſed by the *Greeks*, when they call to one another to go to the Baths. You enter in at a Cavern, which you muſt ſtoop to go through; but after you are advanc'd about fifty paces, you find two Ways, one of which is ſo narrow, a Man muſt crawl on his Hands and Knees: yet this is prefer'd to the other, becauſe the latter, tho more ſpacious, is extremely rugged and uneven: both lead to a Chamber form'd by Nature; adjoining to this Chamber, is a Conſervatory of lukewarm Salt-water, in which they ſit to bathe. It is ſo exceſſive hot in this place, that the Sweat guſhes out in huge Drops; this is much better than your artificial Baths, where the Breaſt uſually ſuffers: thoſe who go there only to ſweat, ſit themſelves down at the further end of the Chamber in a place ſomewhat rais'd. This natural Stove would be proper for Perſons afflicted with the Palſy, Rheumatiſm, or other Fluxions independent of the Secret Diſeaſe, which is not to be conquer'd by Sweatings excited by external Remedies: and yet the Stove we're ſpeaking of, is frequented by none but old batter'd Debauchees, who can never be cured without Mercury; and this is what brings theſe places very much into diſcredit. The Water of the Baths makes no manner of alteration in the Tincture of *Turn-ſole*: it is nothing but Sea-water heated; it whitens and coagulates Oil of Tartar; Sea-water quite cold will do the ſame. The Water of theſe Baths naturally glides away into the Salt-Marſhes ſome paces diſtant.

Πρωτοθάλασσα.

BELOW theſe Baths on the ſhore, juſt by *Protothalaſſa*, we found bubbling through the Sand variety of little Springs, ſo hot as to burn one's Fingers: having never a Thermometer, nor any other Inſtrument for meaſuring the Degree of Heat, a Thought came into my head, to drop a dozen of Eggs into this Water, to ſee if it would harden 'em in

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five or six minutes, as common Water will over the fire; but to our great surprize we found, that after half an hour's waiting there seem'd to be little or no alteration in the Yolk of those Eggs. We open'd some other of our Eggs an hour after, but they differ'd very little from the first; nor indeed after two hours continuing in the Water was there so much as one boil'd as it should be. We observ'd that some other which were bury'd in the Sand, were sufficiently boil'd, and fit for eating: this shews that there's as much difference between the Warmness of Water and that of Sand, as between the *Balneum Mariæ* and the Fire of Sand. This Phenomenon however seem'd to me to be somewhat surprizing; for I remember'd I had seen, at Fort *des Bains* in *Roussillon*, Soldiers eat Pullets boil'd in that large fine Conservatory, built and magnificently arch'd by the *Romans*, for preserving a Spring of boiling Water, which gush'd out in the high Road. All the Sources of boiling Water which I have met with in different Countries, seem'd to me to be equally hot, having no other Thermometer but my Hand; and I can safely say, I did not meet with any one of them that I could dip my Fingers in without burning me. They all smoke alike; yet there is this difference between 'em in relation to Eggs: in some, an Egg shall not be boil'd in two hours, and in others four or five minutes will do the business; as we observ'd some time after in those of *Prousa* the Capital of *Bithynia*, at the foot of Mount *Olympus* in *Asia*. The Sediments or Bottoms of every one of these boiling Waters, seem'd to me to be of the colour of Rust: which makes me fancy, that they participate much of a ferruginous Matter. Letter IV.

THIS is no place for speaking of the Virtue of hot Waters: all I shall say, is, that a Gentleman of *Cephalonia*, being over-run with an inveterate Itch, and the usual Remedies proving ineffectual, was cured by bathing 25 days in the Waters of *Milo*; which were brought to Town by order of Dr. *Stai* a *Candiot*, a Man of Sense, and a good Physician. This Person had better luck than he that *Hippocrates* tells us of, who after being cured of the same Disease as above, by using the *Milo* Waters, became hydropick, and died. A very authentick Proof of the Goodness of the Baths in this Island! Epid. lib. 5.

THE 15th of *August* we went to see the purging Fountain: it is six miles off the Town Northward, between *St. Constantine* and *Castro*. This

Spring riſes on the very edge of the Sea, in a ſteep place, but it flows on a level with the Sea-water, and often mixes with it: there is another that bubbles up, a little beyond it, where the Sea reaches not in calm Weather. They are almoſt lukewarm, and not at all Salt-taſted, but rather of a vapid Sweetneſs; and yet they coagulate Oil of Tartar, tho they have no effect in other Trials. In *May*, when the Sea is low, the *Greeks* go and drink of this Water, by way of Purgative; they ſwallow whole Jugs of it, and after they have voided the groſs Dejections, they go on drinking till it comes out at the *Anus* as clear as it went in at the *Os*. Thus are they purg'd once for the whole Year, as Dogs are by eating the Herb call'd Dogs-graſs in the Spring.

AFTER we had viſited the mineral Waters, we went to ſee the Alum Mines, the chief of which are half a league from the Town towards *St. Veneranda*: they are at preſent unwrought, for fear of freſh Exactions from the *Turks*, on account of the Profits that might accrue therefrom. They made a thouſand Scruples before they would let us ſee them; only to skrew a little Mony out of us, a common Practice in the *Levant* for the leaſt Trifles. The Entrance is through a narrow Paſſage, which leads to certain Chambers, or hollow Places, formerly made ſo, when they wrought for Alum: theſe Vaults are four or five foot high, nine or ten broad, incruſtated almoſt throughout with Alum, which grows in the form of flat Stones from nine to fifteen lines thick: as faſt as they take theſe away, there come new ones; and 'tis plain the Spirit of Salt, which penetrated theſe Stones, did as it were make 'em exfoliate according to their reſpective Veins. The Solution of this Alum natural and unprepared, is acrid and ſtiptick: it ferments and coagulates Oil of Tartar, in like manner as Alum purify'd, from which it differs in nothing but having a greater quantity of ſtony Matter. The plumous or feather'd Alum, which is found there likewiſe, performs the ſame Alterations when try'd: but neither of 'em emits any urinous Smell, when Oil of Tartar is pour'd thereon; which allows no room to ſuſpect there's any mixture of Salt Ammoniack.

THIS * plumous or feather'd Alum is one of the moſt curious things

* *So call'd, becauſe inſtead of parting into Scales, it riſes in white ſoft Threds or Filaments, like the Feathers of a Quill, from whence comes its Name.*

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in all the *Levant*, with respect to Natural History. No Traveller, that I know of, has ever given an account of it. It rises in large Lumps compos'd of Threds fine as the softest Silk, silver'd over, shining, an inch and a half or two inches in length, of the same taste with the Stone-Alum. 'Tis a vulgar Error, to think the feather'd Alum to be the same with the *Lapis Amianthus*, or incombustible Stone. Whenever I ask'd for feather'd Alum, either in *France*, *Italy*, *England*, or *Holland*, they always shew'd me a base sort of *Amianthus* brought from *Carysto* in the *Negropont*: it is easy to break and divide, and of all the kinds of *Amianthus* is certainly the most despicable; but it does not melt or consume either in Fire or Water, any more than the *Amianthus* of *Smyrna*, *Genoa*, and the *Pyrenees*. To make short, the *Amianthus* is a stony insipid Substance, which softens in Oil, and thereby acquires Suppleness enough to be spun into Threds: it makes Purses and Handkerchiefs, which not only resist the Fire, but are whiten'd and cleans'd in it. The plumous Alum, contrariwise, is a true Salt, not differing from the common Alum otherwise than as it is divided into small Strings: the Stones through which this Alum protrudes, are very light and friable. From the furthermost of these Vaults to the Cavern at the Entrance, we counted, as we came back, a hundred paces: and we were often forc'd to creep on our Bellies from one Vault to another.

Letter IV.

THE Antients were acquainted with all these sorts of Alum. *Pliny* declares, that next to the *Egyptian* Alum, this of *Melos* was most in esteem; it being, he says, solid, liquid, and hairy: there cannot, in my opinion, be an apter comparison made of plumous Alum, than this of Hairiness. [1] *Dioscorides*, who likewise spoke of it before him, says, that the Alum of *Melos* hinders Women from conceiving; this may be but a false Observation. Yet those Authors who are commonly look'd upon as false Historians of Nature, were far better acquainted with these Alums than any of us. According to [2] *Diodorus Siculus*, the Antients drew but little Alum from the Isle we're speaking of; and they knew of none, but the Mines of *Lipara* and *Melos*.

Concreti Aluminis unum genus Schiston appellant Græci, in capillamenta quædam canescentia dehiscens; unde quidam trichitin potius appellavere. *Hist. Nat. lib.* 35. *cap.* 15.

[1] Ἡ συπτηρία τριχῖτις. Diosc. lib. 5. cap. 123.

[2] Biblioth. Hist. lib. 5.

FOUR miles from the Town, Southward, on the edge of the Sea, in a very steep place, is a Grotto about fifteen paces deep, whither the Water of the Sea penetrates when it is rough Weather. This Grotto, which

is from fifteen to twenty foot high, is all cruſted over with Alum ſublimate, white as Snow in ſome places, reddiſh in others, and golden-colour'd like the Chymical Flowers of Salt Ammoniack; which doubtleſs proceeds from ſome mixture of Iron or Oker. All the Rocks round the Cavern are lin'd with the like Concretions, of which there are a great many which are only of Salt Marine ſublimated, as ſoft and fine as Peruke-Powder; you may ſee the holes through which appears the Alum perfectly pure, and as it were gritty, but exceſſively hot: theſe Concretions ferment cold with Oil of Tartar.

AMONG theſe Concretions, we diſcover'd two ſorts of Flowers very white, fine as Silk-Thred: the one aluminous and acrid, the other utterly inſipid and ſtony. The aluminous Threds are but three or four lines long, and faſten'd to Concretions of Alum; ſo that they differ nothing from the plumous Alum: but the ſtony Threds are longer, a little more flexible, and iſſue from thoſe Rocks. 'Tis highly probable this is the Lib. 5. cap. 123. Stone which *Dioſcorides* compares with the plumous Alum, tho it be, as he ſays, taſteleſs and non-aſtringent: the ſame Author diſtinguiſhes it from the *Lapis Amianthus*. Be that as 'twill, this Concretion ſhould ſeem to be a Vegetation of the Rock it ſelf; for there are found parcels of theſe Threds that have loſt their Flexibility, and are become very Stones for hardneſs, and yet the Direction of the Threds not confounded nor effaced: this may furniſh new Lights towards the Knowledge of the Vegetation of Stones, which I propos'd in the *Hiſtory of the Academy Royal of Sciences*. The ſame Direction of Fibres appears ſenſibly in every Species of the *Amianthus*, eſpecially in that of the *Pyrenees* and *Smyrna*. Theſe Stones are very hard for a certain ſpace of time, and ſtriped according to their length: afterwards they de-compound themſelves, I can't tell how, and their Strings or Filaments ſeparate themſelves from each other in parcels, as if they had been glued together at firſt, and now were unglued. We likewiſe very ſenſibly perceiv'd the ſame Direction in the Stone whence is taken that beautiful Plaſter of *Spain*: this is a very common Stone in *Provence*. I have in my poſſeſſion ſome pieces of Plaſter of *Montmartre*, where are the like Concretions.

THE Flexibility of theſe Stones of *Milo*, which properly ſpeaking are nothing elſe but ſtony Embryos, may help to account for a wonderful Stone,

Stone, which M. *Laathier* has a long time preſerv'd in his Cabinet: this Stone, which was very hard, a ſort of a brown Free-ſtone, ſquare, near two inches thick, and one foot long, had a certain Flexibility, ſo that it would viſibly bend in your hand, when you held it in the middle in an Equilibrium, and let it poiſe even. Letter IV.

SOME paces from this Cavern on the Sea-ſhore is another Grotto, the bottom whereof is fill'd with Sulphur, which is inceſſantly burning, ſo as there's no going into it. All the places near are continually ſmoking, and ſometimes caſt out Flames of Fire; there's ſeen Sulphur perfectly pure, and as it were ſublimated, which is inceſſantly inflamed in certain places: there are others, from whence diſtils drop by drop a Solution of Alum, much more acrid than that of common Alum; this Solution is of an almoſt corroſive Stipticity, and ferments briskly with Oil of Tartar. According to appearance, this ſhould be that ſort of Alum, which *Pliny* calls liquid Alum, and which he poſitively aſſigns to the Iſle of *Melos*: however, this kind of Alum was not liquid, as may be ſeen in *Dioſcorides*. It ſeems as if the Liquor which flows from this Grotto ſhould be only a Spirit of Salt, which in Solution contains terrene and aluminous Particles: this confirms the natural and continual Production of Spirit of Salt, in the Bowels of this Iſland. They who are troubled with the Itch, go and ſweat in this Grotto; they gently bathe and foment with this Liquor of Alum, ſuch parts of their Skin as are moſt affected; then they waſh themſelves in Sea-water, and are generally cured without any more ado.

I SHOULD never make an end, were I to deſcribe all the various Caverns of this Iſland. There's not a hole in theſe Rocks, but if you put your Head down, you'll feel a conſiderable Warmth. When the Corſairs were Maſters of this Iſland, they caus'd to be repair'd an antient Stove, which ſtill bears their name. They made in it very convenient Rooms, where they would go and ſweat ſome days together: this Stove is a natural Cavern, ſituated on one ſide of the Mountain of *St. Elijah*, and heated by the Vapours of ſome warm Water like that of the Baths. 'Tis plain this is no dry Exhalation, becauſe it ſupples and mollifies the Skin, thereby facilitating Tranſpiration: they would be of great uſe in Rheumatiſms and certain Palſies; but as it is frequented only by ſuch as labour under Venereal Diſtempers, moſt of 'em, inſtead

of being better, are the worſe for it; becauſe only the moſt ſubtile part of the Poiſon being carry'd off by Sweating, what remains behind of that Humour turns ſo acrimonious, that it deſtroys the Contexture of the Bones.

AFTER examining the Cavern whence diſtils this aluminous Liquor, we were led to a Chappel dedicated to St. *Cyriacus*; not far off it, is a Spot of Ground that is inceſſantly burning, and the Fields about it continually ſmoking; ſome of 'em as yellow as if they were cover'd with Marigold Flowers: this is owing to the Sulphur, that colours the Earth ſo. The burning Fountain of *Dauphine*, which more juſtly is call'd the burning Earth, is of the ſame nature.

Ἅγιος Κυριακος.

THO the Air of *Milo* is very unwholeſome, and the Inhabitants ſubject to dangerous Diſtempers, yet they lead a merry Life: they regale very cheap; Partridges are not above a Groat or Five-Pence apiece: Turtle-Doves, Quails, Wheatears, Wood-Pidgeons, and Ducks, are in great plenty; as likewiſe good Figs, Melons, and excellent Grapes. Roots of the Cabbage-Kind are not bad; nor is there any want of delicate Fiſh on Faſt-days: there are alſo very good Oyſters, but thoſe call'd [1] red Oyſters are tough as Whit-leather, and intolerably ſalt; the Shell-fiſh call'd [2] Goats-eyes are perfectly delicious, and bigger than in *Provence*.

Braſſica Gongylodes. *C. B. Pin.*

[1] Γαιδαροπόδια.

[2] Πελαλίδες.

WHEN we were in this Iſland, there raged a terrible Diſtemper, not uncommon in the *Levant*; it carries off Children in twice twenty-four hours. It is a Carbuncle or Plague-Sore in the bottom of the Throat, attended with a violent Fever; this Malady, which may be call'd the Child's Plague, is epidemical, tho it ſpares adult People. The beſt way to check the progreſs of it, is to vomit the Child the moment he complains of a ſore Throat, or that he is perceiv'd to grow heavy-headed: this Remedy muſt be repeated according as there's occaſion, in order to evacuate a ſort of Aqua-fortis that diſcharges it ſelf on the Throat. It is neceſſary to ſupport the Circulation of the Juices, and the Strength of the Patient, with ſpirituous things; ſuch as Treacle, Spirits volatile, aromatick, unctious, and the like. The Solution of liquid Styrax (commonly call'd in *Engliſh* Storax) in Brandy, is an excellent Gargariſm upon this occaſion; which tho a Caſe that requires the greateſt diſpatch, yet the *Levantines* are as ſlow as if 'twere a chronical, not an acute

acute Distemper. The Surgeons here are for the most part arrant Ignoramus's, and either *French* or *Italian* all of 'em. Yet at *Constantinople* we met with an able Surgeon, M. *Deschiens*, who was bred in the *Hotel Dieu* of *Paris*. Among the Physicians, M. *le Duc* holds the first place; he is of *Vire* in *Normandy*, and practises Physick with great Success and Credit. We were likewise acquainted with another excellent Person, who, to the Practice of Physick, of which he has no small share, has join'd the Study of Mathematicks and Natural Philosophy; and this is M. *Spoleti*, Professor of *Padua*, who formerly was a Retainer to M. *Soranzo* the *Venetian* Ambassador. Letter IV.

THE Physicians, all over the *Levant*, are generally Jews or Natives of *Candia*, old Nurselings of *Padua*, who dare purge none but such as are upon the mending hand. The whole Science of the Orientals, in matter of Distempers, consists in giving fat Broths to such as are in a Fever, and in reducing their Diet to next to nothing: that is to say, for the first fifteen or sixteen days of a continual Fever, happen what will, they will not suffer the Patient to take any thing but a slender Panade twice a day, or two Doses of Rice-water. These Panadoes are Bread crumb'd, and boil'd in Broth not made of Flesh-Meat: they let a certain quantity of Crumb of Bread soak in warm Water, and then boil this Water till the Crumb is almost dissolv'd; sometimes they add a little Sugar at last. This Food agrees better with the Constitution of *Carthusian* Monks than Laymen, who must be blooded or purg'd at certain times, in order to prevent such Accidents, as without such precaution would be the death of 'em. Thus fares it with these poor *Greeks*, whom the slightest Fever (with their way of managing) reduces to Skin and Bones, and they are whole Years in recovering. *Hippocrates*, the learnedest of all the *Greek* Physicians, has reason good to condemn this outrageous way of Dieting, and prescribes Purgatives as soon as ever the Symptoms sufficiently appear.

IF the Patient grows light-headed, he is presently look'd upon as pos- Ἔχει δαιμόν.
sess'd by the Devil: the Physicians and Surgeons are strait dismiss'd, and the Papas sent for; who after they have extoll'd the sage Conduct of his Parents, fall to repeating I know not what Prayers, and almost drown the Patient with Holy Water: and so torment him with Exorcisms, that instead of abating his Deliriousness, they add to it. At *My-*

cone

cone they call'd us Madmen, for propoſing to the Relations of a Woman of Quality to have her blooded in the Foot, to ſettle her Head. The Papas were going to ring us a Peal: What could we ſay to People that won't hear Reaſon? Not content with ſplitting her Brains two or three days, under pretence of driving the Devil out of her Body *nolens volens*, they carry'd the poor Woman to Church, and threaten'd to bury her quick, if ſhe did not declare the Name of the Demon that poſſeſs'd her; could we but learn his Name, quo' they, we'd ſoon make him know his Lord God from *Tom Bell*. For want of this, they were ſadly at a non-plus, for they knew not how to ſpeak to him. The Papas were in a Muck-ſweat upon't, and as uneaſy as if they trod upon thorns: at length the ſick Party, whoſe Diſtemper was a moſt malignant Fever, made her Exit in ſuch ſtrong Convulſions, as frighten'd every body. The whole Art of the Papas terminated in making the By-ſtanders ſenſible of the Violence of the Conflict between the Devil and the Patient, who for not making a vigorous Defence, theſe Doctors ſaid ſhould not be bury'd in conſecrated Ground; and accordingly they carry'd her from the Church to the Country, whereas others are brought from the Country to the Church. Whenever any one recovers after ſo tragical a Scene, the People cry a Miracle, and the Papas go for Wonder-workers.

BEFORE we left *Milo*, we went to the top of *St. Elijah* (the higheſt Mountain of the Country) for the pleaſure of ſurveying the adjoining Iſlands; 'tis one of the fineſt Views of the *Archipelago*: 'twas a glorious fine Day, and yielded us a ſight of an Infinity of Iſlands, which glitter in the Sea, as ' *Horace* expreſſes it.

' Interfuſa nitentes vites æquora Cycladas. *Hor. lib. 1. Od. 12.*

SIPHANTO. WHEN we were deſcended from this Mountain, we embark'd for the Iſle of *Siphanto*, which is not above 36 miles from *Milo*. *Siphanto* retains its old Name of *Siphnos*, which *Stephens* the Geographer derives from one *Siphnus* the Son of *Sunion*: for before that, it was call'd *Merope*, according to the ſame Author; and *Merapia* and *Acis*, according to *Pliny*, who makes it to be 28 miles in Circumference, tho 'tis reckon'd at 40.

ΣΙΦΝΟΣ. Hiſt. Nat. lib. 4. cap. 12.

THE Iſle of *Siphanto* is in a fine Air: they eſpecially think ſo, who arrive there from *Milo*, where the ſulphureous Vapours are perfectly infectious. There are Men at *Siphanto* 120 Years old: the Air, Water, Fruit,

Fruit, Wild-Fowl, Poultry, every thing there is excellent; their Grapes are wonderful, but the Wines not delicate, and therefore they drink those of *Milo* and *Santorin*. Tho *Siphanto* is cover'd over with Marble and Granate, yet is it one of the most fertile and best-improv'd Isles of the *Archipelago*: it supplies Corn enough for its Inhabitants, who are a good sort of People. Their Ancestors Morals were very scandalous. When any one was upbraided of living like a *Siphantine*, or keeping his Word like a *Siphantine*, it was as much as calling him Rogue; according to *Stephens* the Geographer, *Hesychius*, and *Suidas*. Letter IV.

Σιφνιάζειν. Steph.

Σίφνιος ἀῤῥάϛων. Hesych. & Suid.

THE Inhabitants of *Siphanto* employ themselves in improving their Oils and Capers. The Silk of the Island is very good, but they have not much of it; there's great demand for their Callicoes. The other Commerce of *Siphanto* is in Figs, Onions, Wax, Honey, Sesamum; they work likewise in Straw-Hats, which are sold all over the *Archipelago* by the name of *Siphanto* Castors. This Island, wherein there are above 5000 Souls, was tax'd in 1700, at the rate of 4000 Crowns to the Capitation and Land-Tax. Beside the [1] Castle situated on a Rock by the Sea-side, and perhaps built on the Ruins of the old *Apollonia*, there are five Villages, *Artimone*, *Stavril*, *Catavati*, *Xambela*, and *Petali*; four Convents of Caloyers, *Brici* or the Fountain, *Stomongoul*, *St. Chrysostom*, and *St. Elijah*; two Convents of Nuns, one containing about 20, and the other 40, in a place call'd *Camarea*. These [2] Maidens do not always lead the most regular Lives: sometimes they come hither from the *Archipelago*, to make their Vows. There are 500 Chappels, and 60 Papas, who say Mass but once a year, the day of the Dedication of their Chappels.

[1] Or the Burgh.

ΑΠΟΛΛΩΝΙΑ. Steph.

[2] Caloyeres or Calogries.

THE Harbours of the Isle are *Faro*, *Vati*, *Kitriani*, *Kironisso*, and that of the [3] Castle. *Faro* has doubtless preserv'd the Name of an antient Phare or Light-House, which serv'd for the Direction of Shipping. *Goltzius* gives us a Medal, where on one side is represented a Tower with a Man at top; on the other, the Head of *Jupiter*, according to *Nonius*; for my part, I rather take it to be a Head of *Neptune*. M. *Foucault*, who has the best Collection next the King's, has a Medal of this Island: the Type is a Head of *Gordianus Pius*, and the Reverse a *Pallas* with a Head-piece on, and darting a Javelin. The Ports of *Siphanto* were pretty much frequented about fifty Years since; one *Basili*, a rich Trader of

[3] La Calanque.

Legend. ΣΙΦΝΟΤ.

Legend. ΣΙΦΝΙΩΝ.

this

this Iſland, and who lies inter'd in the Monaſtery of *Brici*, drew thither by his Induſtry and Ingenuity a great Reſort of Ships from *France* and *Venice*.

SIPHANTO, in days of yore, was famed for its rich Gold and Silver Mines: at preſent they ſcarce know the places where thoſe Mines were. To ſhew us one of the principal, they carry'd us to the Sea-ſide near *San-Soſti*, a Chappel half in Ruins; but we ſaw no more than the Mouth of the Mine, and we could move no farther becauſe of the Intricacy and Darkneſs of the place. Its Situation did however recall to our mind the account *Pauſanias* gives of this matter; namely, that *Apollo* appropriated to himſelf the tenth part of the Gold and Silver which was got out of the Mines of *Siphnos*, and that they were deſtroy'd by an Inundation of the Sea, which aveng'd that God for the Contempt ſhewn him by the Inhabitants, in refuſing to pay that ſort of Tribute. *Herodotus* ſpeaks of another Misfortune, which theſe Mines brought upon this Iſland. Such of the *Samians* as had declar'd War againſt *Polycrates* their Tyrant, finding themſelves forſaken by the *Lacedemonians* after the Siege of *Samos* was rais'd, fled to *Siphnos*, where they wanted to borrow ten Talents. *Siphnos* was at that time the richeſt of all the Iſlands, yet they refus'd to comply with the *Samians*: whereupon theſe laſt fell to plundering the whole Country, and the Inhabitants were forc'd to give them a hundred Talents by way of Redemption. 'Tis pretended that the *Pythoneſs* had foretold this Diſaſter: being conſulted by the *Siphnians* how long their Wealth would hold out, ſhe bid 'em beware of a red Embaſſy at a time when their Town-houſe and Market-place was white. This Prophecy was, it ſeems, fulfill'd upon the arrival of the *Samians*, whoſe Ships were painted red, according to the old Cuſtom of the Inſularies who have plenty of Bolus; and the Town-houſe of *Siphnos*, as well as the Market-place, was faced with white Marble.

Deſcrip. Græc. Phocic.

Lib. 3.

BESIDES the Mines aforeſaid, they have plenty of Lead: the Rains make a plain diſcovery of this, go almoſt where you will throughout the whole Iſland. The Oar is greyiſh, ſleek, and yields a Lead like Pewter. This Lead, which is a ſort of natural Ceruſe, eaſily vitrifies; and makes the Seething-pots of the Iſland exceeding good. [1] *Theophraſtus*, [2] *Pliny*, [3] *Iſidorus*, write, that at *Siphnos* they uſed to carve out of a certain

[1] Lib. de Lapid.
[2] Hiſt. Nat. lib. 36. cap. 22.
[3] Orig. lib. 16. cap. 4.

certain soft Stone, a sort of Pots to boil Meat in; and that these Pots would turn black, and grow very hard, by being scalded in boiling Oil: the Drinking-Cups that used to be made here, were likewise much in request. Letter IV. Σίφνιον Ποτήριον. Steph.

ABOUT fifty Years ago there came to *Siphanto* some *Jews*, by order of the *Porte*, to examine into the Lead-Mines; but the Burghers fearing they should be constrain'd to work 'em, bribed the Captain of the Galliot that had brought over those *Jews*, to sink his Vessel, which accordingly he did by boring holes in it while the *Jews* were aboard, with a Cargo of Oar consign'd to *Thessalonica*. This Officer saved himself in his Chaloupe, the rest went to the bottom. After this, some other *Jews* came over on the like Errand, but made no better a hand on't. The *Siphantines*, to get rid of 'em at once, gave a Sum of Mony to a Corsair of *Provence*, who was at *Milo*, and who cannonaded a second Galliot laden with *Jews* and Lead-Oar: so that the *Turks* and *Jews* both gave over their Enterprize.

THE *Turks* did not dare to appear much abroad in these Islands before the departure of the *French* Privateers, who would often go and take 'em by the beard, and away with 'em on board Ship, where they made Slaves of 'em. Our Privateers have been sometimes more successful in the Preservation of Christianity, than the most zealous Missionaries: witness the following Example. Some Years ago, ten or a dozen Families of *Naxos* embrac'd the *Mahometan* Religion: the Christians of the *Latin* Communion got 'em snapt up by the Privateers, who carry'd 'em to *Malta*. Since which, no one has thought it worth while to turn *Mahometan* at *Naxos*. The famousest Corsairs of the *Archipelago* had nothing odious but the Name of Corsair. They were Men of Quality and distinguish'd Valour, who only follow'd the Mode of the Times they liv'd in. Did not Messieurs *de Valbelle*, *Gardane*, *Colongue*, come to be Captains and Flag-Officers of the King's Fleet, after they had cruis'd upon the Infidels? How many Knights of *Malta* do we see supporting in the *Levant* the Christian Name, under the Banner of Religion? These Gentlemen minister Justice to such as address themselves to 'em. If a *Greek* insults a Christian of the *Latin* Communion, the latter need but complain to the first Captain that puts into that Port; the *Greek* is sent for, taken up if he refuses to pay obe-

obedience, and baſtinado'd if he has done amiſs. The Captains put an end to Suits of Law, without Lawyers or Attorneys. The Evidence is carry'd on board Ship, and the Party againſt whom the Tryal goes, is ſentenc'd to make ſatisfaction either in Mony or dry Blows: All this is done *gratis* by the Judges, without Fee or Reward, unleſs perhaps a Hogſhead of Wine or a good fat Calf.

WE ſaid before, that the Biſhop of *Milo* was Biſhop of *Siphanto*: he has but one Vicar there, and his Church is very poor. The *Greek* Archbiſhop is rich; for he is Spiritual Lord of the Iſles of *Nanfio*, *Policandro*, *Nio*, *Serpho*, *Mycone*, *Sikino*, *Stampalia*, and *Amorgos*.

THE Ladies of *Siphanto*, to preſerve their Beauty, when they're in the Country, cover their Face with Linen Bandages; which they roll ſo artfully, that you can ſee nothing but their Mouth, Noſe, and White of their Eyes. You may be ſure they have no very conquering Air in ſuch a Diſguiſe, but rather look like ſo many walking Mummies: and accordingly they are more careful to avoid Strangers, than thoſe of *Milo* and *Argentiere* are eager to meet them.

Σημομανικαι.

THE Antiquities of the Iſland have met with very ill Treatment. Going from the Port to the Caſtle, near a Well on the left hand of the Road, there's an antique Tomb-ſtone, which ſerves for a Hog-trough: it is Marble, a noble Deſign, ſix foot eight inches long, two foot eight inches broad, two foot four inches in height; it is adorn'd with Acanthus-Leaves, Pine-Apples, and other Fruit. Juſt by this Monument is another piece of Marble mortis'd into the Wall, and which was the Fragment of ſome other Tomb-ſtone.

SOME paces farther, at the foot of a Hill, juſt by the Ruins of an old Temple, which may have been that of the God *Pan*, antiently ador'd in that Town, there's ſtill to be ſeen a Marble Tomb-ſtone eight foot long, three foot four inches deep, two foot eight inches broad; but the Ornaments mere Baubles: Children holding up Feſtoons, from whence there hangs a huge Bunch of Grapes. The Fore-part of another ſuch-like Tomb-ſtone is fix'd into the Front of a Houſe in the principal Street in the Burrough: this has an Inſcription, but ſo blind as not to be read, unleſs it be part of a word, ΒΑΣΙΛΕ.

AT the Monastery of *Brici*, contiguous to a fine Spring, there's a Tomb-stone of Marble, serving to a very different purpose from that it was design'd for, it being turn'd into a Cistern to water Cattel at: this Tomb-stone is but three foot eight inches long; but tho the Ornaments of it are destroy'd, yet Time has spar'd the three Children in the Fore-part, which Figures shew that the rest was done by an excellent Hand. Letter IV.

OVER the City-Gate that opens to the Port, are some Fragments of two Marble Figures of an indifferent Beauty, one naked, the other cloth'd. At the corner of a sort of square Tower on the left hand of the Castle-Gate, is a Bas-Relief of Marble, which is taken to be the History of *Tobit*: I rather think it the Remainder of some Tomb-stone. In the same Wall there's the Head and Breast of a Lion.

ON an octogon Pillar of Marble, near the Castle-Gate, is to be read in *Gothick* Characters, *M CCC LXV MI SLCE. Tandoly de Coronia.* This Lord, we were told by the principal Men of the Island, was of *Bolonia* in *Italy*, Father to *Otuly de Corogna*, who gave his only Daughter in Marriage to *Angelo Gozadini*, Lord of *Siphanto* and *Thermia*. *Siphanto* had been dismembred from the Dutchy of *Naxos*; for 'tis certain that *Marco Sanudo* made a Conquest of it, and annex'd it to this Dutchy under *Henry* II. *Latin* Emperor of *Constantinople*. We saw at the House of the Vicar of the *Latin* Church, the Instrument by which *Otuly de Corogna* settled an Estate in 1462, for the benefit of the Church in the Castle. The Family of the *Gozadini* were in possession of *Siphanto* till *Barbarossa* made himself master of it under *Solyman* II. This Family is at present reduc'd to three Brothers, who are confin'd to their Beds almost all the Year round; one by the Gout, another by a grievous Rheumatism, and the youngest by a Palsy. The Wife of M. *Guion*, the *French* Consul at *Siphanto*, is of this Noble Family: this Consul, who is a learned Person, and speaks many Languages, preserves the Seal of *Angelo Gozadini*, by which it appears he was Lord of *Siphanto* and *Thermia*. He assured us, that the publick Fountain which is at the further end of this Valley leading to the Port, was a Work of the remotest Antiquity, and came out of an Alley cut in the Rock above a mile deep.

History of the Dukes of the *Archipelago*.

SERPHO, *in vulgar* Greek. SERPHANTO *and* SERPHINO, *in* Italian. ΣΕΡΙΦΟΣ, *an antient Name of the Isle.*

BEING so near the Isle of *Serpho*, we had the curiosity to go thither: 'tis but twelve miles from *Siphanto*, reckoning from Cape to Cape; but 'tis twice as much from the Castle of *Siphanto*, whence we set out the 24th of *August*, to that of *Serpho*. [1] *Pliny* allows this Island but a Circuit of 12 miles; but 'tis certainly 36.

[1] Hist. Nat. lib. 4. cap. 12.

THE Mountains of *Serpho* are so rugged and steep, that the Poets feign'd that *Perseus* transform'd into Stone the very Natives of the Place. *Strabo* says, and they who please may believe it, that on this Coast was fish'd up a Chest, wherein *Acrisius* had shut up *Perseus* and his Mother *Danae*. *Polydectes*, who reign'd in this Island, would have oblig'd him to marry her; and his Subjects joining in the same, *Perseus*, who had brought *Medusa*'s Head along with him, turn'd them into Stone. There's great likelihood that the Iron and Load-stone Mines of this Island were not known at that time; for otherwise they had certainly attributed the Production of these likewise to the Power of the *Gorgon*. These Mines lie very shallow in the Earth; they are laid open every day by the Rain. The Iron Mineral is seeded with Stars in several places, like the *Regulus Stellatus* of Antimony. Those of the [2] Load-stone are very plentiful; but if a Man would have good pieces, he must dig deep, which is very difficult in a Country where amidst so much Iron they have scarce Tools fit to turn up the Onions, which they cultivate among their Rocks in little moist Bottoms: these Onions are very sweet, whereas the Onions of *Siphanto*, which are not water'd, are as sour as those of *Provence*; but let M. *Spon* say what he will of them, the Onions of the *Levant* are not better than some about *Paris*. In short, the Inhabitants of *Serpho* are so proud of their Onions, that it never once enters into their pates to catch the Partridges that devour half their Corn and Grapes. There is in this Island but one Burrough, that bears the same name, and a poor beggarly Hamlet call'd *St. Nicolo*. The Burrough incircles a hideous frightful Rock, three miles from the Port, which is a very handsome one, and serves only for a Retreat to such Ships as happen to be put out of their way by tempestuous Weather: the Inhabitants are as arrant Drones, and as contemptible as their Forefathers. *Origen* being minded to let *Celsus* know how ridiculous it was to reproach our Saviour's Birth, tells him;

Rer. Geog. lib. 10. Apollod. Biblioth. l. 2. c. 4. Parcite luminibus Perseus ait, oraque regis, Ore Medusæo silicem fine sanguine fecit. *Ovid. Metam. lib.* 5.

[2] Ἡ Καλαμίτα.

Σίφνος νῆσος καὶ πόλις καὶ λιμήν. Scyl. Peripl.

Contra Celf. lib. 1.

*

him, that even tho he had been born in the Island of *Seriphus*, even tho he had been born of the very Scum of the *Seriphians*, yet it must be granted that he made more noise in the World than the *Themistocles's*, the *Plato's*, the *Pythagoras's*, than the wisest *Greeks*, than their greatest Kings and Generals.

Letter IV.

THE Inhabitants of *Serpho* pay but 800 Crowns to the Capitation and Land-Tax: accordingly their Crop of Barley and Vintage is but small. The best Lands belong to the Monks of *St. Michael the Archangel*, whose Convent is Northward near the Sea, within sight of *Thermia* and *Serphopoula*, a base Rock, where these Monks breed their Goats and Swine, under the inspection of a Caloyer. Altho in the vulgar *Greek* the word *Poula* signifies little, yet there's no probability that [1] *Ovid* and [2] *Juvenal* meant *Serphopoula*, under the name of *Parva Seriphus*; for this Rock, which is not a mile in compass, was never inhabited. [3] *Origen* and those Authors call it *Serpho*, a small Island, because in fact it is no more than 36 miles in circuit. Here it was *Polydectes* reign'd; and here are still to be seen those dreadful Rocks, on which the Fable of *Perseus* was grounded.

Μοναστήρι τοῦ ἁγίου Μιχαὴλ ταξιάρχου.

[1] Te tamen ô parvæ rector Polydecta Seriphi. *Ovid. ibid.*

[2] Ut Gyaræ clausus scopulis parvaque Seripho. *Juv. Sat.* 10.

[3] Minima & ignobilissima insula. *Orig. ibid.*

EVERY Inhabitant of this Island is of the *Greek* Communion: the Cadi is itinerant, as well as he of *Siphanto*. The Waivod of *Serpho*, a *Turk* of *Negropontus*, to whom we were recommended by M. *Guion*, gave us a hearty Welcome, and earnestly invited us to see the *Greeks* dance at *la Madona de la Masseria*, which is the prettiest Chappel in the Island. It is certain the *Greeks* have not absolutely lost that Jocularity, nor that Genius for Satire, which shone so conspicuous in their Ancestors; they are every day making very witty Ballads: nor is there any manner of Posture they do not put themselves into, when they dance. The Feast seem'd to us to be somewhat scandalous, and much more tedious, in regard it lasted all the night: far from languishing after the Fair Ones of the Country, we were impatient to be going to the Isle of *Thermia*, which is not above twelve miles from *Serpho*; but on the morrow there rose so strong a Wind North, that we durst not venture out.

WE must not look for Antiquities in *Serpho*: it is a place that never was either powerful or magnificent, tho its Port made it recommendable, even in the time when *Greece* was illustrious. According to *Herodotus*, the Inhabitants of *Seriphos*, *Siphnos*, and *Melos*, were the only Islanders

Lib. 8.

that

that refus'd to admit *Xerxes*'s Troops and Fleet, when that Prince aiming at the Conqueſt of *Greece*, would fain have ſecur'd ſuch as ſided with him. *Herodotus* deduces the *Miliotes* from the *Lacedemonians*, and thoſe of *Siphnos* and *Seriphos* from the *Athenians*, who took the name of *Ionians* from one of their Generals, *Ion* the Son of *Xuthus*. After the Battel of *Artemiſium*, wherein 'twas a meaſuring Caſt as to the Advantages gain'd either by the *Greeks* or *Perſians*, the *Athenians* juſtly anxious for the Preſervation of their City, ſent away their Wives and Children into the Iſle of [a] *Salamis*, and made ſuch ſtrenuous Inſtances to the other People of *Greece*, that they prevail'd to have a common Fleet aſſembled round this Iſland. The Inhabitants of *Melos* ſent thither two Gallies, thoſe of *Seriphos* and *Siphnos* the ſame.

[a] Colouri.

THE *Romans* look'd on *Seriphos* as a place fit to make enormous Offenders die of the Spleen. *Auguſtus* baniſh'd to this place the Orator *Caſſius Severus*, who could not be cured of giving foul Language by ſeventeen Years Baniſhment into *Crete*. *Veſtilia* the Wife of *Labeon*, convicted of Adultery, was likewiſe baniſh'd thither: and *Stratonicus* found this place ſo very uneaſy, that he one day ask'd his Hoſt, what ſort of Offence was puniſh'd with Baniſhment in his Country: Perjury, ſaid the Hoſt. Why doſt not thou forſwear thy ſelf then, cry'd *Stratonicus*, to be diſmiſs'd from this curſed place?

In ſaxo Seriphio conſenuit. *Tacit. lib. 4. Annal. c. 21.*

Euſeb. Chron. Gr. & Lat. p. 158.

Plutarch. de Exil.

THE greateſt pleaſure we took in this Iſland, was to hear the Frogs croaking in the Marſhes round the Port. *Pliny* and *Elian* ſay, they were mute in *Serphos*; and recover'd their Voice again, if tranſported elſewhere: this Race of mute Frogs muſt needs be loſt. *Hermolaus Barbarus* has reſtor'd the Paſſage in *Pliny* where this Fact is reported: for in the antient Copies it is Graſs-hoppers, not Frogs. *Theophraſtus*, ſays *Elian*, does not pretend it was *Jupiter* who ſtruck the Frogs of *Seriphos* mute, at the deſire of *Perſeus*, who could not ſleep for their noiſe: that Philoſopher refers the Cauſe of it to the Chillneſs of the Water there. We roam'd all about this Marſh in ſearch of Plants; and we found the Water as it were lukewarm. However, this falſe Obſervation concerning the Frogs of *Seriphos*, gave occaſion to the Proverb quoted by *Stephens* the Geographer and *Suidas*, *Such a one is a Frog of* Seriphos; that is, he's a Fool, and can't ſpeak.

Hiſt. Nat. lib. 8. cap. 58. Lib. 3. cap. 37.

Caryophyllus Græcus arboreus Leucoii folio peramaro Corall. Inst. Rei herb. 23.

Letter IV.

NEXT to the Mines of Load-stone, the most curious thing in the Isle of *Serphus*, relating to Natural History, is a sort of Clove-*July*-Flower; the Trunk whereof comes up like a Shrub, in the Chinks of those horrible Rocks which are above the Town. This Plant has not chang'd, tho rais'd from the Seed, and cultivated in the Royal Garden at *Paris*, where it maintains the Honours of *Greece*, amidst an infinite number of scarce Plants come from the same Country.

Caryophyllus Græcus, arboreus, Leucoii folio peramaro. *Corol. Inst. Rei Herb.* 23.

ITS Root is thick as a Man's Thumb, cover'd over with a Bark, brown, hard, ligneous, divided into several other Roots somewhat hairy: it pushes through the Chinks of the Rocks a crooked Trunk, two foot high, about two inches thick, brittle, hard, dingy-colour'd within, cloth'd with a Bark blackish, chapt, rugged, and as it were adorn'd with some Ringlets: this Trunk likewise produces several Stalks, all branchy and brown, except towards the top, where the young Buds are of a sea-green, garnish'd with Leaves of the same colour, an inch long, three or four lines broad, obtuse at the point, opposite two by two, brittle, bushy, bitter as Gall. These Buds extend the length of half a foot, laden with Leaves like the former, but narrower, and usually support a single Flower, sometimes a pretty large Cluster: each Flower consists of five Leaves, an inch and a half long, which run not above half an inch out of the Cup, rounded, indented like a Cock's Comb, gridelin, striped with Veins darker towards their Base, the other Stripes a deep purple. The Tail of these Leaves is narrow, white, and inclos'd in the Cup: this Cup is a Pipe an inch long, a line in diameter, somewhat puffy toward the bottom, where it is accompany'd with another Cup, with many Scales pointed, and lying one on another: from the bottom of the grand Cup rise slender white Threds or Chieves, each charg'd with a gridelin Summit. The Pistile or Pointal is but five lines long, cylindrical, pale green, terminating in two white Horns, which surmount the Threds. When the Flower is gone, this Pistile becomes a sort of Cod or Shell, reddish when 'tis ripe, swelling toward the middle; at the point it opens into five parts, and displays the Seeds; black, flat, slender, white within, some oval, others circular, fasten'd to small Threds, which from the Body of the Placenta convey to them the nutritious Juice.

I am, MY LORD, *&c.*

LET-

LETTER V.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Deſcription of the Iſlands of Antiparos, Paros, *and* Naxia.

THO Autumn is a very agreeable Seaſon in the *Archipelago*, yet the Sky, which began to be overcaſt, ſeem'd to threaten us with Storms and Tempeſts; which were what we fear'd more than any other Adventure whatever: and as Storms do generally follow the Change of Seaſons, the Apprehenſion of the Rains which conſtantly fall in the *Levant* at the beginning of *September*, put us upon making more diſpatch than we ſhould have done at another time. Our Deſign was, if poſſible, to ſee the whole *Archipelago*; and ſince our Departure from *Candia*, we had as yet been at no more than four Iſlands of it. We ſet out therefore from *Serpho* for *Siphanto*, and embark'd for the Iſland *Antiparos*, which is eighteen miles diſtant from it.

ANTIPAROS. ΩΛΙΑΡΟΣ, Steph. ΩΛΕΑΡΟΣ, Strab OLIAROS, Plin.

ANTIPAROS is a Rock about ſixteen miles in circuit, flat, well-cultivated, and produces as much Barley as ſerves ſixty or ſeventy Families, inhabiting a ſorry Village a mile from the Sea, who pay 700 Crowns for their Land-Tax, and 500 Crowns Capitation, tho all their Trade lies in a little Wine and Cotton. Every Year they chuſe two Conſuls, ſometimes but one, who has ten Crowns for taking care of the Affairs of the Iſland. In Spiritual Matters, it depends upon the *Greek* Archbiſhop of *Naxia*; but he has very bad Pariſhioners, for the greateſt part of the Inhabitants of the Iſland are *French* and *Malteſe* Corſairs, who are neither *Greeks* nor *Latins*.

THE

Letter V.

THE beſt Eſtate in the Iſland belongs to the Monaſtery of *Brici* at *Siphanto*, which ſends two Caloyers to gather in the Harveſt: it brought in a conſiderable Revenue, before the *Venetians* burnt its Olive-Trees; but they did not ſpare the very Joyſts of the Houſes in thoſe places where their Fleet winter'd during the *Candian* War. As to Good Cheer, the People know not what it means, except in Fiſh; for Butchers Meat is often impoſſible to be had: they have neither Hares nor Partridges, but only Rabbits and wild Pigeons. The Conſternation was ſo great there when we arrived, that they had not left ſo much as a Table-Cloth or a Napkin in their Houſes; but had bury'd every thing in the Fields at ſight of the *Turkiſh* Army, which was exacting the Capitation. It muſt be confeſs'd, the Cudgel of the *Turks* has very great Vertues, the whole Iſland trembles at the leaſt mention of the Baſtinade: the Beſt among them dare not ſhew themſelves but in the moſt humble poſture, their Heads cover'd with a dirty Cap; and moſt of them, to avoid ſo great a ſhame, hide themſelves in Caves. The *Turks*, who ſuſpect that the moſt valuable of their Goods are conceal'd, baſtinade the Officers that are upon Duty, and this Ceremony continues till their Wives have brought out their own Ornaments and thoſe of their Neighbours. We may eaſily conceive what Lamentations attend theſe Proceedings: oftentimes the *Turks*, after having ſeiz'd all their Jewels and other Finery, will throw the Husbands, Wives, and Children into Irons.

The Falaque.

THE Port of *Antiparos* is navigable only for ſmall Barks and Tartanes; but in the middle of the Canal, between this Iſland and that of *Paros*, there is depth for the biggeſt Veſſels: this Canal, which is no more than a mile broad between the Rocks of *Strongilo* and *Deſpotico*, which are ſituated a little on one ſide of its Opening, is full of other ſmall Rocks that have no names.

THIS Iſland, as deſpicable as it appears, has in it one of the greateſt Rarities that perhaps is in Nature, and which proves one of the important Truths of Philoſophy, to wit, the Vegetation of Stones. We were reſolv'd to be ſatisfy'd ocularly of it, and therefore went to the ſpot, that we might be able to philoſophize thereon with greater certainty. Thi admirable place is four miles from the Village, about a mile and a half

from the Sea, in ſight of the Iſlands *Nio*, *Sikino*, and *Policandro*, which are but 35 or 40 miles diſtant.

A ROUGH Cavern is the firſt Object that offers it ſelf to you, about thirty paces broad, vaulted in a kind of Arch, and incloſed with a Court made by the Shepherds: this place is divided into two by ſome natural Pillars, on the biggeſt whereof, which looks like a Tower fix'd into the top of the Cavern, there is ſeen an Inſcription very antient and very broken: it mentions ſome proper Names, which the Natives, by I know not what Tradition, ſuppoſe to be the Names of the Conſpirators againſt *Alexander* the Great; who after having fail'd in their Deſign, took refuge in this place, as the ſafeſt they could think of.

AMONG theſe Names, there is only that of *Antipater* that can favour the Tradition of the *Greeks*; for *Diodorus Siculus* relates, that ſome Hiſtorians accuſed *Antipater* of *Alexander*'s Death. Every body knows that that Prince left *Antipater* Regent in *Europe*, when he ſet out for the Conqueſt of *Perſia*; but that Miniſter, enraged at the ill Offices done him by *Olympias* with his Maſter, was ſuſpected of having caus'd him to be poiſon'd by his Son, who was one of the King's Cup-bearers: however whether that Suſpicion was well or ill grounded, *Diodorus* takes notice that *Antipater* nevertheleſs retain'd part of his Authority after *Alexander*'s Death: ſo far was he from having occaſion to fly to this Iſland for Concealment.

Biblioth. Hiſt. lib. 17.

WE could read only part of the Inſcription; but it was communicated to us quite intire by a Citizen of the place, who keeps a Copy of it: he aſſured us, that it had been decypher'd by a more learned Man than us, who paſs'd through *Antiparos* ſome years ſince. Theſe are the Contents of the Inſcription:

ΕΠΙ	UNDER
ΚΡΙΤΩΝΟΣ	The Magiſtracy of *Crito*,
ΟΙΔΕΗΛΘΟΝ	came to this place,
ΜΕΝΑΝΔΡΟΣ	*Menander*,
ΣΟΧΑΡΜΟΣ	*Socarmus*,
ΜΕΝΕΚΑΤΗΣ	*Menecrates*,
ΑΝΤΙΠΑΤΡΟΣ	*Antipater*,
ΙΠΠΟΜΗΔΩΝ	*Ippomedon*,

Ariſteas,

Vol. I. *Cavern leading into the Grotto of Antiparos.* Pag. 146.

ΑΡΙΣΤΕΑΣ	*Ariſteas,*
ΦΙΛΕΑΣ	*Phileas,*
ΓΟΡΓΟΣ	*Gorgus,*
ΔΙΟΓΕΝΗΣ	*Diogenes,*
ΦΙΛΟΚΡΑΤΗΣ	*Philocrates,*
ΟΝΕΣΙΜΟΣ	*Oneſimus.*

PERHAPS they are the Names of the Inhabitants of the Iſland, who in the Magiſtracy of *Crito* were the firſt that ventur'd to deſcend into the Grotto, to take a view of it.

BENEATH this Inſcription is a long ſquariſh hole, in which was formerly fix'd a piece of Marble that now lies not far from it, but which is not very antient, as appears by a Figure of the Croſs: 'tis a Baſſo-Relievo done in the time of the Chriſtians, ſo ill handled, that you can make nothing of it; and if we may judge by Appearances, it was never thought worth carrying away. On the left hand, at the bottom of a Rock cut into an inclining Plain, is to be ſeen another *Greek* Inſcription, more worn than the former.

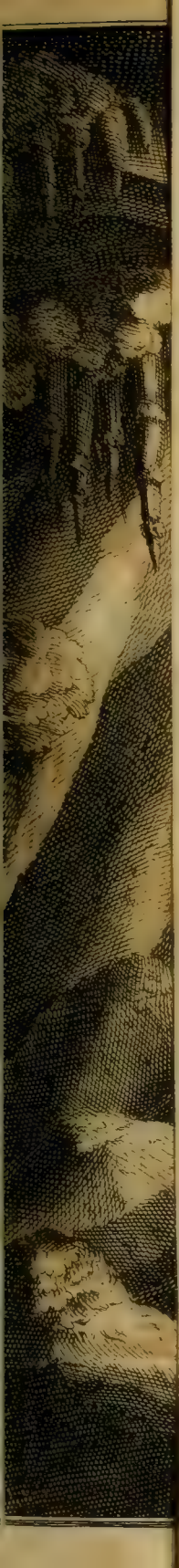
BETWEEN the two Pillars that are on the right hand, is a little Platform gently ſloping, ſeparated from the innermoſt part of the Cavern by a low Wall: in this place was graved ſome years ago, at the foot of a Rock that is pretty flat, the following words:

HOC ANTRUM EX NATURÆ MIRACULIS RARISSIMUM UNA CUM COMITATU RECESSIBUS EJUSDEM PROFUNDIORIBUS ET ABDITIORIBUS PENETRATIS SUSPICIEBAT ET SATIS SUSPICI NON POSSE EXISTIMABAT CAR. FRAN. OLIER DE NOINTEL IMP. GALLIARUM LEGATUS. DIE NAT. CHR. QUO CONSECRATUM FUIT. AN. MDC LXXIII.

YOU afterwards go forward to the bottom of the Cavern by a greater Deſcent of about twenty paces long: this is the Paſſage into the Grotto, and this Paſſage is only a very dark Hole, in which you cannot walk upright, nor without the help of Torches. Firſt, you go down a

frightful Precipice by means of a Rope, which you take care to faſten at the very Entrance. From the bottom of this Precipice you ſlide down into another much more terrible, the ſides very ſlippery, and deep Abyſſes on the left hand: they place a Ladder aſide of theſe Abyſſes, and by its means we tremblingly got down a Rock that was perfectly perpendicular. We continu'd to make our way through places ſomewhat leſs dangerous; but when we thought our ſelves upon ſure ground, the moſt frightful Leap of all ſtopt us ſhort, and we had infallibly broken our necks, had we not had notice, and been kept back by our Guides. There is ſtill the Remains of a Ladder, which M. *de Nointel* had placed there: but as it is now grown rotten, our Guides had taken care to bring another brand-new. To get down here, we were forced to ſlide on our backs along a great Rock; and without the aſſiſtance of another Rope, we had fallen down into horrible Quagmires.

WHEN we were come to the bottom of the Ladder, we again rolled for ſome time over Rocks, ſometimes on our backs, ſometimes on our bellies, according as we found moſt eaſe; and after all theſe Fatigues, we at length enter'd into that admirable Grotto, which M. *de Nointel* had juſt reaſon to ſay he could never ſufficiently admire. The People that conducted us, reckon'd it 150 fathom deep from the Cavern to the Altar mark'd *A.* and as many more from that Altar to the deepeſt place you can go down into. The bottom of this Grotto on the left hand is very rugged: on the right it is pretty even, and this way it is that you go to the Altar. From this place the Grotto appears to be about forty fathom high, and fifty broad: the Roof of it is a pretty good Arch, in ſeveral places riſing out into large round knobs, ſome briſtling with points like the Bolt of *Jupiter*, others regularly dinted, from whence hang Grapes, Feſtoons, and Lances of a ſurprizing length. On the right and left are natural Curtains, that ſtretch out every way, and form on the ſides a ſort of channell'd Spires or Towers, for the moſt part hollow, like ſo many little Cloſets all round the Grotto. Among theſe Cabinets, one large Pavilion *(B)* is particularly diſtinguiſhable; it is form'd by Productions that ſo exactly repreſent the Roots, Branches, and Heads of Colly-Flowers, that one would think Nature meant by this to ſhew us how ſhe operates in the Vegetation of Stones. All theſe Figures are of white Marble



The
GROTTO of
ANTIPAROS.
B
C
D
D
D
A
✝ The Passage leading behind the Altar
Altar or Pyramid
♀ The Hole through which you descend from ye Cavern into the Grotto.

Vol. I. Fig. 148.

Marble, tranſparent, chryſtalliz'd, and generally break aſlant and in different Beds, like the Judaick Stone. Moſt of theſe pieces even are cover'd with a white Bark, and being ſtricken upon, will ſound like Copper. Letter V.

ON the left, a little beyond the Entry *(C)* of the Grotto, riſe three or four Pillars *(D)* or Columns of Marble, planted like Stumps of Trees on the tuft of a little Rock. The higheſt of theſe Stumps is ſix foot eight inches, and one foot diameter, almoſt cylindrical, and of equal thickneſs, except in ſome places, where it is as it were wavy; it is rounded at the top, and ſtands in the middle of the others. The firſt of theſe Pillars is double, and not above four foot high. There are on the ſame Rock ſome other budding Pillars, that look like the Stumps of Horns; I examin'd one which was pretty large, and that probably might be broken in M. *de Nointel*'s time: it exactly repreſents the Stump of a Tree cut down; the middle, which is like the ligneous Body of the Tree, is a brown Marble approaching to an iron-grey, about three inches broad, ſurrounded by divers Circles of different colours, or rather by ſo many old Saps, diſtinguiſh'd from each other by ſix concentrick Circles, about two or three lines thick, whoſe Fibres run from the Center to the Circumference. Theſe Stems of Marble muſt certainly vegetate; for beſides that not one ſingle Drop of Water ever falls into this place, it would not be conceivable, if they did, how a few Drops falling from a height of 25 or 30 fathom, could form cylindrical pieces, terminating like round Caps, and always of the ſame regularity: a Drop of Water would much rather diſſipate in the fall; it is certain that none diſtils through into this Grotto, as it does into common ſubterranean Cavities. All that we could find here of this nature, was ſome few indented Sheets of Stone, the points of which let fall a pearly Drop of Water very clear and very inſipid, which no doubt was form'd by the Humidity of the Air, which in ſuch a place muſt condenſe into Water, as it does in Apartments lined with Marble.

IN the furthermoſt part of the Grotto to the left, appears a Pyramid much more ſurprizing, which ever ſince M. *de Nointel* caus'd Maſs to be celebrated here in 1673, has been call'd the Altar *(A)*. This piece ſtands by it ſelf, quite ſeparate from the reſt; it is 24 foot high, ſomewhat like a Tiara, adorn'd with ſeveral Chapiters fluted length-ways, and ſuſtain'd on their feet, of a dazling whiteneſs, as is all the reſt of the Grotto.

This

This Pyramid is perhaps the fineſt Plant of Marble that is in the world: the Ornaments with which it is cover'd, are all in the ſhape of Colly-flowers; that is to ſay, terminating in large Bunches, more maſterly deſcribed than if a Sculptor had juſt given them the finiſhing Touch. Once again I repeat it, 'tis impoſſible this ſhould be done by the Droppings of Water, as is pretended by thoſe who go about to explain the Formation of Congelations in Grottos. It is much more probable, that theſe other Congelations we ſpeak of, and which hang downwards, or riſe out different ways, were produced by our Principle, namely, Vegetation.

AT the foot of the Altar are two Half-Columns, on which we placed Flambeaux to illuminate the Grotto, that we might view it more narrowly. M. *de Nointel* caus'd them to be broken off, to ſerve as a Table for the Celebration of midnight Maſs. Upon the Baſis of the Pyramid, the following Words were carv'd by his Order:

HIC IPSE CHRISTUS ADFUIT
EJUS NATALI DIE MEDIA NOCTE CELEBRATO
M DC LXXIII.

IN order to go round the Pyramid, you paſs under a great Maſs or Cabinet of Congelations, the backſide of which is hollow like the Roof of an Oven: the Door into it is low; but the Drapery of the ſides is Tapeſtry of great beauty, whiter than Alablaſter: we broke off ſome bits of it, and the inſide look'd like candy'd Lemon-peel. From the top of the Roof, juſt over the Pyramid, hang Feſtoons of an extraordinary length, which form as it were the Attick of the Altar.

MONSIEUR the Marquiſs *de Nointel*, Ambaſſador of *France* to the *Porte*, paſs'd the three *Chriſtmas* Holydays in this Grotto, accompany'd by above five hundred Perſons, as well his own Domeſticks, as Merchants, Corſairs, or Natives, that were curious to follow him. A hundred large Torches of yellow Wax, and four hundred Lamps that burnt night and day were ſo well placed, that no Church was ever better illuminated. Men were poſted from ſpace to ſpace, in every Precipice from the Altar to the opening *(C)* of the Cavern, who gave the ſignal with their Handkerchiefs, when the Body of J. C. was lifted up; at this ſignal fire was put

put to 24 Drakes, and to ſeveral Patereroes that were at the Entrance of the Cavern: the Trumpets, Hautbois, Fifes, and Violins, made the Conſecration yet more magnificent. The Ambaſſador lay in the night almoſt oppoſite to the Altar, in a Cabinet ſeven or eight foot long, naturally cut in one of thoſe large Spires which we mention'd before. On one ſide of this Spire is a hole that is an Entrance into another Cavern, but no body durſt go down into it. Letter V.

THEY were very much perplex'd to bring Water from the Village to ſerve ſo many People. The Capuchins, that were his Excellency's Chaplains, were not in poſſeſſion of the Rod of *Moſes*. After much ſearching they found a Spring to the left of the Aſcent; it is a little Cavern, in the hollow of the Rock, that ſerves as a Receptacle to the Water.

M. *DE NOINTEL* was the Man that renew'd the Memory of this Grotto. The Natives themſelves durſt not go down into it before he came to *Antiparos*; he encouraged them by Largeſſes. The Corſairs offer'd to accompany any that would ſhew them the way: thoſe Gentlemen thought nothing difficult that might be a means of making their court to his Excellency, who was a paſſionate Lover of ſuch Curioſities, and eſpecially of any thing antique. Perhaps upon the credit of the Inſcription we have inſerted above, he imagin'd ſome precious Monument might be found there. He carry'd with him two very skilful Draughts-men, and three or four Maſons with Utenſils that would looſen and lift away the moſt lumberſome pieces of Marble. Never did Ambaſſador return from the *Levant* with ſo many fine things: and by good-fortune moſt of theſe pieces of Marble are in the hands of M. *Baudelot* of the Academy Royal of Inſcriptions and Medals; they were reſerv'd for a Perſon of his Merit.

I HAVE but one word more to ſay of the Grotto of *Antipater*; ſo they call a little Cavern, into which you enter by a ſquare Window open at the hindermoſt part of that Cavern, which ſerves as a Veſtibulum to the great Grotto. That of *Antipater* is all lined with Marble chryſtalliz'd and fluted; it is a kind of Parlour of the ſame Floor with its Opening, and would be extremely agreeable to a Man that had not been dazzled with the Miracles that are in the large Grotto.

THE top of the Mountain where theſe Grottos are, is as it were paved with tranſparent Chryſtallizations, like common Talc; but

 which

which always break into Lozenges or Cubes: and I fancy these Chrystallizations are Symptoms of subterranean Grottos. I have seen the like at *Candia* upon Mount *Ida*, and at *Marseilles* at *St. Michael D'Eau Douce.* From the Ridges of the Cavern of *Antiparos* hang some Roots of that fine Caper-Tree without Thorns, whose Fruit they candy in the Islands. The rest of the Mountain is spread with *Cretan* Thyme, false Dittany, Cedars with Cypress-Tree Leaves, Lentisques, Squills: all these Plants are common over the Islands of *Greece*, and *Antiparos* would not be worth visiting, were it not for this charming Grotto.

Capparis non spinosa fructu majore. *C. B. Pin.* 480.

WE cross'd the Canal that runs between *Antiparos* and *Paros*, with a South-West Wind, that blew in our poop, and carry'd us six miles in less than an hour's time: for tho the Canal is not above a mile broad, it is reckon'd six or seven from the Port of *Antiparos* to that of *Paros.* This Distance satisfy'd us that *Antiparos* is the Island which the Antients knew by the name of *Oliaros:* there is no room for doubting it, from a Passage which *Stephens* the Geographer has preserv'd to us, of the Treatise of the Islands by *Heraclides Ponticus*, who makes *Oliaros* to be a Colony of *Sidonians*, and places that Island about seven miles from *Paros*; which agrees exactly with the Length of our Passage. Our Boat was bravely toss'd about, and the Rain, which fell in sheets, wetted us to some purpose: it was the last Day of *August*, and the first time we had seen it rain in the *Archipelago.*

Labeth.

LVIII stad.

ΠΑΡΟΣ. PAROS. PARIS, *by the* Franks.

WE landed the second of *September* at the Gate of the Castle of [r] *Parechia*, the chief Town in the Island *Paros*, built on the Ruins of the antient and famous *Paros*, which, according to *Stephens* the Geographer, was the biggest and most potent of the *Cyclades.* When the *Persians*, by order of *Darius*, cross'd over into *Europe* to make war on the *Athenians*, *Paros* sided with the *Asiaticks*, whom she assisted with Troops for the Battel of *Marathon.* *Miltiades*, laden with Glory after that great Day, obtain'd of the *Athenians* a strong Fleet, and assured them, without declaring for what purpose he design'd it, that he would carry their Army into a Country where it should win great Riches without much trouble. *Paros* was besieged by Land and Sea: the Inhabitants seeing their Walls laid in ruins, desired to capitulate; but perceiving a great Fire on the side of

[r] *Or* Parichia.

Herod. lib. 6.

Corn. Nepos in Miltiad.

of *Mycone*, they imagin'd it to be the Signal of some approaching Succour, sent them by *Datis* one of the *Persian* Generals; whereupon they would not any more hearken to Capitulation: and this gave occasion to the Proverb, *To keep one's Word after the* Parian *manner*. *Miltiades*, who was in apprehension of the Enemy's Fleet, burnt all his Machines, and retired hastily to *Athens*. Letter V. Steph. Ἀναπειδ-ζαν.

HERODOTUS, who describes this very carefully, far from saying that the Besieged were inclined to capitulate, relates, that *Miltiades* despairing to carry the Place, consulted *Timon*, a Priestess of the Country, who advised him to perform some secret Ceremony in the Temple of *Ceres* near the City. That General follow'd her Counsel; but endeavouring to leap over the Inclosure of the Temple, he broke his Leg. In all probability the Ceremony did not succeed; he was obliged to raise the Siege; the Senate condemn'd him to pay the Charges of the Expedition: he was thrown into Prison till he should pay the Debt, and there he died of his Wounds. This Siege was very glorious to the *Parians*, notwithstanding they were reckon'd People without Faith for their behaviour in it; for *Miltiades*, who had been unable to subdue it, was the greatest Soldier of his Age. After the Battel of *Salamin*, *Themistocles*, tho busy'd in the Siege of *Andros*, rais'd Contributions upon *Paros*, and made it tributary to *Athens*, because it had favour'd the *Asiaticks* more than any other of the Islands. This is what is to be found of most certainty in the *Greek* History relating to the Island of *Paros*. If we go back beyond the Power of the *Athenians*, we shall even then meet with something considerable of this Island; and this would give occasion to speak of the different Masters that possess'd these famous *Cyclades*, among which, *Paros* was not the least considerable. Ibid. Herod. lib. 8.

PERHAPS *Sesostris*, that great King of *Egypt*, who call'd himself King of Kings and Lord of Lords, receiv'd the Submission of *Paros*, as well as of most of the rest of the *Cyclades*, that is to say, of some other Lands of the *Archipelago* that lie almost in a Circle round the famous *Delos*. The *Phenicians* must have possess'd these Islands, since they were the first Masters of the *Grecian* Sea; but it is no easy matter to reconcile *Thucydides* and *Diodorus Siculus*, about the time when the *Carians* settled in these Islands. *Thucydides* pretends that *Minos* drove those People out Βασιλεὺς Βασιλέων, καὶ Δεσπότης Δεσποτῶν. Diod. Sicul. Biblioth. Hist. lib. 1. Thucyd. lib. 1. Biblioth. Hist. lib. 5.

of them; and *Diodorus* on the contrary advances, that they did not so much as go thither till after the *Trojan* War, and that they forced the *Cretans* to leave them. *Stephens* the Geographer affirms, that the *Arcadians* mix'd with the *Cretans*, and gave the name of one of their Generals, call'd *Paros*, to the Island we are now speaking of; for before, it went by that of *Minos*, as *Pliny* observes.

Hist. Nat. lib. 4. cap. 12.

Biblioth. lib. 3. cap. 14.

ACCORDING to *Apollodorus*, it was in this Island that *Minos* learnt the Death of his Son *Androgeas*, who was kill'd in *Attica*, where he had distinguish'd himself at the publick Games. That unhappy Father, who was then sacrificing to the Graces at *Paros*, was so struck with Grief, that he threw his Garland to the Earth, and would not play on the Flute.

Idem Biblioth. lib. 2. cap. 4.

Eurydemon, *Chryses*, *Nephalion*, and *Philolaus*, other Children of *Minos*, were retired to *Paros*, when *Hercules* pass'd through it to go in quest of the Girdle of *Hypolita*, Queen of the *Amazons*, by order of *Eurystheus*.

IT is also certain, that *Paros* did not refuse the Propositions of *Xerxes* Son of *Darius*, when that Prince demanded of the *Grecian* Islands Earth and Water; since of all the Islanders, there were only the Inhabitants of

Herod. lib. 8.

Melos, *Siphnos*, and *Seriphos*, that would not grant him his Demand. The Inhabitants of the other Islands deserted the *Athenians*, and did not own

Biblioth. Hist. lib. 15.

their Sovereignty till after the Storm was blown over. *Diodorus Siculus* remarks, that they were plunder'd, in spite of the *Athenian* Fleet appointed to defend them from the Insults of *Alexander* Tyrant of *Pheræa*, who surprized and routed that Armament.

IT appears by that famous Monument of *Adulis*, so exactly described

Topogr. Christian. de Mundo, lib. 2.

by *Cosmos* of *Egypt*, and so well illustrated by the R. F. *Dom Bernard de Montfaucon*, that the *Cyclades*, and consequently *Paros*, were under the dominion of the *Ptolemies*, Kings of *Egypt*: for that Monument, which is of the time of *Ptolemy Evergètes*, the third of the Name, makes mention of those Islands. From the dominion of the *Egyptians*, it fell again into

De Bello Mithrid.

that of the *Athenians*. *Mithridates* for a little while was Master of the *Cyclades*; but being forc'd to give way to the Good-fortune of *Sylla*, to the Valour of *Lucullus*, and to the Greatness of *Pompey*, as *Florus* expresses it, he retired towards the North. The *Romans* continu'd quiet Possessors of *Athens* and the *Archipelago*, the Islands of which were erected into a Pro-

vince

vince, with *Lydia*, *Phrygia*, and *Caria*. This Province was afterwards under a Proconsul, together with the *Hellespont* and *Asia Minor*. Letter V.

THE *Greek* Emperors in their turn were Masters of the *Archipelago*, till *Marco Sanudo*, a Noble *Venetian*, was made Duke of *Naxia* by *Henry* Emperor of *Constantinople*. This new Duke united *Paros*, and several other neighbouring Islands, to *Naxos*. *Paros* was dismembred from it by *Florentia Sanudo*, Dutchess of the *Archipelago*, who gave it as a Portion to *Mary* her only Daughter, the Wife of *Gaspar de Sommerive*: this was a great Lord, who afterwards justly pretended to the whole Dutchy of *Naxos*; but he was obliged to take up with *Paros*, being unable to resist *Francis Crispo*, who having caus'd *Nicholas Carcerio* to be assassinated, enter'd into possession of the rest of the Dutchy. 1207. History of the Dukes of the *Archipelago*. Summaripa.

SOME Years after, *Paros* came into the Illustrious Family of *Venier*, by the Marriage of *Francis Venier*, a Noble *Venetian*, with *Florentia de Sommerive*, eldest Sister to *Coursin de Sommerive*, to whom she was sole Heiress. *Francis Venier* was Grandfather of that famous *Venier* who yielded the Island of *Paros* to *Barbaroſſa*, Captain-Bashaw under *Solyman* II. only because he was utterly destitute of Water at *Kephalo* in Fort *St. Anthony*. *Leunclavius* makes mention of a *Greek* call'd *James Heraclides* and *Basilicus*, who deduced himself from the Princes of *Wallachia*, and bore the Title of Marquiss of *Paros*. The *Wallachians* put him to death in 1563; but it is not probable he ever was in possession of that Island, in regard the *Turks* took it from the *Venetians*. Supplem. Annal.

AS to the Castle of *Paros*, or *Parichia*, its Walls are built of nothing but antient pieces of Marble. Most of the Columns are placed in it long-wise, and shew only their Diameter: some of those that stand upwards, support Corniches of an amazing bigness. On whatever side you cast your eyes, you see nothing but Architraves or Pedestals, mingled with great pieces of Marble, that were formerly employ'd in nobler Works. To make the Door of a Stable, which usually serves for that of the whole House, they set up two Ends of Corniches, the Moldings of which are admirable: a-cross these they lay a Column to serve for a Lintel, without much minding whether 'tis placed according to Rule, and level, or no. The Natives, who find this Marble ready cut to their hands, put it together as well as they can, and oftentimes whiten it with Lime. As for Inscriptions, they are not hard to be met with round the Town; but they are

ſo mauled, that you can make nothing of them. The *French*, *Venetians*, and *Engliſh*, have carry'd away the beſt, and they every day break to bits the fineſt pieces that they find, for the incloſure of their Fields; Frizes, Altars, Baſſo-Relievos, nothing can eſcape the Ignorance of the *Greeks*. Wretched Cutters of Saltſellers and Mortars are all you can find here, in the room of thoſe great Sculptors and skilful Architects, who formerly made the Marble of this Iſland more famous than that of the neighbouring Iſlands; for this beautiful ſort of Stone is no leſs common at *Naxos* and at *Tinos*, but they wanted Men of Skill to work upon it, and bring it into repute.

Paros Marmore nobilis. *Plin. Hiſt. Nat. lib. 4. cap. 12.*

THEY carry'd us three miles from the Caſtle to ſee ſome antient Quarries, where there is nothing left but a few Trenches all cover'd with broken Bits and Rubbiſh of Stone, as freſh as if they had been lately work'd in: Mandrake and falſe Dittany grow plenty about them. The moſt antient Quarries are a mile from thence, above the Mill belonging to the Monaſtery of *St. Minas*. In one of thoſe Quarries is an antique Baſſo-Relievo, wrought upon the Marble it ſelf, which in that place lies naturally almoſt perpendicular at the bottom of a great Cavern that now is uſed for a Sheep-fold, from whence it is probable they got this fine Marble by the Light of Lamps. There is great likelihood that the Mountain where this Cavern ſtands, is Mount *Marpeſus*, mention'd by *Servius*, and *Stephens* the Geographer.

Lapis Lychnites quoniam ad lucernas in cuniculis cæderetur. *Plin. lib. 36. cap. 5.*

Λίθος λυχνεώς. Ath. Deipn. lib. 5.

ΜΑΡΠΕΣΣΑ ὄρος Πάρου ἀφ' οὗ λίθοι ἐξαίρονται. Steph.

Marpeſos mons eſt Pariæ inſulæ. *Serv. in Æneid. 6.*

THIS Baſſo-Relievo is four foot long, and its higheſt part is two foot five inches; the bottom of it is cut level, the top is pretty irregular, becauſe the Performer fitted it to the Figure of the Rock. Tho this Work has been very ill handled by Time, it nevertheleſs appears to be a kind of Bacchanal, or if you will a Country-Wedding, containing twenty nine Figures tolerably well deſign'd, but ill put together. Of twenty of theſe Figures, which are upon a line, the ſix biggeſt are ſeventeen inches tall; they repreſent Nymphs dancing a ſort of Brawl: there is another ſitting on the left hand, that ſeems to draw back, tho preſs'd to dance. Among theſe Figures appears the Head of a Satyr with a long Beard, that laughs till his ſides crack. On the right are placed twelve ſmaller Figures, which ſeem to come only to be Spectators. *Bacchus* ſits quite o' top of the Baſſo-Relievo, with Aſſes Ears, and a huge gundy Gut, ſurrounded with Fi-

gures

gures in several Attitudes; they all seem perfectly merry, especially a Satyr that stands in the front, with Ears and Horns like a Bull. The Heads of this Piece were never finish'd: 'twas a Whim of some Carver, who diverted himself with loading his Marble, and who wrote at the bottom of his Basso-Relievo,

Letter V.

ΑΔΑΜΑΣ
ΟΔΡΥΣΗΣ
ΝΥΜΦΑΙΣ.

Adamas Odryses *rear'd this Monument to the Girls of the Country.* Antiently the Ladies call'd themselves Nymphs, as *Diodorus Siculus* informs us; and *Barthius* proves pretty plain, that this Name was peculiarly apply'd to those that were not marry'd.

Biblioth. Hist. lib. 3. Animad. ad Stat. part 2.

IN a word, the Marble of this Island grew so famous, that the best Carvers used no other. *Strabo* had reason to say, that it is an excellent Stone for Statues; and *Pliny* tells us, that it was sent for from *Egypt*, to adorn the Frontispiece of that celebrated Labyrinth, which was counted one of the Wonders of the World. As to Statues, the best Judges agree, that the *Italian* Marble is preferable to the *Grecian*. *Pliny* justly affirms, that that of ' *Luna* is much whiter. The *Grecian* Marble has a large chrystalline Grain, that gives false Lights, and flies in little bits, if not cautiously managed; whereas that of *Italy* obeys the Chizzel, being of a much finer and closer Grain.

Omnes autem tantum candido marmore usi sunt à Paro insula. *Plin. Hist. Nat. lib.* 36. *cap.* 5.

Ἀρίστη πρὸς τὴν μωρμωρογλυφίαν. Rer. Geog. lib. 10.

' Plin. ibid. *The Quarries of* Massa *and* Carara *are thought to be the same.*

THE Quarry of Marble that is in *Provence* between *Marseilles* and *les Pennes*, seems to be of the same Grain with the *Grecian* Marble: perhaps it would be softer, if they dug to a certain depth. There is also found in those parts a very hard Stone like Porphyry, but the Spots of it are pale; the only way to know the Beauties of these Quarries, is to open them. Who would ever have thought, that a Representation of *Silenus* would be found in those of *Paros*, had they not gone very deep to discover that Miracle?

In Pariorum lapidicinis mirabile proditur gleba lapidis unius, cuneis dividentium soluta, imaginem Sileni intus extitisse. *Plin. Hist. Nat. lib.* 3. *cap.* 5.

AFTER visiting these Quarries, we went to see the principal parts of the Island. There still remains at *Nausa* or *Agousa* a ruinated Fort built in the Sea, on the Remains of which are to be seen the Arms of *Venice*: the other chief Villages are *Costou*, *Lephchis*, *Marmara*, *Chepido*, and *Dragoula*.

goula. These three last Villages are at *Kephalo*, a part of the Island very well known by means of Fort *St. Anthony*, which *Barbaroſſa* had not conquer'd, but that the Soldiers in it died of Thirſt. *Venier*, the Lord of the Island, who defended it ſo vigorouſly, got away to *Venice*, whither he had before ſent his Wife and Children. The Fort is demoliſh'd, and nothing is left but the Monaſtery of *St. Anthony*. At preſent they make uſe of the Marble dug from the Quarries of that part of the Iſland, and eſpecially from thoſe of *Marmara*, whence they carry it in Boats to *Parechia*; whereas that of the antient Quarries can go thither only by Land-Carriage, which is very ſcarce in the Islands.

Hiſt. Nat. lib. 4. cap. 12.

PLINY very well fixes the Bigneſs of the Iſland *Paros*, in ſaying it is but half as large as *Naxos*, which he reckons 75 miles round: by this Reckoning, *Paros* muſt be but 36 or 37, the uſual Meaſure of the Natives. They ſuppoſe it to contain about 1500 Families, commonly tax'd at 4500 Crowns Capitation; but in 1700, they forced them to pay 6000, and 7000 for the Land-Tax. Indeed this Iſland is well cultivated; they feed abundance of Flocks: their Trade conſiſts in Corn, Barley, Wine, Pulſe, Seſamum, Calicoes. Before the *Candian* War, they gather'd a great deal of Oil; but the *Venetian* Army burnt all the Olive-Trees of *Paros*, in nine or ten Years that it continu'd there. This Iſland is ſo well ſtock'd with Partridges and wild Pigeons, that we bought three Partridges and two Wood-Pigeons for eighteen Pence. Their Butchers-Meat is good, and they do not want for Hogs: they have here, as in the reſt of the Islands, excellent little ' Mutton, which they feed in their Houſes with Bread and Fruits. Their Melons are perfectly delicious; but they have no opportunity of eating them when the *Turkiſh* Army is among them: for they in a few days conſume all the Fruits of the *Archipelago*.

' Brouſſins.

AT *Paros* we ſaw it rain for the firſt time ſince we left *France*. The Earth was ſo parch'd, that it required a little Deluge to allay its Thirſt. The Cotton, the Vines, and the Fig-trees would be quite burnt up, were it not for the Dews, which are ſo abundant, that our great Coats were dripping wet with them, when we lay in the Fields, or in Boats, which we were often drove to do, in paſſing from one Iſland to another. To ſet out in a Calm, won't ſave you: as they have no Compaſs, you are forced to put in at the firſt Lee-ſhore, when a brisk Gale begins to blow.

THE

THE Cadi, the Consuls of *France*, *England*, and *Holland*, reside at *Parechia*, where two Consuls are chosen every year: the Office of Cadi, and that of Vaivode, when we were there, were exercis'd by *Constantachi Condili*, the richest *Greek* in the Island, Brother of *Miquelachi Condili*, Consul of *France*: it is a mark of great Elegance among the *Greeks*, to have their Names terminate in *achi*. They say, *Constantachi*, *Miquelachi*, *Janachi*, instead of *Constantine*, *Michael*, *John*; and in this Island they speak with more propriety than in the rest of the *Archipelago*. Letter V.

They say Petrachi, Antonachi, Dimitrachi, Nicolachi, Gourjachi, Stephanachi, Philippachi, Franciscachi; *instead of* Peter, Anthony, Demetrius, Nicholas, George, Stephen, Philip, Francis.

THE Inhabitants of *Paros* have always been accounted People of good Sense, and the *Greeks* of the neighbouring Islands often make them Arbitrators of their Disputes. This puts me in mind of the Choice the *Milesians* formerly made of some wise *Parians*, to put their City, which was ruin'd by Parties, into a Form of Government: those *Parians* review'd the Country of *Miletus*, and named to the Magistracy those whose Lands were best cultivated; reasonably concluding, that they who took due care of their own Estates, would not neglect the Affairs of the Publick. Herod. lib. 5.

ST. MART'S is the best Port in the Island; the greatest Fleet may anchor there with safety, and more conveniently than in that of *Agousa*, which is close to it. The Port of *Parechia* is fit only for Small-Craft: they have a mighty esteem for that of *Drio*, where the *Turkish* Fleet generally casts anchor. The Road of *Drio*, which is on the Western part of the Island, leaves *Naxia* to the East, and *Nio* to the South. The most Easterly of the two Rocks that lie in the middle of this Road, is not above 500 paces long, and the other is almost 800: here the Fleets have good Mooring, and the South-West is the Wind that blows into the Road. Opposite to this latter Rock, in a Plain at the foot of a little Hill, runs a fine Stream, issuing from four Springs not above eight or ten paces one from the other: these Springs first form a little Stream divided into three Gutters, where the *Turks* have within these few years cut Cisterns for Bathing and making their Ablutions; these Gutters run down into the Sea, and when the Ships water, they flow into the Casks in the Boats, by means of Pipes made of boil'd Leather, which they call *Hand-Leathers*. Or Trecu.

THE

THE *Panagia* or *Madona*, which ſtands out of the City of *Parechia*, is the largeſt and handſomeſt Church in the *Archipelago*: this is no very great Commendation; its Light is good, and the Arches of the Roofs are tolerably beautiful: but as the Columns were taken out of the Ruins of the City, and are of different Orders and Models; the whole is ſadly miſmatched. The great Dome on the outſide has the form of the Helm of a Lembick: the Sculpture of the Frontiſpiece is execrable, and the Painting of the Choir very coarſe. The *Greeks* call this Church Καταπολίανη. *Catapoliani*. It is not at all probable, that it was built upon the Ruins of Ad Ann. 902. that magnificent Church dedicated to the Virgin, deſcribed by *Baronius*. That was in the midſt of a great Foreſt, which was the Retreat of St. *Theoctiſta*, the Patroneſs of the Iſland; and *Catapoliani* is at the Gate of *Parechia*, that is, of the antient City of *Paros*, on the Sea-ſhore.

THE Convent of *French* Capuchins, which is on the right hand as you go to this Church, is very well built; its Church is pretty, and its Garden agreeable: there are but two Fathers in it, who live upon Alms, and teach *Greek* and *Italian*. It is the Rendevouz and Comfort of the *Latins*, who are but very few in this Iſland.

AMONG the Chappels in the Town, *St. Helena's* is much eſteem'd: indeed it is a very great pity, that the *Parian* Marble, formerly ſo great an Ornament to *Greece*, ſhould be ſo ill apply'd. Nothing can be more ridiculous than to ſee poor Plates of Earthen Ware inchaſed in that beautiful Stone, inſtead of Sculpture, to adorn the Frontiſpieces of their Chappels: 'tis like ſetting a Flint Stone in Gold. They reckon no leſs than ſixteen Monaſteries in *Paros*, viz.

ST. Minas the Martyr, the biggeſt Convent in the Iſland, tho it has but two Caloyers; Ἅγιος Μῆνας.

ST. Michael the Archangel, Ἅγιος Ταξίαρχης.

THE Convent of the Apoſtles, Ἅγιοι Ἀποστόλοι.

OUR Lady of the Lake, Παναγία Λαγουβάρδε.

ST. John the Rainy, Ἅγιος Ἰωάννης Καύρεχα.

ST. George of the Gooſeberries, a Fruit pretty rare in the Eaſt; Ἅγιος Γεώργιος Μερδλι.

ST. Andrew, Ἅγιος Ἀνδρέας.

ST. Anthony, Ἅγιος Ἀντώνιος.

THE Holy Solitude, Ἁγία Μόνη.

OUR Lady of all Foresight, Παναγία Σεκαριανή.

ST. John Adrian, Ἅγιος Ἰωάννης Ἀδριανί.

ST. Cyriac, or *St. Dominic*, Ἅγιος Κυριακός.

ST. John of the Seven Fountains, Ἅγιος Ἰωάννης ἑπταβρίσης.

OUR Lady of the Unwholesome Place, Παναγία Τοπαφάνα.

ST. Noirmantinus, the Hermit of Mount *Sinai*, Ἅγιος Καραλάμβος.

THE Monastery of Christ, Ὁ Χριστός.

ARCHILOCHUS, the famous Author of Iambick Verses, distinguish'd himself among the Great Men of *Paros*. *Horace* was in the right to say that Rage inspired that Poet: his Verses were so biting, that *Lycambas*, his Antagonist, was such a Fool as to hang himself for despair. *Archilochus* lived in the time of *Gyges* King of *Lydia*, and was Cotemporary with *Romulus*.

[1] Strab. Rer. Geog. lib. 10. Archilochum proprio rabies armavit Iambo. *Horat. de Arte Poet.* Tincta Lycambeo sanguine tela madent. *Ovid. in Ibin.* Herod. lib. 1.

WE are at a loss for the Name of an excellent Man of that Island, who was the Author of the noblest Monument of Chronology that is in the World, which is now to be seen in the *Sheldonian* Theatre at *Oxford*: upon this piece of Marble, which M. *de Peiresc* purchas'd in the *Levant*, with several others, that fell into the hands of the Earl of *Arundel*, are engraved the most noted *Greek* Epochas from the Reign of *Cecrops*, the Founder of the *Athenian* Monarchy, to *Diognetes* the Magistrate; that is to say, the Course of 1318 Years. Bishop *Usher* believes that this Chronology was written 263 Years before Christ.

Gassend. in vita Peiresc.

THIS Marble, which could not be corrupted like a Manuscript, informs us of the Time of the Foundation of the most famous Cities of *Greece*, and the Age of the greatest Men that were Ornaments of that Nation. For instance, by this we know that *Hesiod* lived 27 Years before *Homer*, and that *Sappho* wrote not till about 200 Years after that Poet. These Marbles fix the Magistrates of *Athens*, and are of vast help to us in the Wars of those Times: but this is not a proper place to enter into these Particulars; it is our business now to relate our Passage into the Island of *Naxia*, known to the Antients by the Name of *Naxos*.

Ὁ Ἄρχων.

WE arrived there the seventh of *September*, in less than two hours; for the Passage from Port *Agousa* (which is at the North Point of *Paros*)

ΝΑΧΙΑ, ΝΑΞΟΣ, NAXUS.

is but nine miles over, and the Canal, in a direct line, is but six miles broad: so that *Pliny* has very well settled the distance between these two Islands at 7 miles 500 paces. *Naxia* is a Corruption of *Naxos*: every body knows that the *Greek* Tongue has undergone great Changes in the Decadence of the Empire. The word *Naxia* is to be found in *John Cameniatus*, who wrote of the taking of *Thessalonica* by the *Saracens*: he was taken and carry'd to *Candia* with the other Slaves. The Fleet of the *Saracens*, in which they were, anchor'd at *Naxia*, says he, to exact the accustom'd Tribute; but it suffer'd very much in the Port of the [1] Fishpond, which is now call'd the Port of the Saltpits, to the right of the Gate of the Castle. They still catch abundance of Mullets and Eels in this Port, by means of certain Hurdles of Reeds fasten'd together: these Hurdles fold like our Skreens, and are so order'd, that the Fish which get into them at holes left on purpose, cannot disengage themselves. They make use of Machines like these, but much bigger and better-contriv'd, in the Canal of *Martigues* in *Provence*: the Invention is very antient. The *Ichthyophagi* of *Babylonia* apply'd themselves to this kind of Fishing, and without trouble caught more Fish than they knew how to dispose of. These Hurdles last a long while, and are very portable, like those which we use as Pens for Sheep.

Hist. Nat. lib. 4. cap. 12.

De Excidio Thessalon.

Ann. 904.

[1] Τὸ Ζαγκάδιον.

Bourdigous.

Diod. Sicul. Biblioth. Hist. lib. 3.

THE Fishery of *Naxia*, the Customs, and the Saltpits of the Town, are farm'd but at 800 Crowns: accordingly you may have twelve or fifteen Measures of Salt for a Crown, and each [2] Measure weighs 120 *French* Pounds. The Port of the Saltpits is not fit for large Vessels, no more than the other Ports of the Island, which are all open to the North or [3] South-East: their Names are *Calados*, *Panormo*, *St. John Triangata*, *Filolimnarez*, *Potamides*, and *Apollona*, which perhaps retains that Name from the Temple of *Apollo*, which the *Athenians* built at the point of *Naxos*, opposite to the Island of *Delos*. We must have a care not to confound the Island of *Naxos*, as [4] M. *Spon* has done, with a Town of the same Name in *Sicily*; where, according to [5] *Thucydides*, the People of the Island *Eubœa* rais'd an Altar to *Apollo*.

[2] Μόγις.

[3] Sirocc.

[4] Voyage, *Tom.* 3.

[5] Lib. 6.

NAXOS, tho without Ports, was a very flourishing [6] Republick, and commanded the Sea, at the time when the *Persians* pass'd into the *Archipelago*. It is true, they were in possession of the Islands of *Paros* and

[6] Georg. Syncell. Συγκελλος, in eadem cella habitans. *Assistant of the Patriarch.*

Andros

Andros, whoſe Ports are excellent for the Reception and Entertainment of the greateſt Fleets. [1] *Ariſtagoras*, Governour of *Miletus* in *Ionia*, laid a deſign to ſurprize *Naxos*, under pretence of reſtoring the greateſt Lords in the Iſland, who being driven out by the Populace, had taken refuge with him. *Darius* King of *Perſia* furniſh'd him not only with Troops for landing, but alſo with a Fleet of two hundred Ships. The *Naxiotes* being ſecretly forewarn'd by *Magabates*, the General of the *Perſians*, with whom *Ariſtagoras* happen'd to fall out, prepared a warm Reception for him. He was forced to draw off, after a Siege of four months: and all the Service he could do the Iſlanders that had retired to *Miletus*, was to obtain leave to build them a Town at *Naxos*, to cover them from the Inſults of the People. Letter V.

[1] Herod.

THE *Perſians* made a ſecond Deſcent upon this Iſland, when they ravaged the *Archipelago*. [2] *Datis* and *Artaphernes* meeting with no reſiſtance, burnt the very Temples, and carry'd off a vaſt number of Priſoners. *Naxos* recover'd it ſelf from this Loſs, and [3] ſent four Ships of War to that powerful *Grecian* Fleet, which beat that of *Xerxes* at [4] *Salamin*, in the Gulph of *Athens*. The Remembrance of the Miſchiefs the *Perſians* had done to *Naxos*, and the Fear of provoking them to new ones, obliged the People to declare for the *Aſiaticks*: but the Officers of the Iſland were of a contrary Opinion, and carry'd the Ships which they commanded, to join the *Grecian* Fleet, by order of *Democritus*, the moſt potent of the Citizens of *Naxos*. *Diodorus Siculus* informs us, that the *Naxiotes* gave great proofs of Valour at the Battel of *Platea*, where *Mardonius*, another *Perſian* General, was defeated by *Pauſanias*. Mean while the Allies having given the Command of the Army to the *Athenians*, theſe latter declared War againſt the *Naxiotes*, to puniſh the Favourers of the *Perſians*. The City therefore was beſieged, and forced to capitulate with its primitive Maſters; for *Herodotus*, who places *Naxos* in the Diſtrict of *Ionia*, and calls it the happieſt of Iſlands, makes it an *Athenian* Colony; and relates that *Piſiſtratus* had in his turn been in poſſeſſion of it.

[2] Herod. lib. 6.

[3] Idem, lib. 8.

[4] Colouri.

Biblioth. Hiſt. lib. 5.

Thucyd. lib. 1.

Lib. 7. Ἡ Νάξος εὐδαιμονίη σφι νήσων. Herod. lib. 5.

THESE are the moſt remarkable Events that happen'd to the Iſland of *Naxos* in the polite Times of *Greece*. If we ſearch into remoter Antiquity, we find in *Diodorus Siculus* and *Pauſanias* the Origin of the firſt People that ſettled there. *Butes*, the Son of *Boreas* King of *Thrace*, having

Idem, lib. 1.

Diod. Sic. Biblioth. Hiſt. l. 5.

having attempted to furprize his Brother *Lycurgus* in an Ambuſh, was by his Father's Order obliged to leave the Country with his Accomplices: their Good-fortune brought them to the Round Iſland, for ſo they named this we are now ſpeaking of. As the *Thracians* found in it few or no Women, and moſt of the Iſlands of the *Archipelago* uninhabited, they made ſome Irruptions upon the Continent, whence they brought off Women, among whom was *Iphimedia* the Wife of King *Aloeus*, and his Daughter *Pancratis*. That King enraged at ſuch an Injury, commanded his Sons *Otus* and *Ephialtes* to revenge him: they beat the *Thracians*, and made themſelves maſters of the Round Iſland, which they named *Dia*. Theſe Princes ſome time afterwards kill'd each other in Combat, as *Pauſanias* ſays; or were kill'd by *Apollo*, according to *Homer* and *Pindar*: thus the *Thracians* remain'd quiet Poſſeſſors of the Iſland, till a great Drowth conſtrain'd them to leave it, above two hundred Years after their Settlement. It was afterwards held by the *Carians*; and their King *Naxios* or *Naxos*, according to *Stephens* the Geographer, gave it his own Name. He was ſucceeded by his Son *Leucippus*, the Father of *Smardius*, in whoſe Reign *Theſeus* returning from *Crete* with *Ariadne*, landed in the Iſland, where he left his Miſtreſs to *Bacchus*, whoſe Menaces had terribly frighten'd him in a Dream.

ΣΤΡΟΓΓΥΛΗ.

Lib. 9.

Απὸ τοῦ Νάξου Καρῶν ἡγεμόνος. Steph.

THE Inhabitants of *Naxos* pretended that that God was brought up among them, and that this Honour had procured them all manner of Felicity. Others believed that *Jupiter* had intruſted him with *Mercury*, to be educated in the Cave of *Nyſa* on the Coaſts of *Phœnicia*, on that ſide that comes neareſt to *Nile*: from whence *Bacchus* was call'd *Dionyſius*. This is not a proper place to diſentangle the Story of *Bacchus*. *Diodorus Siculus* relates, that there were three of them, to whom we are obliged not only for the Cultivation of Fruits, but alſo for the Invention of Wine, and for that of Beer, which one of them brought into uſe, in favour of ſuch Nations as could not raiſe Vineyards in their own Country.

Απὸ Διὸς καὶ Νύσης. Diod. Sic. Biblioth. Hiſt. lib. 4. & alibi.

THE famous Epocha that the ſame Author has preſerv'd us relating to the overflowing of the *Pontus Euxinus* into the *Grecian* Sea, gives us great light into moſt of the Adventures that happen'd in ſome of thoſe Iſlands. That Epocha at leaſt diſcovers to us the Foundation of many Fables that have been publiſh'd of them: it will not be improper to mention it here by the

Idem Biblioth. lib. 5.

the way, that the Readers may not wonder at certain things which we shall speak of in our Description of the other Islands. *Diodorus* then assures us, that the Inhabitants of the Island of *Samothrace* had not forgot the prodigious Alterations made in the *Archipelago* by the Overflows of *Pontus Euxinus*, which of a great Lake that it was before, became at last a considerable Sea by the Concourse of the many Rivers that disgorge into it: these Overflows laid the *Archipelago* under water, destroy'd almost all the Inhabitants, and reduced those of the highest Islands to the necessity of climbing up to the tops of the Mountains. How many large Islands were then split into divers pieces, if we may use that Expression? Was there not reason after this, for looking on these Islands as a new World, that could not be peopled but in process of time? Is it at all surprizing, that the Historians and Poets should publish so many strange Adventures, that happen'd in those Islands in proportion as People of Courage left the Continent to go to view them? Is it any wonder that *Pliny*, the Epitomizer of so many Books now lost, should speak of certain Changes incredible to those that do not reflect upon what has happen'd in the Universe during so many Ages? What we have further to say of *Naxia*, is less remote from our Age.

Letter V.

Sanmandraki.

DURING the *Peloponnesian* War, this Island declared for *Athens*, with the other Islands of the *Ægean* Sea, except *Milo* and *Thera*. *Naxos* afterwards fell into the hands of the *Romans*: after the Battel of *Philippi*, *Mark Anthony* gave it to the *Rhodians*; but took it from them again some time afterwards, because their Government was too rigorous. It was under the dominion of the *Roman*, and afterwards of the *Greek* Emperors, till the taking of *Constantinople* by the *French* and the *Venetians*; for three years after that great Revolution, as the *French* pursu'd their Conquests of the Provinces and Places upon the Continent, under the Emperor *Henry*, the *Venetians* being masters of the Sea, gave permission to such Subjects of the Republick as would fit out Ships, to possess themselves of the Islands of the *Archipelago*, and other maritime Places, upon condition that the Acquirers of them did homage to those to whom they belong'd, according to the Partition made between the *French* and *Venetians*. *Marco Sanudo* then got possession of *Naxia*, *Paros*, *Antiparos*, *Milo*, *Argentiere*, *Siphanto*, *Policandro*, *Nanfio*, *Nio*, and *Santorini*. The Emperor *Henry* erected

Thucyd. lib. 2.

Santorin.

Appian. lib. 5.

1207.

Flav. Blond. Breviar. Rer. Venet.

Du Cange Hist. des Emp. de Constant. lib. 2.

History of the Dukes of the *Archipelago*.

erected *Naxia* into a Dutchy, and gave *Sanudo* the Title of Duke of the *Archipelago*, and Prince of the Empire. F. *Sauger*, a Jesuit Missionary very much esteem'd in the *Levant* by the name of F. *Robert*, has happily clear'd up the Succession of the Dukes from *Marco Sanudo* to *James Crispo*, the 21st and last Duke of the *Archipelago*, who was outed by the *Turks* under *Selim* II. and died of Grief at *Venice*. His Father *John Crispo* had enter'd into an Engagement some years before, to pay *Soliman* II a Tribute of six thousand Crowns in Gold, when *Barbarossa* made his Descent upon the Island, and plunder'd it. Thus ended the Sovereignty of the *Archipelago*, after having been above three hundred Years in the hands of *Latin* Princes. A long while before, the Island had been ravaged by *Homur* a *Mahometan* Prince, Cotemporary with *John Paleologus*, and Master of *Smyrna* and the Coast of *Ionia*.

Ducas Hist. Byzant. cap. 7.

THO this Island is one of the most agreeable in the whole *Archipelago*, yet to us it seem'd fitter to inspire Grief than Joy: you must traverse it all over to find out the fine parts of it, which are the *Campo de Naxia*, the Plains of *Angarez*, of *Carchi*, of *Sangri*, of *Sideropetra*, of *Potamides*, of *Livadia*; the Valleys of *Melanes* and of *Perato*. The whole Island is cover'd with Orange, Olive, Lemon, Cedar, Citron, Pomegranate, Fig, and Mulberry-Trees; it has also a great many Streams and Springs. [1] The Antients were not in the wrong, when they call'd it *Little Sicily*. *Archilochus* in *Athenæus* compares the Wine of *Naxos* to the Nectar of the Gods. There is a [2] Medal of *Septimius Severus*, on the Reverse whereof *Bacchus* is represented holding in his Right Hand a Goblet, and a *Thyrsus* in his left. They drink excellent Wine at *Naxia* to this day: the *Naxiotes*, who are the true Children of *Bacchus*, cultivate the Vine very well, tho they let it run along the ground eight or nine foot from the Trunk; which is the occasion that in great Heats the Sun dries the Grapes too much, and they are more easily rotted by the Rain than at *Santorini*, where the Vine-Stumps grow like Shrubs.

[1] Μικρὰ λέγεται Σικελία. Agathem. lib. 1. cap. 5. Deipn. lib. 1.

[2] Legend. ΝΑΞΙΩΝ.

STEPHENS the Geographer relates two Fables out of *Asclepiades*, which shew the Goodness of this Island. It is given out, says he, that the Women are brought to bed at the end of eight Months, and that there flows a Spring of Wine in that Island: this Wine no doubt got it the name of *Dionysias*, which *Pliny* mentions. That Author allows *Naxos*

Mox Dionysiada à vinearum fertilitate appellarunt. *Plin. Hist. Nat. lib.* 4. *cap.* 12.

to

to be no more than 75 miles about; but the Inhabitants say 'tis 100. Its Form is almost oval, and ends in two Points, one looking towards *Nio*, and the other pointing between *Mycone* and *Nicaria*. Letter V.

THO there is no Port at *Naxia* that is likely to draw a great Trade, yet they carry on a considerable Traffick in Barley, Wine, Figs, Cotton, Silk, Flax, Cheese, Salt, Oxen, Sheep, Mules, Emerils and Oil: they burn only Mastick Oil, tho for a Crown you may have eight Oques of Olive-Oil. Their Mastick-Trees are loaded with a prodigious quantity of Seed, which when it is ripe they set to concoct, and press some days afterwards: this Oil is good against a Looseness, the Whites, the Gonorrhea, the Cholick: they anoint with it, in the falling of the Anus. [1] *Dioscorides* recommends it for cutaneous Distempers. The Ladanum gather'd in this Island is fit for nothing but the Use of the Inhabitants; it is full of Dirt, Goats-hair, and Wool: for they do not take the pains to get it with Whips, as they do in *Candia*; they only cut off the Wool and Hair of such Animals as have rubb'd against the Bushes of that sort of Cistus which we have described before, and which is very common at *Naxia*. [2] *Herodotus* and [3] *Dioscorides* mention this way of gathering Ladanum. Wood and Coal, which are things very rare in the other Islands, are in great plenty in this. The People eat well; Hares and Partridges are extremely cheap; they catch their Partridges in wooden Traps, or else by means of an Ass, under the belly of which a Peasant hides himself, and so drives them into the Nets.

[1] Lib. 1. c. 50.

[2] Lib. 3.

[3] Lib. 1. c. 128.

IT is probable the City of *Naxia*, the Capital of this Country, was built upon the Ruins of some antient City of the same name, which *Ptolemy* seems to have mention'd. The Castle situated on the most elevated part of the Town, was the Work of *Marco Sanudo*, the first Duke of the *Archipelago*: it is a Circuit flank'd with great Towers, within which stands a very large square one, whose Walls are very thick, and which was properly the Palace of the Dukes. The Descendants of the *Latin* Gentlemen that settled in the Island under those Princes, are still in possession of the Scite of this Castle. The *Greeks*, who are much more numerous, enjoy all from the Castle down to the Sea. The Enmity between the *Greek* and *Latin* Gentry, is irreconcilable: the *Latins* would rather make Alliance with the meanest Peasant, than marry *Greek* Ladies;

Νάξος Νῆσος ἡ πόλις. Ptol. Geog. lib. 3. cap. 15.

Ladies; which made them procure from *Rome* a Diſpenſation to intermarry with their Couſin-Germans. The *Turks* uſe all theſe Gentlemen, of both ſorts, juſt alike. At the arrival of the meaneſt Bey of a Galliot, neither *Latins* nor *Greeks* ever dare appear but in red Caps, like the common Gally-Slaves, and tremble before the pettieſt Officer. As ſoon as ever the *Turks* are withdrawn, the *Naxian* Nobility reſume their former Haughtineſs: nothing is to be ſeen but Caps of Velvet, nor to be heard of but Tables of Genealogy; ſome deduce themſelves from the *Paleologi* or *Comnenii*; others from the *Juſtiniani*, the *Grimaldi*, the *Summaripa's*.

THE Grand Signior never need to fear any Rebellion in this Iſland: the moment a *Latin* ſtirs, the *Greeks* give notice to the Cadi; and if a *Greek* opens his mouth, the Cadi knows what he meant to ſay before he has ſhut it. The Ladies here are moſt ridiculouſly vain; you ſhall ſee them return from the Country after Vintage, with a Train of thirty or forty Women, half on foot and half upon Aſſes; one carries upon her head a Napkin or two made of Cotton, or a Petticoat of her Miſtreſs's; the other marches along, holding in her hand a Pair of Stockings, a ſtone Kettle, or a few Earthen Plates: all the Furniture of the Houſe is ſet to view, and the Miſtreſs ſorrily mounted, makes her Entry into the City in a kind of Triumph at the head of this Proceſſion. The Children are in the middle of the Cavalcade, and the Husband uſually brings up the Rear. The *Latin* Ladies ſometimes dreſs after the *Venetian* manner; the Habit of the *Greek* Ladies here differs a little from that of the Women of *Milo:* we ſhall mention all their Clothes, in our Deſcription of the Dreſs of thoſe of *Mycone*.

TO come to ſomething more ſerious: There are two Archbiſhops in *Naxia*, one *Greek*, and another *Latin*; the *Latin* one is very eaſy in his Circumſtances, and is named by the Pope: his Church, which is call'd the Metropolitan, was built and endow'd by the firſt Duke of the Iſland; and accordingly the Chapter conſiſts of ſix Canons, a Dean, a Chanter, a Provoſt and a Treaſurer, beſides nine or ten aſſiſtant Prieſts, that make up the reſt of the Clergy.

THE Jeſuits have their Reſidence near the Ducal Tower; they generally are ſeven or eight Prieſts, not only employ'd in educating the Youth, but alſo in performing Miſſions into the other Iſlands of the *Archipelago*, which

Women of the Island of
Naxos.

which they do with a great deal of Zeal. The Capuchins have also a Settlement at *Naxia*, and apply themselves no less ardently and successfully to the Instruction of the Christians. The House of the Cordeliers is without the Town; but there are only one Priest and one Lay-Brother that lodge in the antient Monastery of *St. Anthony*, which was formerly erected into a Commandery of *Rhodes*, and given to the Knights by the Dutchess *Frances Crispo*. Bosius Hist. des Cheval. Letter V.

PHYSICK is practis'd by all these Religious. The Jesuits and Capuchins have very good Apothecaries Shops. The Cordeliers set up for the Trade as well as the rest: their Superior was Surgeon-Major to the *Venetian* Army during the last War, and got himself naturaliz'd at *Venice*, that he might be Master of his Convent, which is dependent on that Republick, tho it is in the Dominions of the *Turks*. These are the Doctors that compose the Faculty of Physick at *Naxia*; they are all *French*, and yet agree together very indifferently.

THE ' Country-House belonging to the Jesuits is pretty enough, considering it is among a People that know nothing at all of Building. The *Greeks*, who can but just make a shift to place a Ladder on the Outside of their Houses, to get up to the first Story, admire the Staircase of this, which is within: this exceeds the Conception of their Architects. We admired their Gardens and Orchards: their Fields stretch quite to the Valley of *Melanez*, which is one of the most agreeable Places in the whole Island. ' Calamitia.

THE *Greek* Archbishop of *Naxia* is very rich; *Paros* and *Antiparos* are dependent upon him in Spiritual Matters: he hath in the Town 35 Priests, or Sacred Monks, that are under his Direction. Here follow the Names of his principal Churches.

THE *Metropolitan*, Ἡ μητρόπολις.

TWO Churches call'd by the name of *Christ*, Ὁ χρς.

THE Church of the *Cross*, Ὁ σταυρός.

OUR Lady the Merciful, Παναγία ἐλεοσα.

OUR Lady Protectress of the Island, Παναγία Πάνδονησα.

ST. John the Evangelist, Ἅγιος Ἰωάννης Θεολόγῳ.

ST. Demetrius, Ἅγιος Δημήτριῳ.

ST. Pantaleon, or the Great Almsgiver, Ἁγίῳ Παντελέημων.

TWO Churches call'd *St. Veneranda*, Παρασκευη.
ST. John Baptiſt, Ἁγίος Ιωάννης πρόδρομος.
ST. Michael the Archangel, Ἁγίος Ταξίαρχης.
ST. Elijah, Ἁγίος Ἠλίας.
THE Church of the *Favourite of God*, Ἁγίος Θεοκέπαστος.
ST. Theodoſia, Ἁγία Θεοδοσία.
ST. Dominica, Ἁγία Κυριακή.
ST. Anaſtaſia, Ἁγία Ἀναστάσια.
ST. Catharina, Ἁγία Καθαρίνα.
THE Annunciade, Ἐυαγγελίστρα.

The chief Monaſteries in the Iſland are,

THE Virgin of Publication, Παναγία Φανερομένη.
THE moſt Elevated Virgin, Παναγία Ὑψηλώτερα.
THE Holy Ghoſt, Κύριος Ἀσώματος.
ST. John Give-Light, Ἁγίος Ιωάννης φωτοδότης.
THE Convent of *Good Inſtruction*, Καλυριτήσα.
THAT of the *Croſs*, Ὁ Σταυρὸς.
THAT of *St. Michael*, Ὁ Ταξίαρχης.

The Villages of the Iſland are,

Comiaqui,
Votri,
Scados,
Checrez,
Apano Sangri,
Cato Sangri,
Cheramoti,
Siphones,
Moni,
Perato,
Caloxylo,
Charami,
Filoti,
Damariona,
Vourvouria,
Carchi,
Acadimi,
Mognitia,
Kinidaro,
Aiolas,
Scalaria, where the Pots are made;
Couchoucherado,
Gizamos,
Damala,
Melanez,
Cabonez,
Cournocorio,
Engarez,
Danaio,
Tripodez,
Apano Lagadia,
Cato Lagadia,
Metochi,
Pyrgos,
Apano Potamia,
Cato Potamia,
Aitelini,
Vazokilotiſa,
St. Eleutherius, the Caſtle of which is call'd *Faſſouilla*.

THESE

The Gate of an ancient Temple of Bacchus Standing upon a Rock near y Island of Naxos.

THESE Villages are not all very populous; the Jesuits assured us, there were not above 8000 Souls in the Island. In 1700, the Inhabitants paid 5000 Crowns Capitation, and 5500 Crowns Land-Tax. They every Year in the City elect six Administrators. At the time when we were there, the Cadi was not accompany'd with more than seven or eight *Turkish* Families, and the Vaivode was another *Turk* deputed by a Bey of a Galley of *Sciot*. Letter V.

THE Gentlemen of *Naxia* keep wholly in the Country in their Castles, which are pretty handsome square Houses, and visit one another but very rarely: Hunting is most of their Employment. When a Friend comes to see them, they order one of their Servants to drive the first Hog or Calf he can light of into their Grounds: these Animals thus caught straying, as they call it, in their Territories, are confiscated, and put to death according to the Custom of the Country; and they feast upon his Carcass. *Pliki* is a part of the Island where they say there are Stags: the Trees are not very tall; we saw none but Cedars with Cypress-Leaves.

Cedrus folio Cupressi media, majoribus baccis. *C. B. Pin.*

ABOUT a Musket-shot from the Island, near the Castle, rises out a little Rock, on which is to be seen a very beautiful Gate of Marble, among some large pieces of the same Stone, and some bits of Granate-Stone; the *Turks* and Christians have carry'd away the rest: they say these are the Ruins of the Palace of *Bacchus*; but it is much more likely they are the Fragments of a Temple of that God. This Gate, which consists but of three pieces of white Marble, is remarkably noble in its Simplicity: two pieces form the Mounters, and the third the Lintel; the Threshold was of three pieces, the middlemost of which is gone. The Gate in the clear is eighteen foot high, and eleven foot three inches broad: the Lintel is four foot thick; the Mounters are three foot and a half broad, and four foot thick. All these pieces were cramp'd with Copper; for bits of that Metal are to be found among the Ruins.

ΔΙΑ, *and by Corruption* Zia.

ΔΙΑ, which is the highest Mountain in the Island, signifies the Mount of *Jupiter*, and has retain'd the name of *Dia*, which was formerly that of the Island. *Corono*, another Mountain of *Naxia*, keeps that of the Nymph *Coronis*, the Nurse of *Bacchus*; which seems to give authority to the Pretension of the antient *Naxiotes*, who maintain'd that the Educa-

tion of that God was intruſted to the Nymphs *Coronis*, *Philia*, and *Cleis*, (whoſe Names are to be found in *Diodorus Siculus*) in their Iſland. *Fanari* is another of the Mountains of *Naxia*, and is pretty conſiderable.

Biblioth. Hiſt. lib. 5.

TOWARDS the bottom of the Mountain *Zia*, on the right hand of the Road to *Perato*, in the very Road, you ſee a Block of rough Marble, eight foot big, which naturally juts out about two foot and a half beyond the reſt. Underneath this Marble, we read this antient Inſcription:

ΟΡΟΣ ΔΙΟΣ ΜΗΛΩΣΙΟΥ.

The Mountain of Jupiter, *the Preſerver of Flocks.*

Miſcel. Erud. Antiq.

M. *Galand*, of the Academy Royal of Inſcriptions, who accompany'd M. *de Nointel* in his Voyage into the *Archipelago*, communicated this Inſcription to M. *Spon*, and F. *Sauger* has tranſcribed it alſo. The way of writing underneath, or to ſay better, on the inferiour Surface of a piece of Marble, is a very good means of preſerving the Letters.

Hiſtory of the Dukes of the *Archipelago*.

WE were alſo ſhew'd the Grotto where they pretend the *Bacchantes* celebrated the Orgies: but for want of Torches we could not go into it. As for the King's Arms, which M. *de Nointel* caus'd to be carv'd upon that Rock, our Guide inform'd us that they had been deſtroy'd by Thunder, and that he did not know what was become of them.

Smerillo.

AS to the Natural Hiſtory of the Iſland, they pretend that near the Caſtle of *Naxia* there are Mines of Gold and Silver. Thoſe of Emeril are at the bottom of a Valley beyond *Perato*, in the Territories of M. *Coronello*, Conſul of *France*, and of M. *de Grimaldi*. They find the Emeril as they plough the Earth, and carry it down to the Sea-Coaſt, to put it on board Ships at *Triangata* or at *St. John*. The *Engliſh* often ballaſt their Ships with it: it is ſo cheap upon the ſpot, that you may have twenty Quintals of it for a Crown, and every Quintal weighs 140 Pounds. The Mountains of this Iſland are of Marble or Granate: we were aſſured that ſerpentine Stone was alſo to be found there.

WE ſimpled in the Marſhes towards the Port of the Saltpits at *Calamitia*, where the Jeſuits regaled us; at *Pliki*; at *Perato*, where the Conſul for ſome days gave us very agreeable Entertainment; at *Fanari*, and at *Zia*. Before we come to give a general Deſcription and Catalogue of the Plants of this Iſland, we ſhall here mention three, that are rare enough

to

Scrophularia glauco folio, in amplas laciniias diviso Coroll. Rei herb. 9.

Heliotropium humifusum flore minimo semine magno Corroll. Inst. Rei herb. 7.

to deſerve the Attention of ſuch as apply themſelves to Studies of this nature. Letter V.

SCROPHULARIA, glauco folio, in amplas lacinias diviſo. Corol. Inſt. Rei Herb. 9.

ITS Root is a foot and a half long, the Neck an inch and ſome few lines big, hard, reddiſh within, brown without, picked at the bottom, divided into hairy Fibres. The Stalk, which often riſes two or three foot high, is full of Branches from the very bottom, ligneous, and comes to be an Under-Shrub, quite bare of Leaves except towards the top: its Leaves are eight inches long, ſleek, ſhining, divided almoſt like thoſe of the Thapſia; that is to ſay, into parts oppoſite two and two, cut in quite to the Stalk, and ſlaſh'd very deep length-ways. This Stalk embraces part of the Branches, and furniſhes very viſible Veſſels, the Subdiviſions of which ſtretch out towards the edges of the Leaves: they diminiſh quite to the Extremity of the Branches, among ſeveral ſmall Stalks laden with Flowers like thoſe of the other ſorts: theſe Flowers are Cups five lines long, greeniſh, three lines diameter, divided into two Lips deep purple, the uppermoſt of which is ſeparated into two roundiſh parts, terminated in a point, underneath which are two other little parts of the ſame colour. The Cup of theſe Flowers is a Baſin of one ſingle piece, divided into five rounded parts, from the bottom of which riſes a Piſtile terminated by a pretty long Thred: this Piſtile joints in with the Flower by way of Gomphoſis, like the Teeth in the Jaws, and afterwards becomes a Cod four lines long, almoſt round, terminating in a point hard, prickly, brown, which opens in two parts, and diſcovers two Cells full of black Seeds pretty ſmall. This Plant grows in the clifts of the Rocks along the Sea-ſhore, and is not rare in the other Iſlands of the *Archipelago:* it is bitter, and ſmells ill.

HELIOTROPIUM, humi fuſum, flore minimo, ſemine magno. Corol. Inſt. Rei Herb. 7.

ITS Root is about two inches long, no more than one line thick, hairy, white, and puts forth ſome Stalks that creep wholly upon the ground, the longeſt of which are above half a foot, pale green, hairy,

full

full of Branches, with Leaves almoſt oval, half an inch long, four lines broad, thoſe alſo a pale green, hairy, vein'd, and of the ſame texture with thoſe of the Wart-wort, but of a much ſourer taſte: they do not diminiſh towards the top, except juſt at the ſummits, where they are but two or three lines long. All the Branches end in an Ear like a Scorpion's Tail, from an inch to fifteen lines long, laden with two Rows of white Flowers, of the ſame figure as thoſe of the common kind; but their Baſin is ſcarce half a line broad: the bottom of it is greeniſh, and the Rims cut into ten points, five alternately bigger one than the other. The Piſtile is accompany'd with four Embryos, but uſually moſt of theſe Embryos are abortive; and when the Flower is gone, you find nothing but one ſingle Seed a line and a half long, riſing out on one ſide, flat on the other, pointed at one end, cover'd with a whitiſh Skin, under which is another almoſt black, which covers a ſort of Cod, full of white Pith. This Plant grows in the fields round the Port.

SCORZONERA Græca, ſaxatilis & maritima, foliis variè laciniatis. Corol. Inſt. Rei Herb. 36.

THE Root, which is a foot long, as thick as a Man's Thumb, not very fibrous, produces a Stalk a foot and a half high, ſtrait, brittle, hairy, ſtriped, pale green, full of Sap, the lower part furniſh'd with Leaves hairy alſo, ſtiff, ſeven or eight inches long, three or four inches broad, cut in deep as far as the Stalk, and notch'd unequally about the edges. Thoſe Leaves that grow at the upper end of the Stalks, lie very far one from t'other, are much ſmaller, rais'd with a large white Rib in the ſame manner as the lowermoſt ones: the laſt Leaves are ſmall, and notch'd only about the rims; the Stalks ſometimes divide themſelves into Branches almoſt naked, each of which ſupports a Flower of an inch and half diameter, yellow, like that of the common Vipers-graſs: the Demi-fleurons are one inch long, fiſtulous, and white at their firſt ſpringing, obtuſe and notch'd at their extremity, garniſh'd at the opening of the Fiſtula with a kind of a Sheath a-croſs, which runs a Thred with two Horns: each Fleuron bears upon an Embryo of Seed, thin and barbed. The Calix or Cup is ſhaped like a little Pear, an inch long, ſeven or eight lines thick, cover'd with ſeveral Scales that are pale green or reddiſh towards the middle, but white

and

Scorzonera Græca Saxatalis et maritima, foliis varie laciniatis Coroll. Inst. Rei herb. 36.

and small towards the edges: the Demi-fleurons are about twenty lines long, white and fistulous in the Cup, yellow elsewhere, jut out about an inch, square, notch'd at the point, two lines broad. From the Fistula arises a Sheath three lines long, which lets out a yellow Thred fork'd with Horns curling downwards. Each Demi-fleuron bears upon an Embryo of Seed, white, a line long, which comes in time to be a Seed greyish, hairy, near a line thick, channel'd, two lines and a half long, pointed at bottom, full of a white Pulp: this Seed is a little crooked, adorn'd with a tuft nine or ten lines long, of a dingy white approaching to red, pretty dry and brittle, consisting of a dozen hairs. Thus by the Structure of the Seed, this Plant may be rang'd under the Genus of *Catanance*. Letter V.

THE Height of the Mountain *Zia* invited us to make a geographical Station upon it. After regulating our universal Quadrant, we observ'd that,

Stenosa lies to the East-North-East. *Acariez*, a Rock between *Naxia* and *Stenosa*, is upon the same Line, but much nearer to *Naxia*.
Amorgos is to the East-South-East, as also are *Cheixo* and *Copriez*.
Nicouria is between the East and East-South-East.
Stampalia to the South-East.
Skinosa between the South-South-East and the South.
Raclia between the South and the South-West.
Nio between the South-South-West and the South-West.
Sikino to the South-West.
Policandro between the South-West and the West-South-West.
Santorin between the South and South-South-West.
Milo between the West-South-West and West.
Nicaria between the North-East and the North-North-East.
Samos between the North-East and the East-North-East.
Patmos, to the North-East.
Tinos between the North-West and the North-North-West.
Mycone between the North-North-West and the North.
The two Islands of *Delos*, the same as *Tinos*.
Andros between the West-North-West and the North-West.

Syra

Syra to the North-Weſt.
Thermia to the Weſt-North-Weſt.
Paros to the Weſt.
Nanſio to the South-South-Eaſt.

I am, MY LORD, *&c.*

LET-

LETTER VI.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

WE ſet out from *Naxos* the 15th of *September*, with deſign to go to *Patmos*, to viſit the Grotto where 'tis thought St. *John* wrote the Apocalypſe; but the [1] South-Weſt Wind obliged us to put in at [2] *Stenoſa*, a ſcurvy dangerous Rock uninhabited, and not above ten or twelve miles about. *Stenoſa* is Eaſt-North-Eaſt, eighteen miles from *Naxos*, reckoning from Cape to Cape: for from one Port to t'other, it is 36. There's nothing in *Stenoſa* but a Sheep-fold, a ſheltring-place for five or ſix poor Goat-herds, who for fear of falling into the clutches of the Corſairs or Banditti, betake themſelves to the Rocks at ſight of the leaſt Cock-boat. Once in three months Biſcuit is ſent to theſe miſerable Wretches: they can hardly find Water in the Iſland, which however is fertile in fine Plants, and cover'd with Lentisks, Kerms, and Ciſtus's. It belongs to the Community of *Amorgos*.

Deſcription of the Iſlands of Stenoſa, Nicouria, Amorgos, Caloyero, Cheiro, Skinoſa, Raclia, Nio, Sikino, Policandro, Santorin, Nanfio, Mycone.

[1] Labech. ΛΙΨ.

[2] *The Narrow Iſland.*

BAD Weather detaining us at *Stenoſa* longer than we expected, and our Proviſions beginning to fail, we were reduced to make Pottage with Sea-Snails, and we had leiſure enough to diſſect them: they are far better than the Goats-eye Shell-fiſh, if eaten raw; and preferable to Land-Snails, if boil'd. It was the only Ragou this Iſland ſupply'd us with; for we had neither Nets, nor Hooks for fiſhing: and the Goat-herds taking us for Banditti, durſt not come near us, tho our Sailors, who knew not where to look for freſh Water, had diſplay'd all the white

Rags they could muſter up, as a Token that we were peaceable Folks.

THE Sea-Snails are of the ſame kind with thoſe in our Gardens; their Shell is much of the ſame form and ſize, but near a line in thickneſs. It is a ſhining Naker within, the Outſide is moſt commonly cover'd with a tartarous greyiſh Bark, under which the Naker is marbled with black Spots, chequer-wiſe: ſome there are without a Bark. This Fiſh, which keeps a long time out of water, trails over the Rocks, and draws its Horns juſt as a Land-Snail: they are ſlender, five or ſix lines long, conſiſting of longitudinal Fibres, with two Planes external and internal, interſpers'd with ſome Rings or annular Muſcles; by the playing of theſe Fibres, the Horns go in or out as the Creature liſts. The Forepart of this Snail is a large Muſcle or Plaſtron cut beneath in manner of a Tongue, towards the Root whereof is faſten'd a round Blade, fine as a Carp's Scale, ſhining, ſupple, four lines broad, reddiſh, mark'd with ſeveral concentrical Circles. The Plaſtron is ſo faſten'd by its Root to the Shell, that the Creature can't be parted from it till after 'tis boil'd; then it comes out intire, and 'tis perceivable that this Root bending backwards, anſwers to the turning of the Snail. In its interior Surface, the Plaſtron, which is hollow'd gutter-wiſe, ſupports the Viſcera of the Creature wrapt up in a ſort of Purſe like a Worm of a Gun, where concludes the Conduit of the Mouth.

THE Iſle of *Stenoſa* would not deſerve to be mention'd, were it not for ſome rare Plants it produceth, and eſpecially a kind of *Ptarmica*, which we no where elſe met with: this Plant is ſo rare, that I can't diſpenſe with giving a deſcription of it.

PTARMICA incana, pinnulis criſtatis. *Corol. Inſt. Rei Herb.* 37.

ITS Root is ligneous, greyiſh towards the neck, three or four lines thick, accompany'd with reddiſh Fibres, about half a foot long, crooked and hairy: it puts forth ſeveral Heads, where grow in bunches very white Leaves, two inches and a half long, on which are rang'd ſometimes alternately, and ſometimes in couples, other Leaves two or three lines long, one line and a half broad, ſlaſh'd like a Cock's Comb, cottony, white, aromatick, bitter: from theſe Heads grow Stalks nine or ten inches high, one line thick, cottony likewiſe, white, garniſh'd with ſome Leaves like the undermoſt, but ſmaller: each of theſe Stalks is terminated by

Ptarmica incana pinnulis cristatis Coroll. Inst. Rei Herbar. 37.

Asparagus, Creticus fruticosus crassioribus et brevioribus aculeis, magno fructu Coroll. Inst. Rei herb. 21.

25

by a Bunch, an inch broad, flat above, consisting of several Flowers very thick set, supported by unequal Tails; the Cup of these Flowers is two lines long, one line broad, with manifold Scales, white, hairy, pointed, these embrace the Fleurons and Demi-fleurons as usual: the Fleurons are a pale yellow, flash'd into five points; the Demi-fleurons of the same colour, a line broad. All these pieces are borne on the Embryos, which afterwards become flat Seeds, half a line long, somewhat more narrow, brown, with a whitish Border, separated from each other by little membranous Leaves, folded up gutter-wise. Letter VI.

THIS fine Plant comforted us for the Irksomness of abiding so long in so dismal a place. The North-Wind a second time made us lay aside our Design of going to *Patmos*. There's no wrestling against *Æolus*; he threw us towards the Isle of *Amorgos*, which well deserves a Traveller's Observation: but the Sea running high, we put in at *Nicouria*, a steep Rock within a mile of *Amorgos*.

NICOURIA is a Block of Marble in the midst of the Sea, not very high, but about five miles in compass; on it is seen nothing but lean lank-gutted Goats, and red Partridges of a wonderful beauty, which made us amends for the sorry Fare we met with at *Stenosa*: our *Greeks* made horrid havock among 'em; dry and tough as they were, we thought 'em as delicious as those of *Perigord*. As for Simpling, we made no great hand of it here; yet there are two undescribed, tho they grow in some other Islands of *Greece*. NICOURIA.

ASPARAGUS Creticus fruticosus, crassioribus & brevioribus aculeis, magno fructu. Corol. Inst. Rei Herb. 21.

THIS Plant pushes through the Chinks of the Rocks in long Stalks from one to two foot long, about three lines thick, crooked, angulous, greyish, oftentimes curvated below, branchy from their birth, subdivided into several gutter'd Branches a line thick, yellow-green, inclining to a sea-green, garnish'd here and there with large Prickles in clusters: the thickest of these Prickles are seven or eight lines long, one line thick; the others are half as short, but all are firm, yellow-pale, striped, reddish, and sometimes blackish at the point. From the Base of these Prickles issue several Flowers all along the Branches, supported by very slender

Tails; each Flower conſiſts of ſix greyiſh Leaves, inclining to a yellow, diſpos'd like a Star, uſually turning back in the lower part, two lines and a half long, one line broad, pointed and ſtriped. The Piſtile is a three-corner'd Button, one line long, ſurrounded with ſix Chieves or Threds two lines long each, topt with a yellow Summit, the Flower ſmells rammiſh. The Fruit is half an inch diameter, adorn'd with three round riſings, pulpy, and ſeparated into three Cells, each fill'd with a ſpherical hard Seed. This Plant varies, there is a ſort whoſe Prickles are an inch long.

APIUM Græcum ſaxatile, Crithmi folio. Corol. Inſt. Rei Herb. 21.

THE Stalk of this Plant, which likewiſe iſſues out of the Rocks, riſes to about two foot high, thick as one's little Finger, intercut with ſeveral Knots, crooked, branchy, attended with ſeveral Cluſters of thick Leaves, reſembling thoſe of the *Percepierre* which is pickled in Vinegar, half a foot long, three or four inches broad, ſea-green, fleſhy, brittle, divided and ſubdivided into three pieces, nine or ten lines long, one line broad, pointed, an aromatick pungent taſte: the Baſis of theſe Leaves is pleated gutter-wiſe, and invelops part of the Stalk, which is ſtriped, full of Pith, uſually thick ſet with Branches below; garniſh'd with Leaves like the former, but not above two or three inches long; thoſe of the Branches are not above an inch or an inch and a half long: all which Branches and their Subdiviſions terminate in cluſters about two inches round, whoſe Rayons are but an inch and a half in height, hairy, as well as the Summit of the Plant, and laden with other ſmall cluſters of Flowers compos'd of five white Leaves, but one line and a half in length. The Piſtile, *alias* Pointal, and the Cup of theſe Flowers, turn to Seeds about a line and a quarter long, greyiſh, leſs than half a line broad, picked at both ends, a little bending, gutter'd, bitter, aromatick.

Crithmum, ſive Fœniculum maritimum minus. *C. B. Pin.*

'TIS on the ſteepeſt Rock of *Nicouria*, where this fine Plant grows: it's ſtrange that Plants, which are not to be ſeen in the Plain, ſhould be produced in places higher by many fathom than the reſt of the Country. Being landed, we fail'd not to inquire for ſome Chappel of the Virgin; well aſſured we ſhould find it in a Situation of the moſt difficult acceſs, and conſequently fitteſt for our Searches: the whole Devotion of the *Greek* Populace conſiſts in viſiting theſe Chappels. It ſweats 'em as much

Παναγία.

as

Apium Græcum Saxatile, Crithmi folio. Coroll. Inst. Rei Herb. 21.

as a Bagnio, to get thither: and this Fatigue is justly look'd upon by the *Greeks* as one of the severest Penances that can be undergone in this World. There, dissolv'd in their own Grease, they huddle over a dozen Signs of the Cross, and as many Bowings of the Head and half the Body; then, if the Lamp is not lighted, they take out their Tinder-box, and to work they go; burning two or three Grains of Frankincense on a broad flat Stone, kissing the Image of the Virgin, and the rest that are there: these Images are not graven nor carv'd, for such they can't endure; they are a coarse Painting on pieces of gilded Wood. Such of 'em as are call'd Painters in this Country, not knowing how to design, make use of a Draught prick'd and rubb'd over with Coal-dust, to delineate the Features of the Figures; these Draughts are perpetuated by Tradition from Father to Son ever since the time of St. *Luke*; for all their Madonna's are in the Attitude of that Saint. While the Incense is burning, these Innocents recommend their Affairs to the Virgin, and look out for a Papas to say Mass; there's nothing amiss so far: but how ridiculous is it for them to expostulate with the Virgin and Saints, if things don't go as they'd have 'em! The good Women bring with 'em for the most part a Pot of Oil for the Lamp, or a fine Wax Taper; or else they leave behind 'em a Parat in the bottom of the Lamp, to buy Oil with, to burn before the Image. Letter VI. Σταυρώματα.

BUILDING being an easy Expence in this Country, 'tis common for the *Greeks* on their Death-bed to bequeath a score of Crown-pieces for the erecting a Chappel: this is what makes all the Islands so thick set with such Edifices. To the great scandal of Christianity, there are scarce any other places for Travellers to lodge in; here they put up their Luggage and Merchandize: here they dress their Victuals, and likewise make their beds; a Custom of very great antiquity. *Diana* and *Juno* used often to complain of their Temples being profaned; God preserve the Chappels we are speaking of, from the like. None but the *Greeks* of the *Latin* Rite can give any account of their Belief, or the Worship of the true God: and they too know but little of the matter. Such as do not converse with our Missionaries, are as ignorant as the most savage Barbarians. The whole Qualification of the Papas lies in inspiring them with an Horrour to the Roman Church.

THIS,

THIS, you'll say, is a Digression very foreign to an Account of *Nicouria*, where there's not a Man either of the *Latin* or *Greek* Communion; but pray, what can be said of an Island unknown to the Antients and Moderns, and which besides affords nothing uncommon, nothing singular? And therefore we only staid there to take breath, and then pass'd over to *Amorgos* by night.

AMORGUS, AMOΡΓΟΣ, AMORGOS.

AMOPTINΩN.

AMORGOS is not famed in antient History for the Valour of its Inhabitants; they were rather devoted to the Arts of Peace: and hereof we have very considerable proofs. *Goltzius* mentions two Medals of *Apollo*'s Head, the Reverse of the one is an Astronomical Sphere resting on a Tripos; of the other, the Reverse is likewise a Sphere and a Pair of Compasses: thereby indicating, that the People of this Island apply'd themselves to the Study of Astronomy and Geometry.

THEY had once a Manufactury of a sort of Stuff which bore the name of the Island, as did likewise the red Colouring it was dy'd with. The Tunicks of *Amorgos* were much in request: they were call'd *Amorgis*, as likewise was the Flax they were made of. It is agreed by *Hesychius*, *Pausanias* cited by [1] *Eustathius*, and others, that this Stuff went by the name of *Amorgos*. There is sufficient ground to believe, that in dying it red they made use of a sort of *Lichen*, which is very common among the Rocks of this Island, and those of *Nicouria*. This Plant is still sold for ten Crowns the Hundred Weight, and is transported to *Alexandria* and *England*, where the Dyers use it, as we do the *Parelle* of *Auvergne*. To give a description of this Lichen, (which I think no body else has yet done;)

Suidas Etymol. Magn. Julius Pol. lib. 7. cap. 16. [1] Ad Versum 526. Dion. Perieg.

LICHEN Græcus, Polypoides, tinctorius. *Corol. Inst. Rei Herb.* 40.

IT grows in clusters, greyish, two or three inches long, divided into small Slips as fine as a Horse-hair, and splitting into two or three little Horns, slender at first, rounded and stiff; but afterwards near a line in thickness, hooked like a Sickle, and terminating sometimes in two points. The whole Plant is solid, white, of a salt taste: it is no scarce Plant in the other Islands of the *Archipelago*, but its Use in Dying is known only at *Amorgos*.

STRABO makes this Island to be the Birth-place of the Poet *Simonides*, so famed for his Iambicks. *Stephens* the Geographer informs us, that

that the antient Towns of *Amorgos* were call'd *Arcesine*, *Minoa*, *Ægiale*; the Ruins that are to be seen about the Western Bay, are the Remains of some of these Towns; but of which, there's no certain determination can be made, without the help of Inscriptions, and we met with but two Stumps of Columns in a Chappel in the lower Town. The Southern Harbour is the best they have: and here it was, according to all appearance, that *Clitus* the *Lydian*, Admiral of *Polysperchon*'s Fleet, grasping a Trident in his hand, assumed the Name of *Neptune*, after he had sunk three or four of *Antiochus*'s Galleys. Letter VI. Κατωπόλις. Plutarch. de Fortuna Alex. Orat. 2. Diod. Sic. Bibl. Hist. lib. 18.

HERACLIDES agrees that *Amorgos* was very productive of Wine, Oil, and other Commodities: for which reason, *Tiberius* banish'd *Vibius Serenus* thither; the Emperor being of opinion, that when a Man's Life was granted him, he should not be deny'd Necessaries. Amorgus vini, olei frugumque fertilissima est. *De Polit.* Dandos vitæ usus cui vita concederetur. *Tacit. Annal. lib.* 4. *cap.* 30.

THE Island of *Amorgos* is at present well improv'd: it yields Oil enough for its Inhabitants, and more than enough of Wine and Corn: this Fertility invites thither the Tartanes of *Provence*. The Island is not above 36 miles about, and stretches from North to South: it is terribly steep towards the South-East: the Burrough is three miles from the West Port, built in form of an Amphitheatre round a Rock, where stands the old Castle of the Dukes of the *Archipelago*, who for a long time were masters of *Amorgos*. The People are not of the *Latin* Church: there was neither a Cadi nor a Vaivod on the Island when we were there; their Law-Suits were carry'd to *Naxia* or *Stampalia*: the former is thirty miles from *Amorgos*, the latter fifty.

THE best Places of *Amorgos* belong to the Monastery of the Virgin, whither they come from afar to assist at Mass: for all extraordinary Situations strike Devotion into the Populace. Three miles from the Burgh, on the edge of the Sea, is built a large House, which at a distance resembles a Chest of Drawers fix'd toward the bottom of a hideous Rock, naturally perpendicular, and exceeding in height that of *La Sainte Baume* in *Provence*. This Chest of Drawers does however afford convenient Lodging to a hundred Caloyers; but there's no entring without very good Recommendation, and by a small Opening contriv'd in one of the corners of the Building, the Door of it cover'd with Iron Plates. Within is a Guard-Room furnish'd with huge wooden Clubs like that of *Hercules*, Παναγία.

fit

fit to knock down an Ox at a blow: there did not seem to be much need of this Precaution; for with a Kick of a Foot they might easily turn off a Man from the top of the Ladder by which they ascend to this Door. The Ladder has a dozen wooden Rounds, without reckoning some stone Steps against which it rests. After this, you pass up a very narrow Staircase; but neither the Cells nor the Chappel are cut in the Rock, as hath been reported. The Religious assured us, that their House was built by the Emperor *Comnenius*, who likewise handsomly endow'd it; I am not slack to believe as much: *Anne Comnenius*, his Daughter, takes notice that the Mother of that Prince had caus'd him to be bred up in a Monastery till the day of his Marriage. Those of *Amorgos* give out, that this Foundation was occasion'd by a miraculous Image of the Virgin painted on Wood, which they keep in their Chappel for a mighty Relick; pretending that this Image being profaned in the Isle of *Cyprus*, and broke in two pieces, was convey'd in a supernatural manner by Sea to the foot of the Rock of *Amorgos*, where these two pieces join'd themselves again; that the same hath wrought, and does still work divers Miracles. The Image seem'd to us to be altogether smoke-dry'd, and of a very imperfect Design: the Caloyers that keep it, are very slovenly; their House has the Savour of a musty Guard-Room, and this Convent looks more like a Harbouring-place for Highway-men, than a Religious Retreat. As there's no departing handsomly from a Monastery without bestowing something by way of Benefaction, we dropt them a few Pieces, and the Monks regaled us with a Plate of Grapes, the Bunches whereof were about a foot long; each Berry almost oval, fifteen or eighteen lines long, whitish green, exceeding sweet, and of an exquisite taste. This Convent having nothing about it but the Sea and frightful Rocks, I could not forbear asking the Monks whence they had such fine Fruit: they answer'd, from another part of the Island near a Chappel, where was preserv'd that famed Urn, which at a certain time of the Year fills it self with Water, and then empties it self again.

Contubernalem ex venerabilioribus quempiam habuit, jussu matris quoad uxorem duxit. *Alexiad. lib.* 1.

Vitis uvâ peramplacinis maximis, globosis, è viridi albicantibus, Βωπς, *id est*, Oculus bovis græcorum recentiorum. *Corol. Inst. Rei Herb.* 12.

CHRISTIANITY has not alter'd the fabulous Disposition of the *Greeks*: On the morrow we went to the Chappel, to satisfy our selves concerning this Prodigy, and to eat of those fine Grapes. *St. George Balsami*, so is the Chappel call'd, is four miles off the Town, on the left of the

the West Port, close to an Orchard of Fruit-Trees terraced, at the further end of a Kitchen-Garden water'd with a small Spring, among a parcel of well-cultivated Vineyards: a charming Abode, as we thought, for a Papas. Tho the Chappel is no more than fifteen foot long, and ten broad, yet it is divided into three Naves with good Walls, as if 'twere a large Church; but the Side-Naves are so narrow, that but one Person can pass in front. You enter the Chappel by a corner of the Nave on the left; and we presently spying a Spring of Water over against the Door, judg'd that this pretended Miracle was not difficult to be explain'd. This Spring, which is a very little one, is restrain'd in a Conservatory five foot four inches long, two foot eight inches broad; the Water was not then above a foot deep: six paces from it, below a Closet wrought in the same Nave, is bury'd even with the Surface of the Earth, the so much celebrated Urn, which is consulted as the Oracle of the *Archipelago*: it is a Vessel of Marble almost oval, about two foot high, sixteen inches broad; the Opening of it, which is round, and eight inches diameter, is cover'd with a piece of Wood fasten'd by an Iron Bar placed cross-wise. Letter VI.

THE Closet is more carefully shut, and they never open it till you have given 'em some Mony towards saying Masses; we were not short in our respects of that kind, and so had the pleasure to see the Urn uncover'd, and to measure the Water, which was seven inches nine lines deep: but they would not let us search further, nor examine the bottom of the Urn, which is cover'd with Mud. The Papas only told us it was the ordinary Depth of the Water: we pray'd him then to explain to us the Secret of this mighty Miracle. It consists, said he, in that the Water rises and sinks several times in the Year. 'Twas answer'd, that the Overplus of the Conservatory, which is close to it, might more or less pass through the Earth, and be insensibly imbibed by that Marble, which was no more than an inch thick, and perhaps crack'd at the bottom: this place is very dark, and the Urn must be empty'd e'er it can be well search'd into; for Father *Richard* asserts, that the bottom of this Vessel is nothing but white Clay. The Papas thought it enough to tell us it was a great Miracle. Descript. de Sant-Erini.

WE desired him to tell us, whether 'twas true that the Urn was fill'd sometimes in the space of half an hour, and empty'd it self visibly several

History of the Dukes of the *Archipelago.*

times a day in the ſame ſpace; whether 'twas true, that in a moment 'twas ſo full as to run over, and the next moment ſo dry, as if there never had been a drop of Water in it: the good Man diſtruſting us, and not being ſo great a Fool as he ſeem'd to be, anſwer'd, That we needed but tarry a little time to have ocular Demonſtration; that as for himſelf, he had never ſeen it either quite full or quite empty, but that it was the Effect of a Miracle, and of the Virtue of the Great *St. George*; that ſuch as came to conſult the Urn, before they undertook any Buſineſs of Importance, miſcarry'd if the Water was lower than uſual; that as for us, we ought to rejoice it was otherwiſe when we came. We tarry'd about two hours in the Neighbourhood of the Chappel, to make Draughts of Plants, or eat Grapes; detaching from time to time ſome one of us, with a Wax-Candle in his hand, to go and ſee whether the Water roſe or fell: but it conſtantly anſwer'd our Plumb-Line, which was a Stick gaged at ſeven inches nine lines deep. In fine, we thought we could not do better than abide by the Explication given us of it by our Servant; he was a Lad of good Senſe, and perceiving we were under ſome perplexity concerning this Myſtery, without recurring to the Tranſpiration of the Water through the Earth and Marble, without naming St. *George* or the Virgin *Mary*, told us with great Indifference, that the Papas, to make his own Pot boil, had the Art to empty and fill this Urn out of the Conſervatory, with his Pot-Ladle, whenever he met with ſuch as were willing to be impos'd on, as are for the greateſt part thoſe who hunt after miraculous things

Παπᾶς.

THIS blunt Speech made us laugh. We took our leaves of the Papas, who judging by our Behaviour that we wanted Faith concerning the Urn, came in haſte after us, to tell us a convincing Story of it. A certain *Greek* Biſhop, ſaid he, with his pockets full of Gold, was going to *Conſtantinople*, to purchaſe ſome more conſiderable Dignity, and by the way had a mind firſt to conſult the Urn, as to the Succeſs of his Voyage; but he found it almoſt empty. Mortify'd at this, he ſpent four or five days in Prayer and Lamentation: the Papas ſeeing him ſo diſpirited, piouſly reſolv'd to pour a good Pot-full of Water into the Urn, but to his own great ſurprize, when he brought the Biſhop to viſit it, he found the Water juſt as low as before. They redoubled their Prayers to the great St. *George*; nay, they went to the principal Convent, to conjure the

Origanum Dictamni Cretici facie folio crasso nunc villoso nunc glabro Coroll. Inst. Rei herb. 13.

Tab. I.

the Virgin to send Water. Would ye think it, Gentlemen, (continu'd our Papas with an Air of Assurance) the Water one fine Morning was found there in great plenty. The Bishop departed, after returning a thousand thanks, and was no sooner arriv'd at *Paros*, than he was inform'd to his exceeding great comfort, that while he was at *Amorgos*, that is, while there was a Failure of the Water, the Sea was cover'd with Corsairs, who meeting with no Prize, had sail'd away, some to the *Morea*, others towards the Gulph of *Thessalonica*. Furthermore, added he, our holy Urn favours the Privateers, whether they be Christians or Barbarians: they make us mad when they come to consult the great St. *George*, who is the true General of the Heavenly Militia, and not St. *Michael* of *Serpho*, Αρχιστράτηγος. as is pretended by the Caloyers of that Island. After this fine Discourse, which we made no other reply to than bowing our heads, we took our leaves, very well satisfy'd with each other: the Papas, that he had related to us his Story, and we with discovering the Frauds of the Monks, and Credulity of the People who are thus abus'd in the Countries of Ignorance and Superstition. Letter VI.

THE Inhabitants of this Island are affable, and the Women pretty: their Head-dress is a Scarf of yellow Linen, which covers the upper part of the Head and lower part of the Face, winding it afterwards in manner of a Turbant, with one of the ends hanging down the back: the Apparel of these Ladies is as ridiculous here as in the other Islands. We shall by and by give a description of the different parts of it.

WE must not leave *Amorgos*, without describing one of the rarest Plants in all the *Archipelago*: we found it no where but in the Slits of that horrid Rock, where stands the Convent of the Virgin.

ORIGANUM Dictamni Cretici facie, folio crasso, nunc villoso, nunc glabro. Corol. Inst. Rei Herb. 13.

ITS Root is sometimes thick as a Man's Thumb, ligneous, about a foot long, brown, chapt, reddish within, attended with hairy crooked Fibres; it puts forth some Heads, whence arise Stalks eight or nine inches thick, square, sea-green, some of them plain, others branchy, garnish'd with close-set Leaves, oppos'd in couples, round or oval, terminating insensibly in points almost like a *Gothick* Arch, nine or ten lines long, much like those of *Cretan* Dittany: but of the Leaves of the *Origanum*

ganum we are mentioning, ſome are ſometimes thick as the Coin call'd a Double, fleſhy, and ſleek; the others thinner, and ſlightly hairy: ſome are inſipid, others poignant, odoriferous: they do not leſſen except towards the top of the Branches and Stalks, which commonly divide themſelves into two Ears, where they conclude in a ſingle one: each Ear is fifteen or twenty lines long, five or ſix lines broad, form'd by four Rows of Scales of a waſhy purple, oval-pointed, four or five lines long. After theſe grow Flowers which open ſucceſſively, nine or ten lines long: they are Pipes or Tubes half a line long, whitiſh, widening into two Lips, the upper whereof is two lines and a half long, obtuſe, and bent gutterwiſe: the undermoſt is of the ſame bigneſs, rounded and divided into three obtuſe parts, terminated behind by a Spur half a line long; the Chieves are longer than the upper Lip, but of the ſame colour, and charg'd with Summities divided into two Purſes. The Cup is a Tube two lines and a half long, yellow-green, cut like a Flute, in the bottom whereof ripen two or three Seeds very ſmall, blackiſh; for of four Embryo's which are at the bottom of the Piſtile, there are always ſome which miſcarry. Theſe Seeds have thriven in the Royal Garden, where the Plant is not at all chang'd by Culture: it is eaſily preſerv'd in a Green-houſe, where, with other Aromatick Plants, it requires now and then a new Air warm'd by the Sun-beams.

Cedrus folio Cupreſſi major, fructu flaveſcente. *C. B. Pin.* Φίδα.

THE Iſland of *Amorgos* wants Wood; they burn nothing but Maſtick and Cypreſs-leav'd Cedar, which the Fire conſumes in an inſtant. The *Greeks* make uſe of this Cedar to go a fiſhing, or rather a ſpearing with: they break it into ſmall pieces, which they lay over a Gridiron at the Stern of their Gally-boat, and burn it in the night-time, thereby to draw the Fiſh to 'em by means of the Light it caſts, which while the Fiſh are following, they ſtrike 'em with their Tridents or three-fork'd Javelins: this Wood is brought to *Amorgos* from *Caloyero*, *Cheiro*, *Skinoſa*, and other adjoining Rocks.

CALOYERO.

Καραβοκύρης. Caravachier, *the Maſter of the Skiff.*

THE 22d of *September*, as we paſs'd cloſe by *Caloyero*, an ugly Rock twelve miles from *Amorgos*, the Maſter of our Veſſel would needs climb one of its ſharp Points to take ſome young Falcons out of the Neſt: we did not dare to follow him; this Man not only knew how to run up the Shrouds,

Lunaria fruticosa, perennis incana, Leucoij folio, Coroll. Inst. Rei Herb. 15.

Shrouds, but would ſcale the ſteepeſt Rocks with a ſurprizing Agility: we deſir'd him therefore to bring us all the Plants he could light of, aſſuring him we would willingly reſign to him our ſhare of the Falcons. He accordingly brought us ſome Plants, which we could have prefer'd to all the Birds of Paradiſe in *Arabia*. The Deſcription of one of theſe beautiful Plants, take as follows: Letter VI.

LUNARIA fruticoſa, perennis, incana, Leucoii folio. Corol. Inſt. Rei Herb. 15.

IT has a Root as thick as a Man's Thumb, reddiſh, chapt, accompany'd with long hairy Fibres: its Stalks are ligneous, about a foot tall, cover'd with a Coat reddiſh and chapt underneath, whitiſh afterwards, garniſh'd at firſt with many cluſters of Leaves like thoſe of the white Violet Plant, buſhy, an inch or eighteen lines long, four or five lines broad, cottony, white, without either taſte or ſmell: they leſſen along the Stalks, which grow in length in form of an Ear of Corn, charg'd with Flowers conſiſting of four yellow Leaves, nine or ten lines long, oval at that end which is oppoſite to their tail. This Flower is cover'd with a Cup conſiſting of four white Leaves, the Cup incloſes a Piſtile of the ſame colour, oblong, terminated by a ſmall Head, and ſurrounded with Chieves with yellow tops: when the Flower is gone, this Piſtile or Peſtle turns to a Fruit almoſt oval, about an inch high, eight or nine lines broad, quite flat, cottony and white, in the frame whereof are faſten'd one or two Seeds flat, reddiſh, round, about two lines in diameter, edg'd with a clearer Leaf, very fine, a little ſloping in the Cut. The Fleſh of this Seed, which likewiſe is brown, is bitter and of a hot taſte. This Plant blows in the beginning of the Spring, but bears no good Seed in the Royal Garden.

WE anchor'd at the Iſle of *Cheiro*, within Musket-ſhot of *Caloyero*; the Falcons were there eaten according to the Cuſtom of the *Levant*, where they never let their Meat mortify: the Fleſh of theſe Birds is white, delicate, and of an excellent taſte; they would be marvellous, if roaſted and larded: we eat ours broil'd over the Coals, and without either Pepper or Vinegar. *Cheiro* is a deſart Iſland eighteen miles about; here the Monks of *Amorgos* ſend their Caloyers at the time of Cheeſe-making. CHEIRO.

making. They breed here abve 300 Goats or Sheep. We obſerv'd a rare kind of Campanula.

CAMPANULA ſaxatilis, foliis inferioribus Bellidis, cæteris Nummulariæ. Corol. Inſt. Rei Herb. 3.

ITS Root is thick as a Man's Thumb, inſinuating into the Clefts of the Rocks, white, ſweet, full of Milk; its firſt Leaves are like thoſe of the little Daizy, diſpos'd in a round dark green, ſhining, two inches and a half long, half an inch broad: thoſe that accompany the Stalks, are more like the Leaves of the Money-wort or *Nummularia*, and are fleſhy, ſleek, bright green, eight or nine lines long, terminating inſenſibly in a point, ſuſtain'd by a very ſhort Tail, thick ſet on the Stalks about eight or nine inches long, and which often hang from the Clefts of the Rocks, a line thick, milky, and full of white Marrow. From the Baſis of the Leaves grow along the Stalks, Flowers like a Bell, ſeven or eight lines long, four or five lines broad, waſhy blue, ſlaſh'd in five parts like a *Gothick* Arch; the Peſtle comes forth from the bottom of this Flower, white, and terminated in an anchor with three Crampirons or Hooks, ſurrounded at the Baſe with five Chieves, white, laden each with a yellow Summit, very narrow. The Cup is a Baſon five lines long, dark green, three lines broad, purfled on five ſides, ſlaſh'd into five points ſtar-like: it becomes a Fruit with three Apartments fill'd with Seeds, reddiſh brown, ſleek, poliſh'd, ſhining, oval, a third of a line in length. The whole Plant is inſipid.

SKINOSA. AFTER we had made the Tour of *Cheiro*, we paſs'd over to *Skinoſa*, another deſert Rock, twelve miles about, eight miles from *Cheiro*, and twelve from *Naxia*. *Skinoſa*, for aught appears to the contrary, is the Iſle *Skinuſſa* mark'd by *Pliny* to be near *Naxos* and *Pholegandros*. The *Greeks* doubt not that *Skinoſa* took its Name from its abounding with Maſtick-Trees, tho this Tree is not more common in *Skinoſa* than in the adjoining Iſlands. There remains in *Skinoſa* nothing but the Rubbiſh of a ruin'd Town, affording no one thing worth obſervation; which occaſion'd our ſtaying but two hours there, to ſearch for Simples.

Hiſt. Nat. lib. 4. cap. 12.

Σχινᾶσα. Heſych.

Σχῖνος, Lentiſcus.

THE Ferula of the Antients grows very plentiful in this Iſland; it has preſerv'd its old Name among the modern *Greeks*, who call it *Nartheca*, from

Νάρθηξ.

Campanula Saxatilis, foliis inferioribus Bellidis, caeteris Nummulariæ Coroll. Inst. Rei herb. 3.

from *Narthex*. [1] It bears a Stalk five foot high, three inches thick, every ten inches there's a Knot or Knurr, branchy at each Knot, cover'd with a hard Bark two lines thick: the Hollow of this Stalk is full of white Marrow, which being well dry'd, takes fire like a Match; this Fire holds a good while, and consumes the Marrow very gently, without damaging the Bark; which makes them use this Plant in carrying fire from one place to another; our Sailors laid in good store of it. This Use is of the earliest Antiquity, and may help to explain a Passage in *Hesiod*; who speaking of the Fire which *Prometheus* stole in Heaven, says, that he brought it in a Ferula. The Foundation of this Fable doubtless proceeds from *Prometheus*'s being the Inventor of the [2] Steel that strikes fire from the Flint. In all probability *Prometheus* made use of the Marrow of the Ferula instead of a Match, and taught Men how to preserve Fire in the Stalks of this Plant.

Letter VI. Νάρθηξ.

[1] Ferula glauco folio, caule crassissimo ad singulos nodos ramoso & umbellifero. *Corol. Inst. Rei Herb.* 22.

Εν κοίλῳ Νάρθηκι. Hesiod. Op. & Dies. vers. 52. Clara Promethei munere ligna fumus. *Mart. Epigr. lib.* 14.

[2] Τὸ πυρεῖον. Diod. Sic. Biblioth. Hist. lib. 5.

THE Stalks are strong enough to be lean'd upon, but too light to hurt in striking: and therefore *Bacchus*, one of the greatest Legislators of Antiquity, wisely ordain'd the first Men that drank Wine, to make use of Canes of this Plant, because being heated with excessive drinking, they would often break one another's Heads with the ordinary Canes. The Priests of the same God supported themselves on these Stalks when they walk'd; and *Pliny* observes, that this Plant is greedily eaten by Asses, tho to other Beasts of Burden 'tis rank Poison: we could not try the Truth of this Observation, there being nothing but Sheep and Goats on the Island. The Ferula of *Italy* and *France* differs from that of *Greece*; therefore when [3] *Martial* said, that the Ferula was the Pedant's Scepter, because they use it in the correcting of their Scholars, he doubtless meant that sort which grows in *Italy*, *France*, and *Spain*, on the Coasts of the *Mediterranean*.

Idem, lib. 3.

Ἐστι δὲ καὶ Νάρθηκοφόρος. Plat. in Phædr.

Hist. Nat. lib. 4. cap. 12.

[3] Ferulæque tristes sceptra Pædagogorum cessent. *Lib.* 10. *Epigram.*

THIS of *Greece* serves now-a-days to make low Stools of: they take the dry'd Stalks of this Plant, and by alternately placing 'em in length and breadth, they form 'em into Cubes, fasten'd at the four corners with Pegs of Wood: these Cubes are the Visiting-Stools of the Ladies of *Amorgos*. What a different use is this from that the Antients put the Ferula to? *Plutarch* and *Strabo* take notice, that *Alexander* kept *Homer*'s Works inclos'd in a Casket of Ferula, on account of its Lightness;

neſs: the Body of the Casket was made of this Plant, and then cover'd with ſome rich Stuff or Skin, ſet off with Ribs of Gold, and adorn'd with Pearl and precious Stones. We made inciſions into ſome Stalks of the Ferula; the Milk which came out, as likewiſe the Clots which were naturally form'd on other Stalks of the ſame Plant, did not at all ſavour of *Galbanum*: this Drug proceeds from an umbelliferous Plant growing in *Africa*, which has been a long time preſerv'd in the Royal Garden, and which I have liſted under the Tribe of *Oreoſelinum*, from the Structure of its Fruit.

Oreoſelinum Africanum, Galbaniferum, fruteſcens Aniſi folio. *Inſt. Rei Herb.* 319.

RACLIA. FROM *Skinoſa* we paſs'd to *Raclia*, another Rock at three miles diſtance, ſituated between *Naxia* and *Nio*: we lay at *Raclia* the 23d of *September*, deſigning to ſet out immediately for *Nio*; but there run ſo high a Sea, we were forced to ſtay three days on this baſe Rock, which is not above twelve miles about; whereas *Nio* is a very agreeable Iſland, and much bigger. The Monks of *Amorgos*, who are maſters of *Raclia*, have a Breed here of 8 or 900 Goats or Sheep; there are not above two Caloyers to look after them: theſe poor Caloyers live on black Bisket and Shell-fiſh; their Cheeſe is very good. Theſe Monks, who keep their abode towards the top of the Mountain, near a very plentiful Spring of Water, are every moment alarm'd by the Corſairs, who often land there to catch a few Goats; there hardly paſſes a Saick, but the Seamen ſteal one: in two days, our Seamen, who were but three in number, knock'd o' th' head ſeven, and pick'd the bones of 'em. We went our ſelves and inform'd the Caloyers, and paid them fifteen pence a-piece for the Goats: pleas'd with this, they preſented us a Cheeſe, and a Goat which prov'd very good, becauſe we let it mortify ſome hours.

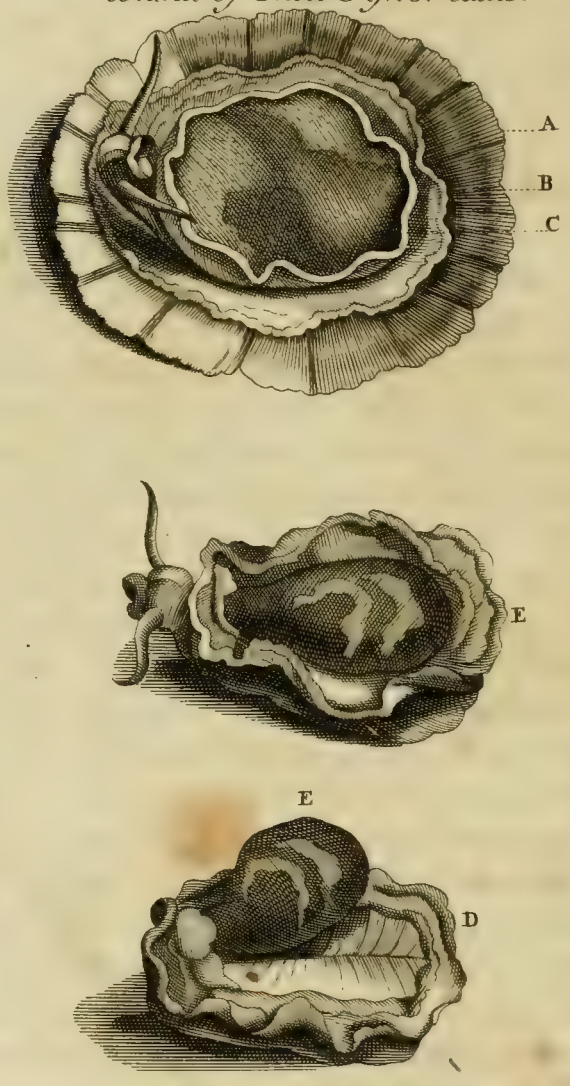
AT firſt bluſh it ſhould ſeem as if *Raclia* borrow'd its Name from *Heraclea*; but beſides that the antient Geographers make no mention of any Iſland of this Name, there's a great probability that this we're ſpeaking of, was known by the Name of *Nicaſia*, placed near *Naxos*, by *Pliny* and others. Having but little to do at *Raclia*, we took occaſion, while we waited for a Paſſage to *Nio*, to make a Geographical Station on the top of the higheſt Rock in the Country; that is to ſay, after we had well regulated our univerſal Quadrant, we ask'd the Caloyers the Names of

Νικασία νησίδιον μικρὸν πλησίον Νάξου. Steph. & Suid.

Ἔστι δὲ καὶ Σποράδων ἡ Νικασία πλησίον τῆς Νάξου. Euſtat. ad verſ. 530. Dionyſ. Perieg.

LEPAS.

a kind of Shell Fish so call'd.



of the circumjacent Islands, and observ'd to what Point of the Compass they lay: we found Letter VI.

Naxia to be North of *Raclia.*
Stenosa, North-North-East.
Skinosa, North-East.
Cheiro, East-North-East.
Amorgos, East.
Stampalia, South-East.
Paros, North-West.

There are but two Cales or small Ports at *Raclia*, the one North, over against *Naxia*, the other North-North-East: here we dissected some of the Shell-fish call'd ' Goats-eyes, of which we eat various sorts.

Calanque, *in* Lingua Franca; Καρίδες, *in vulgar* Greek.

LEPAS.

THE Shell of this Fish is a Bason of one intire piece *A.* about an inch or two in diameter, almost oval, eight or nine lines deep, form'd like a Funnel, terminating in a point, fill'd by a Fish which at first presents you with a large pectoral Muscle *B.* greyish brown, the Rims reddish, and slightly waved: the Surface of this Muscle moves in little grains or particles just as Water seething over a fire before it boils; this Surface is supple, cover'd with a gluey slabber-like Liquor: by all which, the Fish is so fitted for insinuating it self into the minutest Inequalities of the Rocks, and will stick thereto so fast, that there's no making 'em quit their hold, but with a sharp-pointed Knife. This Muscle is tough as Whit-leather, about three lines thick, and generally an inch in length, exactly resembling the pectoral Muscle of your Land-Snails: the inner Surface *C.* of the pectoral Muscle is sleek, shining, hollow'd gutter-wise, at the bottom whereof is placed a Tendon, which separates it into two Ventricles; this Muscle is surrounded with a Border or Ruff *D.* which has a very quick Motion (independent of the Muscle) when 'tis prick'd: this Ruff or Border is compos'd of transverse Fibres, rang'd from the Center to the Circumference; which would make one suspect it did the Office of the *Aspera Arteria*, if by means of its Tendon it did not adhere so fast to the Shell, insomuch that there's no loosening it without a Knife.

THE Head of the Fish comes out of a sort of Coif fring'd and ruffled, produced by Elongation of the Border or Ruff abovemention'd: this Head, not unlike that of a sucking Pig, is four or five lines long,

half as broad, rounded upwards, ending in a reddish Mouth, two lines broad, and edg'd with a large Lip: on each side its Front, issues a Horn, which are push'd out or contracted like other Snails; only they bend back much like a Cow's Horn.

THE other parts of this Creature are inclos'd in a Bag *E.* where the Esophagus meets, as in its Center: this Bag, about an inch and a half long, nine or ten lines broad, narrowing at the Head, is exactly laid on the Gutter of the pectoral Muscle, and contains a flabby Substance, good to eat, interspers'd with blackish Vessels.

THE pectoral Muscles serve for Legs and Feet to the Creatures, as likewise to all Snails and Fish whose Shell consists but of one single piece. When the Fish we're speaking of would move forwards, they press hard on the foremost Edge of this Muscle; and when they would go backwards, they do the like on the hindmost Edge of the same Muscle.

WE examin'd likewise another sort of Goats-Eye, whose pectoral Muscle is much thicker, and serves the same purposes as that of the ordinary Goats-Eye: its Head has also two Horns, but shorter. The Bason or Shell is longer, more oval, and has a hole at top, through which it seems to spout Water.

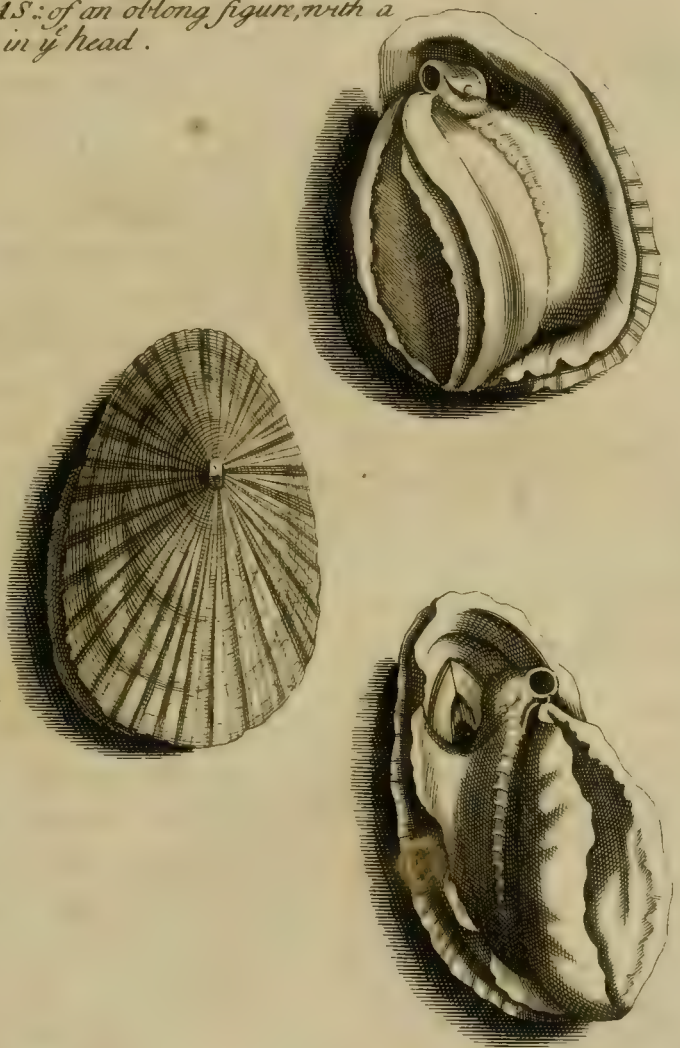
Ios.
ΙΟΣ.
ΝΙΟ ἐν Ἰῷ.
[1] Steph.
Ios Homeri sepulchro veneranda. *Plin. lib.* 4. *cap.* 12.

THE Wind was so favourable to us, that we got to *Nio* before we were aware: the Antients call'd this Island *Ios*, from the [1] *Ionians* its first Inhabitants. 'Tis forty miles about, remarkable for nothing but *Homer*'s Tomb: this famous Poet passing from *Samos* to *Athens*, put in at *Ios*, and died in the Port. They erected him a Tomb-stone, on which (a long time after) was grav'd the Epitaph related by *Herodotus*, the suppos'd Writer of *Homer*'s Life. [2] *Strabo*, [3] *Pliny*, and [4] *Pausanias*, mention this Tomb: 'tis added by the latter, that the Tomb of *Clymene*, the Mother of *Homer*, was likewise shew'd there; and furthermore, that there was an antient oracular Response at *Delphos* grav'd on a Column supporting the Statue of that excellent Man. By this Inscription it appear'd, that his Mother was of the Isle of *Ios*: We read the same Oracle in *Stephens* the Geographer, who has been follow'd by *Eustathius* on *Homer*; but 'tis alledg'd by *Aulus Gellius*, that according to *Aristotle*, *Homer* must have been born in the foresaid Isle. Be it as 'twill, we could meet with no Remains

[2] Rer. Geog. lib. 10.
[3] Ibid.
[4] Lib. 10.
Noct. Attic. lib. 3. cap. 11.

of

Another sort of Shell Fish call'd LEPAS: of an oblong figure, with a hole in y^e^ head.



of this Tomb all about the Port: all we met with, was an excellent Spring of fresh Water, bubbling through a marble Trough but one pace from the salt Water. Letter VI

PLINY has rightly fix'd the distance between *Nio* and *Naxia* at 24 miles: as likewise that between *Nio* and *Santorin* at 25 miles, tho strictly 'tis 30; but that's an inconsiderable difference.

History of the Dukes of the *Archipelago.*

MARCO SANUDO, the first Duke of *Naxia*, annex'd *Nio* to his Dutchy; nor was it dismembred till *John Crispo*, the twelfth Duke, gave it his Brother Prince *Marco*; who built a Castle on an Eminence, two miles above the Port, as well for the Security of his own Person, as to defend his small Domains against the *Mahometans*: he likewise sent for some *Albanian* Families to manure the Land, which wanted nothing but Hands to improve the natural Fertility of the Soil. Thus in a short time did this Island (which was look'd upon as a Desart) become very populous and flourishing. The Burgh now subsisting, was built round the Castle like an Amphitheatre, probably on the Ruins of the antient Town of *Ios*; for the Author of *Homer*'s Life relates, that the Inhabitants of the Town came down to the Sea-side, to administer all the help they could to that wonderful Man. 'Twere needless to say, that *Nio* submitted in its time to both the *Roman* and *Greek* Emperors: it came into the Family of *Pisani* by the Marriage of Prince *Marco*'s only Daughter with *Lewis Pisani* a *Venetian* Noblemen.

THEIR Custom is once a Year to chuse a Consul or two. The Inhabitants paid the Grand Signior, in the Year 1700, two thousand Crowns for the Capitation, and 3000 for the Land-Tax. The Island is well cultivated, and not so steep as the other Islands: so that M. *Bochart*'s Etymology of it, won't hold. There's great call for the Wheat it produces, but Oil and Wood are scarce. No Palm-Trees are now to be seen, tho 'tis likely this sort of Tree was what antiently caus'd it to be call'd *Phœnice*, as is observ'd by *Pliny* and others. In the King's Cabinet there's a Medal of this Island, with *Jupiter*'s Head on one side, and a *Pallas* with a Palm-Tree on the other. Father *Hardouin* mentions a Medal of this Island, with a Head of *Lucilla* on it.

Geogr. Sacr. lib. 1. cap. 14.

IHTΩN.

Num. Popul. & Urb.

THERE remains no Footstep of Antiquity in *Nio*: The Inhabitants have no notion of any thing but the Pence; they are all Thieves by

Profeſſion, and therefore the *Turks* call it *Little Malta*; 'tis a Harbouring-place for moſt of the Corſairs of the *Mediterranean*. The *Latins* there have but one Church, ſupply'd by a Vicar of the Biſhop of *Santorin*; the other are *Greek* Churches, depending on the Biſhop of *Siphanto*.

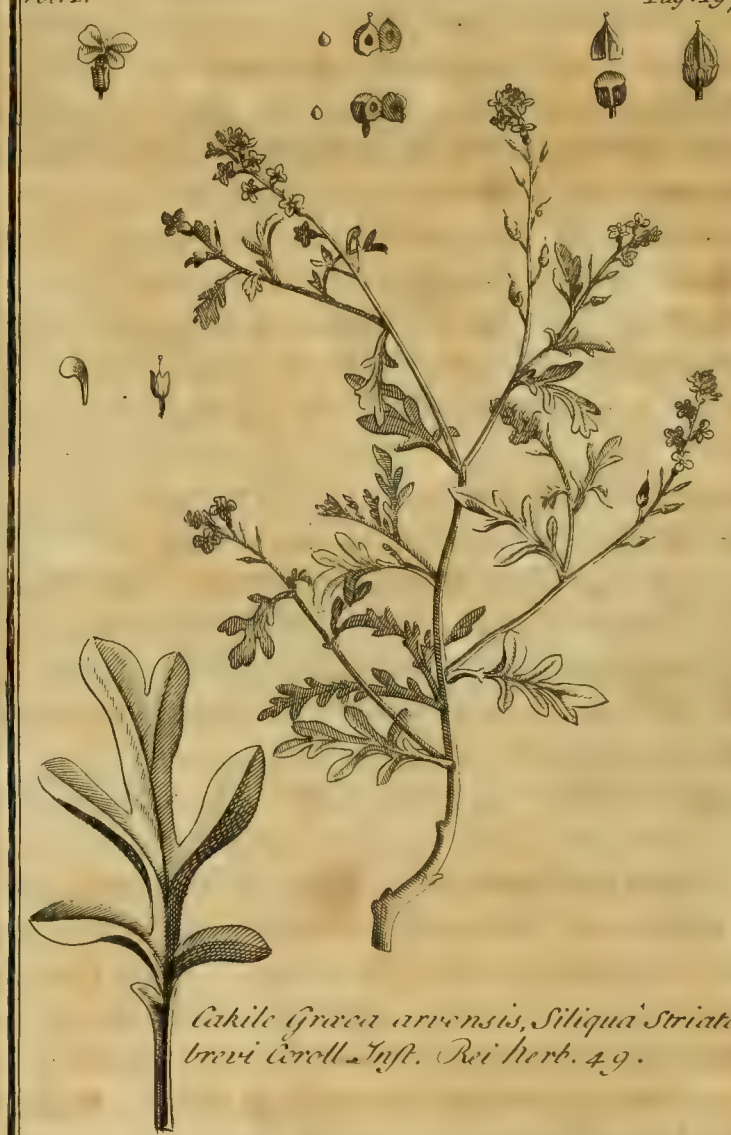
PRIVATEERS frequent this Iſland, attracted by the Beauty of its Havens: that below the Burgh is one of the ſecureſt throughout the *Archipelago*, its Entrance verges from South to South-South-Eaſt. The Port of *Manganari* faces the Eaſt, and affords a ſafe Retreat for the largeſt Fleets. The Pilots of *Nio* and *Milo* are reckon'd the beſt of any in the *Levant*, becauſe they have a thorow Knowledge of the Coaſts of *Syria* and *Egypt*, where the richeſt Prizes are taken. M. *de Cintray*, a Cruiſer, put into Port while we were there: He came on ſhore, attended by his *Levantines*, arm'd up to the very teeth; he took a Dinner at the *French* Conſul's, and then return'd on board his own Ship. He wanted Bisket and a Pilot, which if the Conſul had not procured, the Cadi or Waivod would for Mony.

The Machine-Port. Μαγγανάρης. Machinarius.

AS we were going in ſearch of Simples, to our great ſurprize we ſaw our Sailors coming down from the Mountains, ſo ſcared that they knew not whether their Saick was carry'd off by *Malteſe*, [1] *Barbarees*, or Banditti. This Adventure concern'd us a little: but we ſoon learnt at the Conſul's Houſe, that the Veſſel was in the Port, that the Seamen had quitted it to get aſhore, at ſight of one of M. *Cintray*'s Galliots; and that in ſhort M. *Tourtin*, who commanded it, being inform'd the Goods on board belong'd to *Frenchmen*, ſet it at liberty. One is ſubject to theſe petty Alarms in the *Archipelago*, where one can't paſs from one Iſle to another but in Boats with two or four Oars, which never go except in calm Weather: 'twould be ſtill worſe to make uſe of large Veſſels, which tho they are ſecure from the Banditti, yet they wear out one's patience in ſtaying for a Wind.

[1] *Corſairs of* Barbary.

THESE Banditti, who are dreaded in all parts of the *Archipelago*, are a parcel of Villains, who are forced by Indigence to lay hold on the firſt Veſſel they light of, and lie in wait for others at the Turn of ſome Cape or in ſome Creek: Theſe Wretches, not content with plundering People, throw 'em over-board with a Stone about their necks, for fear of being ſeiz'd, upon the Complaints of thoſe they have ill uſed. We underſtood,



Cakile Graeca arvensis, Siliquâ Striata, brevi Corall. Inst. Rei herb. 49.

Women of the Island
NIO, anciently call'd IOS.

ſtood, ſome days afterwards, that M. *de Cintray* had made prize of two Veſſels belonging to theſe Banditti, who were carrying off a Ship laden with Timber, and eighteen *Turkiſh* Paſſengers. Letter VI.

THE People of *Nio* will never forget the great Actions of the Chevaliers *d'Hoquincourt* and *Temericourt*: the firſt came thither to refit, after having in the Port of *Scio* ſingly fought thirty Galleys commanded by the Captain-Baſhaw; the ſecond, by means of a favourable Wind, forced ſixty Galleys to ſheer off, after ſeveral of 'em had been well bang'd. This Fleet had all the difficulty in the world to get away to *Candia*, where it was carrying 2000 Janizaries.

IT had been very agreeable to have ſtaid at *Nio*, had there been Fruits and Refreſhments: but the Soil affords nothing but Corn. The Womens Apparel in this Iſland is as odd as in the other Iſlands. As for Plants, the Iſland produces none uncommon; yet we found a ſort of Cakile which is not yet deſcribed, and which we met with at *Milo* and ſome other Iſlands.

THIS Plant is branchy, a foot and a half or two foot high; its Stalk is three lines thick, dusky green, moderately hairy, angulous, full of white Pith, ſubdivided into ſeveral Branches, attended with Leaves here and there, like thoſe of the Garden-Rocket: they are about two inches long, deep green, fleſhy, acrid, mucilaginous, cut in as far as the Stalk, and growing leſs the nearer they are to the Flowers. From the Baſe of theſe Leaves grow ſmall Threds adorn'd with yet ſmaller Leaves; the Extremities of the Branches are laden all along with Flowers conſiſting of four white Leaves, five lines long, which however do not riſe out of the Cup above two lines: the Cup alſo conſiſts of four leaves, and from its Center grow ſix white Chieves, with yellow tops. The Peſtle is but three lines long, and turns afterwards to a Fruit five or ſix lines long, two lines thick, gutter'd, picked, conſiſting of two pieces, jointed end to end, ſo as the lower part ſomewhat hollow receives the Tuberoſity of the upper; both are of a ſpungy Subſtance, and each incloſes in a ſeparate Cell a reddiſh Seed half a line long.

CAKILE Græca, arvenſis, ſiliquâ ſtriatâ, brevi. *Corol. Inſt. Rei Herb.* 49.

BEING delighted with making Geographical Stations, we went to one of the higheſt places of the Port, and found that

Argentiere is between the Weſt and Weſt-North-Weſt of *Nio*.

Siphanto,

Siphanto, between the North-Weſt and Weſt-North-Weſt.
Santorin, to the South-South-Eaſt.
Chriſtiana declines from the South to the South-South-Weſt.
Sikino is at the Weſt-South-Weſt.
Avelo declines from the North-North-Eaſt to the North.

SICINUS & SICENUS. ΣΙΚΗΝΟΣ. SIKINO.

AT Break of Day we embark'd, and according to *Strabo*'s Advice we took the Road towards the Weſt, in order to repair to the Iſle of *Sikino*. We are told by *Pliny*, *Apollonius Rhodius*, and *Stephens* the Geographer, that it was antiently call'd the Wine Iſland, becauſe of its Fertility in Vines: upon which the Scholiaſt of *Apollonius* obſerves, that it took the name of *Sikinus* from a Son of *Thoas* King of *Lemnos*, the only Perſon of the Iſland who eſcaped with Life by means of his Daughter *Hypſipile*, in that cruel Maſſacre, when all the Women murder'd in the night not only their Husbands, but all the unmarry'd Men of the Country, for preferring to them the captive Slaves they had newly taken in *Thrace*. *Thoas* landing in this Iſland, was very kindly receiv'd by a Nymph, of whom he begot *Sikinus*.

ΟΙΝΟΙΗ. OENOE.

Απὸ Σικίνυ ὑὸς Θόαντος καὶ νύμφης. Schol. Apol. Rhod. ad verſ. 625. lib. 1.

THERE is ſtill Wine enough in *Sikino* to merit its antient Name, abundance of Figs, but little Cotton: the green Figs are excellent, not ſo the dry ones, becauſe they bake 'em in an Oven to preſerve 'em from Worms. This Iſland, which is but eight miles from *Nio*, and about twenty in circuit, ſtretches from the South-Weſt to the North-Eaſt: it is well cultivated, its Wheat is counted the beſt in the *Archipelago*; the People of *Provence* catch it up: they ſwept away all the Corn in 1700, and muſt continue to do ſo, if the Commerce of Cape *Negre* be not reſtored. There is however ſome difficulty to lade Corn in the *Levant*; being often forc'd to run from one Iſland to another, before you can get a full Cargo, and then it muſt ſometimes be half Wheat, half Rye. In 1700, the *Turks* of *Volo* and *Theſſalonica* being under apprehenſions of a Famine, would not ſuffer the People of this place to ſell Corn to Strangers, any more than in *Candia*: but as the *Muſſulmans* will do any thing for Mony, they let the *Provenſals* ſhip it off by night.

Τὸ πρότερον Οἰνοίη καλεμένη διὰ τὸ εἶναι αὐτὴ ἀμπελόφυτον. Schol. Apol. Rhod. ibid.

History of the Dukes of the *Archipelago*.

SIKINO was part of the Domains of the Dukes of *Naxia*; the Burgh, which is call'd after the name of the Iſland, is on an Eminence to

* the

Sinapi Græcum maritimum, tenuissime laciniatum, flore purpurascente Coroll. Inst. Rei herb. 17.

the West-South-West, by a frightful Rock, which hangs over the Sea just as if it were falling into it: This Burgh contains not above 200 Inhabitants, who when we were there paid 850 Crowns to the Capitation and Land-Tax. The *French* Corsairs that marry there, are exempt from the Capitation; but the *Greeks* are very severe, in making them pay Taxes for the Lands they possess. There can't be a greater Punishment than for an old Fisherman to marry in *Greece*; their Wives have neither Virtue nor Mony: and yet they will venture upon 'em, notwithstanding the King's strict Orders, who for the Nation's Honour has very wisely forbid any of his Subjects marrying in the *Levant*, without leave of his Ambassador, or some other of his Representatives. Letter VI.

THE Isle of *Sikino* has no Port; we landed at *San Bourgnias*, an ugly Road; the Entrance of it is South-South-East, but the Saicks must be tow'd ashore: there's a pretty Chappel to lodge in, if a Man has not a mind to go up to the Burgh. There are no *Latins* in this Island: the Cadi goes the Circuits; the Waivod is most commonly a *Greek*, or a *Frank* from the adjoining Isles. The Consul of *France* was a *Maltese*, he gave us a kind Entertainment, and is a very good sort of Man. *Signior* Francesco.

OUR inquiring after Plants, together with the South-South-West Wind, kept us here till the second of *October*. We found a Mustard-Plant of a very beautiful sort, which is still kept in the King's Garden.

ITS Root is nine inches long, white, two lines thick, hard, crooked, of a burning taste, attended with some Fibres a little hairy: it puts forth a Stalk a foot high, branchy, spreading wide, so that the whole Plant is not so tall as 'tis broad, except when 'tis run up to Seed; for then its Stalks lengthen considerably. The Leaves next the ground are three inches long, fleshy, and slash'd as far as the Stalk into several pieces an inch long, two lines broad, furrow'd and rolling up. As these Leaves approach nearer to the Flowers, they grow less; these Flowers, which at first are in a cluster, separate themselves from each other in blowing: each Flower consists of four purple Leaves, and sometimes whitish, seven lines long, round at the point, two lines broad, and rise half their length out of the Cup. The Cup consists of four Leaves, pale green, four lines long, one broad; six Chieves possess the middle, topt yellowish, dispos'd round a Pestle three lines long, fine

SINAPI Græcum maritimum, tenuissime laciniatum, flore purpurascente. *Corol. Inst. Rei Herb.* 17.

as

as a Thred, and which turns to a Pod or Cod half an inch long, reddiſh, almoſt cylindrical, about a line in diameter; it has two Apartments, wherein are ſome Seeds almoſt ſpherical, reddiſh, half a line in diameter: the Partition concludes in a ſort of ſpungy Horn, two lines long, in which there's a Seed like the others. The whole Plant has an acrid poignant taſte.

THE great Rock on the ſide of the Burgh, is the beſt place for Simpling: we obſerv'd there with our univerſal Quadrant, that *Milo* is to the Weſt-North-Weſt, and *Policandro* declines from the Weſt to the Weſt-South-Weſt.

POLICANDRO. ΦΟΛΕΓΑΝΔΡΟΣ. PHOLEGANDROS. ΦΙΛΟΚΑΝΔΡΟΣ. Ptol.

Ἀπὸ δὲ τοῦ Ἰοῦ πρὸς ἑσπέραν ἰόντι Σίκηνος καὶ Λάγουσα καὶ Φολέγανδρος ἣν Ἀράτος σιδηρεῖν ὀνομάζει διὰ τὴν τραχύτητα. Strab. Rer. Geog. lib. 10.

Φολέγανδρος νῆσος τῶν Σποράδων ἀπὸ Φολέγανδρου τοῦ Μίνωος. Steph.

IT is highly probable, that *Policandro* is the *Pholegandros* of *Strabo* and *Pliny*: for beſides the Similitude of Names, *Strabo* ſays expreſly, that in ſailing from *Ios* Weſtward you meet with *Sicenos*, *Laguſa*, and *Pholegandros*. As for *Laguſa*, I take it to be *Cardiotiſſa*, an ill-favour'd Rock between *Sikino* and *Policandro*, where there's a famous Chappel of the Virgin, much reſorted to on occaſions of Feſtivity. What *Aratus* ſays of *Pholegandros*, is applicable to *Policandro*; namely, that it was call'd the Iron Iſland. *Stephens* the Geographer ſays, it took its Name from a Son of *Minos*.

IT has no Port: we landed the 2d of *October* at a [1] Creek to the Eaſt-South-Eaſt. The Burgh, which is about three miles from the ſhore, near a terrible Rock, has no other Walls but what are form'd by the back parts of the Houſes: it contains 120 Families of the *Greek* Worſhip; *Anno* 1700, they paid 1020 Crowns to the Capitation and Land-Tax. As ſtony and parch'd as this Iſland is, it yields the Inhabitants as much Corn and Wine as they have occaſion for. They are wanting of Oil: all the Olives are pickled againſt Faſt-days. The Country is full of the Shrub Tithymale, which for want of better Wood ſerves for Fewel. The Iſland is poor, and deals in nothing but Cotton; you may have a dozen of Napkins for a Crown, but then they are not above a foot ſquare: for the ſame price you may have eight, ſomewhat larger, and laced about.

[1] Καράβουσας. Statio Carinarum.

Tithymalus arboreus. *P. Alp. Exot.*

THERE's no want of Papas and Chappels; that of the Virgin is very pretty, it ſtands on a huge Rock near the Ruins of *Caſtro*, the old Caſtle of the Dukes of *Naxia*, which no doubt is built on the Founda-

tion

Campanula Græca, foxatilis, Jacobeæ Foliis.
Coroll. Inst. Rei. herb. 3.

tion of the antient Town call'd *Philocandros*, as *Ptolemy* ſays. In this Chappel there are ſome Remains of marble Columns. As for the old Statue ſpoken of by *Thevenot*, we were told it has been ſaw'd to pieces to help to make a Door-caſe of: ſome years ago they found the Foot of a Figure in Braſs, which they melted down to make Candleſticks for the Chappel. The old Monaſtery of the Caloyers is no longer in being: the Nunnery of *St. John Baptiſt* has but three or four Nuns. The Iſland looks gay, as dry as 'tis: we lodg'd at the Houſe of *Georgachi Stay* a *Candiot*, a Man of Wit; he's the Conſul of *France*, he likewiſe executes the Offices of Adminiſtrator and Waivod. Letter VI.

WE were told of a very fine Grotto in this dreadful Rock; but we could not ſee it, becauſe there's no going into it but by Boats in calm Weather, and the Sea was then very rough. The Rock is the beſt place in the Iſland for Simpling: we gather'd there the Seed of the faireſt ſort of *Campanula* in all *Greece*; this Seed has happily grown up in the King's Garden, and produced the Plant I'm going to deſcribe.

THE whole Plant, which is not above two foot tall, is round like an Under-Shrub; its firſt Leaves are eight inches long, two and a half broad, and begin with a tail four inches long, guttering, very fine edges: beyond this Tail the Leaves enlarge, deeply ſlaſh'd, ſhining, vein'd white as well as the Stalk. The Leaves along the Branches are not more than two or three inches long; the laſt Leaves are four or five lines broad, an inch and a half long, moderately indented and pointed: the Stalk of this Plant is woody, thick as a Man's Thumb at firſt, laden with Flowers at its extremities; each Flower is bell-faſhion'd about fifteen lines deep, widening to near two inches, waſhy blue, ſlaſh'd into five parts. The Cup is an inch long, cut into five ſharp points; the Peſtle riſes from the Center of the Flower, white and hairy to the middle, afterwards greeniſh, terminating like a five-ray'd Star; attended with five white Chieves, two lines long, three broad, bending towards the Peſtle, laden with a Summit four lines long: the Cup turns to a Fruit round like a Man's Head, nine or ten lines in diameter, ſplitting in five Cells; each whereof is garniſh'd with a Placenta charg'd with Seeds flat, ſhining, brown-colour'd. The whole Plant yields Milk, and has no manner of Smell: the Leaves are ſomewhat aſtringent; it is bis-annual.

CAMPANULA Græca, ſaxatilis Jacobeæ folio. *Corol. Inſt. Rei Herb.* 3.

ON the ſame Rock we obſerv'd that

Cardiotiſſa declines from the Eaſt-North-Eaſt to the Eaſt.

Milo remains between the Weſt-North-Weſt and the Weſt.

Polino, or *Burnt Iſland*, is between the Weſt-North-Weſt and the North-Weſt.

Argentiere is in a right line on the back of *Polino*.

Siphno is between the North-Weſt and the North-North-Weſt.

Antiparos between the North-Eaſt and the North-North-Eaſt.

Paros between the North-North-Eaſt and the Eaſt.

Naxos between the North-Eaſt and the Eaſt-North-Eaſt.

WE deſign'd to return to *Naxia*, but the Wind being North, obliged us to put in at *Sikino*; and it continuing in that Corner, we ſhaped our Courſe for *Santorin*, and arrived there the 16th of *October*. It is 36 miles round, and diſtant from *Candia* 70 miles, from *Sikino* 30.

ΚΑΛΛΙΣΤΗ. Herod. lib. 4. ΘΗΡΑ. SANT-ERINI. SANTORIN.

SANTORIN, or *Sant-Erini*, was call'd *Calliſte*, or the *Handſome Iſland*. *Cadmus* thought it ſo agreeable, that he left his Kinſman *Membliares* in it with ſome *Phenicians* to people it: were they now alive, they would not know it again; it's cover'd over with Pumice, the whole Iſland is a mere Quarry of it, where you may cut as large Scantlings as you pleaſe, juſt as any other ſort of Stone in their reſpective Quarries. The Coaſts all round the Iſland is almoſt inacceſſibly craggy and rugged, occaſion'd I ſuppoſe by Earthquakes.

[1] Ibid. [2] Lib. 3, & 7. [3] Strab. Rer. Geog. lib. 8.

[1] *HERODOTUS*, [2] *Pauſanias*, and [3] *Strabo* write, that *Theras*, one of *Cadmus*'s Deſcendants, gave this Iſland the name of *Thera*: that not liking to live at *Lacedemon*, he went over to *Caliſta*, after he had had the Regency of *Sparta* during the Minority of his Nephews, Sons of *Ariſtodemus*. *Caliſta* was then in poſſeſſion of *Membliares*'s Deſcendants. *Theras* ſeiz'd the Iſland, with the help of ſome *Mynians* who had got out of priſon at *Lacedemon* by a Stratagem of their Wives: the Story, my Lord, is too pretty not to remind you of it.

YOUR Lordſhip knows that the *Mynians* were the Progeny of ſome of thoſe famed Heroes that accompany'd *Jaſon* to *Colchis*. In their Return back, they ſtopt at *Lemnos*, where their Poſterity retain'd the name of *Mynians*; who afterwards being overpower'd by the *Pelaſgians*, another

Island of SANT-ERINI.
or Santorin.

ther People of *Greece*, they were driven out of *Lemnos*: upon this, they went to *Lacedemon*, where they were so well entertain'd, that they had not only Lands given 'em, but their Men were allow'd to marry *Lacedemonian* Women, and their Women *Lacedemonian* Men. Yet being the Race of a parcel of vagrant ambitious Heroes, they soon discover'd they had not quite lost the Inclinations of their Ancestors; and in short they attempted to seize the Supreme Authority, and vest it in themselves: hereupon they were taken up, and sentenced to death; but as good luck would have it, they were not to be executed but in the night-time, according to the Custom of the *Lacedemonians*. Mean while their Wives Fondness suggested to them the means of their Escape: they petition'd the Magistrates to let 'em take a last Farewel of their Husbands; which being granted, they changed Clothes with 'em: the Men went off disguis'd like Women, and these staid behind in the Prison disguis'd like Men. Letter VI.

HERODOTUS, who tells this Story, has recorded the Names of two of *Theras*'s Descendants who reign'd in this Island, *Æsanius* and his Son *Grynus*; the latter went to consult the Oracle of *Delphos*, accompany'd with the most eminent Personages of *Thera*, among whom was *Battus* the Son of *Polymnestes* (or *Cyrnus*) a Man of Quality, and very much in esteem among the *Mynians*. The Oracle bade 'em build a Town on the Coast of *Lybia*, and the Priestess pointed to *Battus*: this they neglected to do, nor did they know where *Lybia* was; but the Drought which lasted seven years in *Thera*, and kill'd every Tree but one throughout the Island, obliged the King to return to the Priestess, who order'd 'em a second time to build a Town in *Lybia*. They did so, and this was the Origin of *Cyrene*, the Country of the Poet *Callimachus*, who calls it the Mother of good Horses: and indeed at this very time the finest Barbs of *Africa* come from the Kingdom of *Barca* or *Cyrene*; for this Kingdom has borrow'd its Name from the antient City of *Barce*. Ibid.

Cyrene autem condita fuit ab Aristæo, cui nomen *Battos* propter linguæ obligationem. Hujus pater Cyrnus rex Theræ insulæ, &c. *Justin. lib.* 13. *cap.* 7.

STRABO, who places *Thera* between *Crete* and *Egypt*, allows it but 25 miles compass, and says it is in form very long. Things are mightily chang'd sure, since that time. *Thera* lies between *Candia* and the *Cyclades*; it is 36 miles about, and in figure is exactly like a Horse-Shoe. As for its Situation, the Passage in *Strabo* must be corrected by that of his Compiler, who places *Thera* between *Crete* and *Cynuria*, a Region of the Ibid.

Steph. Byzant. *Read* Κυνουρίας *for* Κυρηναίας.

Peloponneſus, belonging to the *Lacedemonians*. As for the Figure or Form of it, no wonder it repreſents a Half-moon; for ſuch conſiderable Changes have happen'd in its Neighbourhood, that this is but a ſmall matter. Beſides the Mutation of its Form, it has gain'd eleven miles in length more than it had in *Strabo*'s days; but then it has loſt all its fine Towns, of which *Herodotus* ſays there were no fewer than ſeven. It muſt likewiſe have been conſiderable for its Power, ſince *Thera* and *Melos* were the only places that in the famous War of *Peloponneſus* durſt declare for the *Lacedemonians* againſt the *Athenians*, who had all the other Iſles of *Greece* on their ſide.

Lib. 4.

Hiſtory of the Dukes of the *Archipelago*.

THE Revolution of the *Greek* Empire, after the taking of *Conſtantinople* by the *French* and *Venetians*, occaſion'd the annexing of *Santorin* to the Dutchy of *Naxia*; but *John Criſpo*, who was the twelfth Duke thereof, yielded it up to Prince *Nicholas* his Brother, who was call'd the Lord of *Santorin*. It was united to the Dutchy after the death of *William Criſpo*, the fifteenth Duke, who by Will appointed for Succeſſor the Lord of *Santorin* his Nephew: it was afterwards mortgaged to the Lord of *Nio*, by *James Criſpo* the ſeventeenth Duke of the *Archipelago*, who was fain to borrow exceſſive Sums to carry on the War againſt *Mahomet* II. in that famous League he was enter'd into with the *Venetians* and the King of *Perſia*. Laſtly, *Santorin* ſurrender'd it ſelf to *Barbaroſſa* under *Solyman* II.

Τὸ Νησὶ τῆς ἁγίας Εἰρήνης, Inſula Sanctæ Irenes.

IT is no eaſy matter to find out when the Iſle of *Thera* took the name of *Sant-Erini*; but in all likelihood 'tis deriv'd from that of St. *Irene* the Patroneſs of the Iſle, and from *Sant-Erini* 'tis become *Santorin*. This Saint was of *Theſſalonica*, and ſuffer'd Martyrdom on the firſt of *April* in 304, under the ninth Conſulate of *Diocleſian*, and the eighth of *Maximian Hercules*: the *Latin* Church obſerves it as a Holiday at *Santorin*, where are ſtill nine or ten Chappels dedicated to St. *Irene*.

Απανωμέρια.

WE were ſet aſhore at Port *San Nicolo* below *Apanomeria*, which is on the left as you enter the Port. We were very much tired in getting to the Town, for it is not to be imagin'd how ſteep the way is. The other Towns of this Iſland are *Scaro* or *Caſtro*, *Pyrgos*, *Emporio* or *Nebrio*, and *Acrotiri*, ſituated on the left ſide of the Port oppoſite to that of *Apanomeria*. This Port is like a Half-moon in form; as fine a Port as it looks to be, no Ship can anchor in it, for no bottom could ever yet be found

Τὸ Κάστρον τῆς Σκάρου. Πυργὸς. Εμπόριον. Ακρωτήρι.

by

by the Plumb-line: it has two Entrances, one at the South-Weſt, the other at the Weſt-North-Weſt, under ſhelter of the ſmall Iſle of *Thiraſia*, ſeparated from *Santorin* by the Port of *San Nicolo*, a ſmall Strait where Boats ply: over againſt the other Entrance, there are three Rocks leſs than *Thiraſia*. [1] The white Iſland is out of the Port, the [2] ſmall Iſland is within, and [3] Burnt Iſland is ſituated between 'em both: the latter receiv'd a conſiderable Increaſe in 1427, the 25th of *November*, as is recorded in ſome *Latin* [4] Verſes graved on a Marble at *Scaro* near the Church of the Jeſuits. Letter VI.

[1] Ἀσπρονησὶ.
[2] Μικρονησὶ ἢ μικρὴ Καμμένη.
[3] Καμμένη.
[4] *Reported in the Relation of* Sant-Erini, *by Father* Richards.

'TIS ſaid all theſe Iſlands roſe from the bottom of the Sea. What a frightful ſight to ſee the teeming Earth bring forth ſuch unwieldy Burdens! What prodigious Force muſt there needs be, to move 'em, diſplace 'em, and lift 'em above the Water! No wonder the Port of *Santorin* has no bottom: the Hollow whence that Iſland iſſu'd, muſt by mechanical Neceſſity at the ſame time have been occupy'd by a like Bulk of Water. What Shocks, what Concuſſions muſt have been excited in the Neighbourhood of it, when this Abyſs ſo of a ſudden fill'd it ſelf up again! Sure this new Iſland was not call'd by the name of *Beautiful* till long after its birth; for emerging as it did out of the Waters, it could be nothing elſe but a Maſs of Stone cover'd over with Slime and Mud: numbers of Years muſt have been requiſite to the forming, out of thoſe Subſtances, a Soil proper for Production; I can't imagine whence it got the Seeds of Plants it was adorn'd with.

THERASIA, ſays *Pliny*, was looſen'd from it afterwards; the Reſemblance of the Name is the cauſe that many have taken *Thireſia*, a baſe Rock ſeparated from *Santorin* by the Port of *San Nicolo*, for *Pliny*'s new Iſland. I can't help ſuſpecting that the Antients call'd *Theraſia* the white Iſland, and gave the name of *Hiera* to *Thireſia*: if my Conjecture is falſe, all the Authors that have mention'd the Tranſactions between *Thera* and *Theraſia*, have been under a miſtake, except *Strabo*, who alone has call'd by the name of *Theraſia* the Iſle of *Chriſtiana*; otherwiſe that Author had ill expreſs'd himſelf, in ſaying that *Thera* is in the neighbourhood of *Anaphe* and of *Theraſia*, ſince *Anaphe* is 18 miles diſtance from it. *Ptolemy* has placed a Town on *Theraſia*; certainly it muſt not have been on the preſent *Thiraſia*, which has not extent enough to build a Caſtle on.

Hiſt. Nat. lib. 4. cap. 12.

Rerum Geog. lib. 10.

Geog. lib. 3. cap. 15.

* THIS

Quæſt. Nat. lib. 6. cap. 21.

THIS Obſervation may help to juſtify *Seneca*, who refers to his time the Apparition of the Iſle of *Theraſia*: this likewiſe ſhews that *Pliny* was not Cotemporary with *Strabo*, nor conſequently with *Dioſcorides*, ſince beſides his ſpeaking of *Theraſia* as a Spot of Ground bran-new, torn from the Iſle of *Thera* by the Violence of the Sea, he alſo advances, that the Rock *Automate* or *Hiera* appear'd to view ſome time after between *Thera* and *Theraſia*. How can this Paſſage of *Pliny* be explain'd, if we take the Rock of *Thiraſia* for the *Theraſia* of that Author? For 'tis certain that between *Santorin* and *Thireſia* there's only the Port of *San Nicolo*, where there would not be room ſo much as for a ſingle Rock of any bulk. In our days, continues *Pliny*, has been ſeen iſſuing out of the Sea another Rock call'd *Thia*, juſt by *Hiera*: Would it be going too far, to take for granted theſe two Rocks to be *Thireſia* and *Cammeni*, ſuppoſing that *Aſproniſi* is the real *Theraſia* of the Antients?

Hiſt. Nat. lib. 2. cap. 77.

THE Situation of all theſe Rocks can't otherwiſe be comprehended: [1] *Juſtin*, for example, reports that there was ſo great an Earthquake between the Iſles of *Thera* and *Theraſia*, that a new Iſland was with great admiration beheld ſpringing forth amidſt the hot Water. [2] Father *Hardouin* has perfectly well corrected *Pliny*'s Text upon the Origin of *Thera*. [3] *Dion Caſſius* ſpeaks barely of the Apparition of a ſmall Iſland, which ſhew'd it ſelf near *Thera* in *Claudius*'s time. [4] *Aurelius Victor* ſays, it was conſiderable; and *Syncellus*, who places it in the 46th Year after Chriſt, aſſigns it between *Thera* and *Theraſia*: laſtly, *Ptolemy* places a Town on *Theraſia*.

[1] Lib. 30. cap. 4.

[2] In notis ad Emendat. ad lib. 2. Hiſt. Nat. Plin.

[3] Lib. 60.

[4] In Claud.

Compend. Hiſt. Ann. Chriſt. 713.

CEDRENUS ſays, that in the tenth Year of *Leo* the *Iſaurian*, that grand Iconoclaſt, there appear'd for ſome days together ſo thick a Darkneſs between *Thera* and *Theraſia*, that it ſeem'd as if a burning Kiln or Furnace was riſing up: this cloudy Subſtance incraſſated and harden'd it ſelf amidſt the Flames, after which it faſten'd on the Iſle *Hiera*, and increas'd the bulk thereof. Mean time there were caſt up ſuch quantities of Pumice Stones, as cover'd the Coaſts of *Macedon* and *Aſia Minor*, even as far as the *Dardanelles*. *Cedrenus* has done nothing more than copy *Theophanes* and *Nicephorus*; the firſt refers this Fact to the Year 712, the other to 720.

Theoph. Chronol.

THE

THE Natives, tho very ignorant, fail not to acquaint Strangers that all the petty Rocks about this Island were brought into the World by Earthquakes. We learn from Father *Richard* the Year when the little burnt Island appear'd; his Words are these: "There are many old "Men in this Island, who affirm they saw an Island form it self by Fire "in the middle of the Sea, in the Year 1573. which Island was there- "fore call'd *Micri Cammeni*, that is to say, *Little Burnt Island*." Now we're speaking of Fire, *Strabo* says that the Sea was observ'd to boil four days together, between *Thera* and *Therasia*; that it cast forth flames, and that an Island, 1500 paces in compass, manifestly appear'd, as if it had been pluck'd up from the bottom of the Water by Engines. Letter VI. Relat. de Sant-Erini. Rerum Geog. lib. 1.

M. *THEVENOT* relates something like what is recounted by *Theophanes*, *Nicephorus*, and *Cedrenus*; namely, that about 53 Years ago a prodigious quantity of Pumice-Stones was seen to arise from out of the Port of *Santorin*; that they ascended from the bottom of the Sea with such noise and impetuosity, that one would have thought 'em to be the Bursts of Cannon. At *Scio*, above 200 miles from the place, they fancy'd the *Venetian* Army was fighting the *Turks*. These Pumice-Stones flew so thick on the Coasts of the *Levant* Sea, that the Inhabitants of the Islands make no manner of doubt they came from *Santorin*. Relat. cap. 68.

AS for the Formation of Islands now under consideration, can any thing be more demonstrative than what we find in the publick News from *Constantinople*? "In *November* last, 1707, the subterranean Fires pro- "duced at *Santorin* an Island, already two miles in circuit, and was "actually growing bigger the first of *December* by additional Rocks, and "other new Matter which the Flames continu'd to cast forth. The "Burning was preceded by violent Earthquakes, follow'd by a thick "Smoke, which issu'd out of the Sea in the day-time, and Flames in the "night-time, and accompany'd with terrible Noises under ground." To this may be added the appearing of a new Island out of the Sea, amidst a dreadful Hurricane in 1638, near the Island of *St. Michael*, one of the *Azores*: *Gassendus* reports this new Island to be three Leagues in length, and one and a half in breadth. *Gazette of* April 14. 1708. Not. in Diog. Laert. lib. 10.

IT is high time we enter'd into a more exact Detail of the Isle of *Santorin*. Nothing is more dry and barren than its Soil; and yet tho 'tis

all

all a mere Pumice, the Inhabitants by Labour and Ingenuity have made a perfect Orchard of the most ungrateful Spot of Ground in the World; and however disagreeable its Coast may be, yet is *Santorin* a Jewel compared to the Islands about it: whereas in *Nanfio*, not above eighteen miles from it, you see nothing but Thistles and Brambles, tho the Land is naturally excellent. *Santorin* affords indeed little Wheat, but a deal of Barley, abundance of Cotton, and Wine in profusion: this Wine has the colour of Rhenish, but it is potent and spirituous; 'tis exported to all parts of the *Archipelago*, and as far as *Constantinople*: the main Trade of the Island consists in this Liquor and their Cotton Manufactures. The Women here are busy'd in cultivating the Vineyards, while their Husbands are abroad selling their Wines. The best Vineyards are in a Plain beyond *Pyrgos* at the foot of the Mountain of *St. Stephen*; their way of Culture is much like that of *Provence*: their Cotton comes in a Shrub like our Gooseberry-Trees; they don't pluck 'em up every Year, as is practis'd in the other Islands: it is the same Species with that which *Bauhinus* calls Herb-Cotton, and which he has distinguish'd from Shrub-Cotton.

FRUIT is scarce in this Island, except Figs: they fetch their Oil from *Candia*, and Wood from *Raclia*; the Scarcity of the latter is the reason of their hardly ever eating new Bread in *Santorin*: generally speaking, they make Barley-Bread, and this but three or four times in the Year; it is a black sorry sort of [1] Biscuit. They kill Beeves but at one time of the Year; after they have cut them to pièces and boned 'em, they set the Flesh to steep in Vinegar wherein Salt has been dissolv'd: this Flesh expos'd in the Sun seven or eight months, grows as hard as Wood; some eat it dry, others boil it.

[1] Σχίσις *from the Verb* σχίζω, scindo, *because there's no eating 'em without breaking 'em.*

THERE are reckon'd to be in *Santorin* 10000 Souls: besides the Towns noted upon our Plan, there are five populous Villages, *Carterado*, *Masseria*, *Votona*, *Gonia*, and *Megalo-Chorio*. The Inhabitants of this Island are all *Greeks*; you never hear the Name of a *Turk* mention'd, but when they speak of the Taxes. In 1700, they paid 4000 Crowns to the Capitation, and 6000 to the Land-Tax. Among the *Greeks*, there's not above a third of the Inhabitants who follow the *Latin* Way of Worship. the Gentry live at *Scaro*, a small Town built at the further end of the Port on a Rock that stands almost by it self, and very rugged; here too the Consul

of

of *France* reſides, and the Jeſuits have a good Houſe: *Sophiano* Biſhop of *Santorin* reſtored them thither in 1642, and gave 'em the place of the Ducal Chappel to build a Church on. We were handſomly treated by their Superiour; he diſtributes Medicines very ſucceſsfully as well as charitably. However holy and zealous the Miſſionaries be, it were to be wiſh'd there were but one ſort of Religious in each Iſland: Experience ſhews that the Chriſtian Religion is propagated and maintain'd with more Edification in *Syra*, where there are none but Capuchins, and in *Santorin* where there are none but Jeſuits, than in thoſe Iſlands where there are of both ſorts. The two Biſhops of the Iſland, one whereof is a *Greek*, the other a *Latin*, reſided at *Scaro* when we arrived there: there is in the ſame Town a Curate, and five or ſix Canons of our Communion. The *Greek* Nuns of the Order of St. *Baſil*, are 25 in number; the *Latin* but 15, and follow the Rule of St. *Dominick*: theſe Nuns make the beſt Callicoes in the Country; they are carry'd to *Candia*, the *Morea*, and to all parts of the *Archipelago*.

Letter VI. Relation of *Sant-Erini*.

THE Cadi of *Santorin* is ſometimes itinerant; when he reſides in the Iſland, 'tis commonly at *Pyrgos*, the prettieſt Town in all the Iſland, built on a riſing ground, from whence you diſcern two Seas, and the fineſt Vineyards in the world: there wants nothing but Water, of which there is but one Spring in the whole Country, (on the Mountain of *St. Stephen*) and that but a ſorry one. 'Tis true, they every where have places to receive and keep Rain-water dug in the Pumice, and well-cemented. Moſt of the Houſes are Caverns dug in the ſame Stone, like Badgers Holes, or thoſe ſort of Chymical Furnaces call'd Athanors: they are arch'd over with very light Stones, reddiſh, which look to be a half-pumice. The Coaſt of the Port is the moſt frightful of any; not ſo much as a Blade of Graſs to be ſeen, and the Rocks of the colour of Iron Droſs.

Πόρος.

THE ſeventh of *October* we went to the Mountain of *St. Stephen*, ſo call'd from a Chappel dedicated to that Saint. It is very extraordinary, to ſee a Block of Marble grafted, as one may ſay, on Pumice-Stone. Did it aſcend from the bottom of the Waters, or has it been found ſince the birth of the Iſland? There is ſtill to be ſeen on one of its little Hills at the foot of a Rock, the Rubbiſh of an antient Town, and the Ruins of a marble-column'd Temple. It may have been that of *Neptune*, built

Ὄρος τῦ ἁγίυ Στεφάνυ.

On the fourth Ode.

there by the *Rhodians*; but the Scholiaſt of *Pindar* obſerves, that there was another of *Minerva*, and that the Iſland of *Thera* was conſecrated to *Apollo*: and therefore *Pindar* calls it a Holy Iſland. *Triſtanus* mentions a Medal of *Venus*, on the Reverſe whereof is repreſented a ſort of Boundary-God, which that Author ſuſpects to be the Figure of *Jupiter*, God of Confines or Limits.

Comment Hiſt. tom. 1. pag. 695.

Legend. ΘΗΡΕΩΝ ΖΕΥΣ ΟΜΟΡΙΟΣ. Jupiter conterminus.

HERE follow the Inſcriptions that are found among the Ruins of the fineſt [1] Town of the Iſland, conſiderable even when *Rome* was in its Glory, ſince it had leave to conſecrate Monuments to its Emperors.

[1] An Ελευσίν καὶ Ὅια. Ptol. Geog. lib. 3. cap. 15.

ΤΙΒΕΡΙΟΝ ΚΛΑΥΔΙΟΝ
ΚΑΙΣΑΡΑ ΣΕΒΑΣΤΟΝ
ΓΕΡΜΑΝΙΚΟΝ ΚΟΙΡΑΝΟΣ
ΑΓΝΟΣΘΕΝΟΥΣ ΚΑΙ ΟΥΙΟΣ
ΑΥΤΟΥ ΑΓΝΟΣΘΕΝΗΣ
ΥΠΕΡ ΤΟΥ ΔΗΜΟΥ.

Coeranus *Son of* Agnoſthenes, *and* Agnoſthenes *his Son, in the Name of the People teſtify their Attachment for* Tiberius, Claudius, Cæſar, Auguſtus, Germanicus.

ΑΥΤΟΚΡΑΤΟRΑ ΚΑΙΣΑΡΑ ΜΑΡΚΟΝ
ΑΥΡΗΛΙΟΝ ΑΝΤΩΝΕΙΝΟΝ
ΣΕΒΑΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΘΗΡΑΙΩΝ
ΤΗΝ ΕΠΙΜΕΛΕΙΑΝ ΚΑΙ ΤΗΝ
ΑΝΑΣΤΑΣΙΝ ΠΟΙΗΣΑΜΕΝΩΝ
ΑΡΧΟΝΤΩΝ ΑΣΚΛΗΠΙΑΔΟΥ Β̄
ΚΑΙ ΚΟΙΗΤΟΥ Β̄ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ
ΕΥΦΡΟΣΥΝΟΥ ΙΕΡΑΣΑΜΕΝΟΥ
ΠΟΛΥΟΥΧΟΥ Β̄

Under Aſclepiades *and* Quietus, *Magiſtrates for the ſecond time, with* Alexander *Son of* Euphroſynus, *the Senate and People of the Iſland of* Thera *have caus'd to be erected the Statue of the Emperor* Cæſar, Marcus Aurelius, Antoninus, Auguſtus, *conſecrated by* Polyuchus *the High Prieſt for the ſecond time.*

'TIS

'TIS said the Fragments of the Statue are not far from the Inscription; Letter VI.
but this Statue is without a Head.

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ
Λ. ΣΕΠΤΙΜΙΟΝ ΣΕΒΗΡΟΝ
ΠΕΡΤΙΝΑΚΑ ΣΕΒΑΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ
Ο ΘΗΡΑΙΩΝ.

The Senate and the People of Thera *assure the Emperor* Cæsar, L. Septimius Severus, Pertinax, Augustus, *of their perfect Devotedness.*

ΑΥΤΟΚΡΑΤΟΡΑ ΚΑΙΣΑΡΑ Μ. ΑΥΡΗΛΙΟΝ
ΣΕΒΗΡΟΝ ΑΝΤΩΝΕΙΝΟΝ ΕΥΣΕΒΗ
ΣΕΒΑΣΤΟΝ ΑΡΑΒΙΚΟΝ ΑΔΙΑΒΗΝΙΚΟΝ
ΠΑΡΘΙΚΟΝ ΓΕΡΜΑΝΙΚΟΝ ΜΕΓΙΣΤΟΝ
Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟΣ Ο ΘΗΡΑΙΩΝ
ΑΡΧΙΣ. Μ. ΑΥΡ. ΙΣΟΚΛΕΟΥΣ ΑΣΚΛΗΠΙΑΔΟΥ
ΤΟ Β̄ ΚΑΙ ΑΥΡ.
ΚΛΕΟΤΕΛΟΥΣ ΤΥΡΑΝΝΟΥ ΚΑΙ ΑΥΡ. ΦΥΛΟΞΕΝΟΥ
ΑΒΑΣΚΑΝΤΟΥ ΤΗΝ ΠΡΟΝΟΙΑΝ ΤΗΣ ΠΑΡΑΣΚΕΒΗΣ
ΚΑΙ ΤΗΣ ΑΝΑΣΤΑΣΕΩΣ ΤΟΥ ΑΝΔΡΙΑΝΤΟΣ ΠΟΙΗ-
ΣΑΜΕΝΟΥ
ΤΟΥ ΠΡΟΤΟΥ ΑΡΧΟΝΤΟΣ ΑΥΡ. ΙΣΟΚΛΕΟΥΣ ΤΟ Β̄.

Under the Magistrates M. Aurelius Isocleus, *Son of* Asclepiades; Aurelius Cleoteles, *Son of* Tyrannus; *and* Aurelius Philoxemus, *Son of* Abascantus; *by order of the Senate and People of* Thera, Aurelius Isocleus, *Chief Magistrate for the second time, has with Expence both of Time and Mony, erected a Statue of the thrice mighty Emperor* Cæsar, Marcus Aurelius, Severus, Antoninus Pius, Augustus, Arabicus, Adiabenicus, Parthicus, Germanicus.

ΑΥΡ. ΤΥΧΑΙΟΣ ΤΟΝ ΠΑΤΕΡΑ
ΚΑΙ ΕΛΠΙΖΟΥΣΑ ΤΟΝ ΙΔΙΟΝ
ΣΥΜΒΙΟΝ ΤΥΧΑΙΟΝ
ΑΦΗΡΩΙΞΑΝ.

Aurelius Tychasius *for his Father, and* Elpizouse *for her dear Husband* Tychasius, *consecrate the Testimonies of their mutual Love.*

ΚΑΡΠΟΣ ΤΑΝ
ΙΔΙΑΝ ΓΥΝΑΙΚΑ
ΣΩΕΙΔΑ ΑΦΗΡΟΙΞΕΝ
ΤΗΣ ΜΟΝΑΝΔΡΟΝ.

Carpus *has conſecrated by this Monument his Love towards his dearest Wife* Soeide, *who had no other Husband.*

I COPY'D theſe Inſcriptions at *Paris* from M. *Spon*'s Collection of curious Antiquities. Our Guides at *Santorin* had not the Wit to conduct us to the noble Ruins of the Iſland; ſo, after we had view'd the Chappel of *St. Stephen*, they perſuaded us we had ſeen whatever was worth Obſervation in that Country: mean while the Weather was ſo very tempting for us to go to *Nanfio*, that our Mariners advis'd us to lay hold of the opportunity.

NANFIO. ANAΦH. ANAPHE.

NANFIO is alſo one of thoſe Iſlands which made part of the Dutchy of *Naxia*, under the Princes of the Line of *Sanudo* and *Criſpo*. *James Criſpo*, the twelfth Duke, who may juſtly be ſtiled the Pacifick, gave this Iſland to his Brother *William*, who rais'd a Fortreſs there, the Ruins whereof are yet to be ſeen on a Rock above the Town: he was Duke of *Naxia* after his Brother *James* died; his only Daughter *Florentia Criſpo* remain'd Lady of *Nanfio*, nor was the Iſland annex'd to the Dutchy till after her Death.

Hiſtory of the Dukes of the *Archipelago*.

MEMBAIAPOΣ. Steph.

MEMBLIAROS was the antient Name of *Nanfio*, a Name taken from *Membliares*, a Relation of *Cadmus*, and who ſettled at *Thera* inſtead of following that Hero in his Adventures. The Iſland we are ſpeaking of was named *Anaphe*, on occaſion of its being diſcover'd by the *Argonauts*, after a violent Tempeſt, which had driven 'em to the further end of the *Archipelago*; it was no very great catch of a Diſcovery, the Iſland being but ſixteen miles about, without ever a Haven, and its Mountains bare as a Bone: yet is it not deſtitute of noble Springs, ſufficient to fertilize the Fields, with ever ſo little Application and Ingenuity.

Τοῖς δ' Ἀργοναύταις ὑπὸ χειμῶνος τεθχομένοις καὶ σκοτομηνὴς ἀναφανεῖσα Ἀνάφη ὄπεκλη-θαι. Steph.

ALL the Inhabitants are of the *Greek* Communion, and under the Biſhop of *Siphno*; there are no *Turks* nor *Latins* among 'em: the Cad

and

and Waivod go the Circuits. They are an idle ſort of People, and their whole Trade conſiſts in Onions, Wax, and Honey: as for Wood, I don't think there's enough to roaſt the Partridges the Country affords; there are ſuch prodigious numbers, that for the preſervation of the Corn, they take up all the Eggs they can light of about *Eaſter*-tide, and they generally amount to ten or twelve thouſand: they uſe 'em in all their Sauces, in Omelets chiefly. Yet in ſpite of this Precaution, we ſprung a Covey every foot; they're of a very antient Breed, and came from [1] *Aſtypalia*: if any credit may be given to *Hegeſander*, a Burgher of this Iſland brought but a Brace to *Anaphe*; but they multiply'd ſo faſt, the People could ſcarce live for 'em: for which reaſon they ever ſince have made it their practice to deſtroy the Eggs. Letter VI.

[1] Stampalia. Athen. Deipn. lib. 9.

ONCE a year they chuſe two Conſuls, ſometimes but one: theſe Magiſtrates had not Authority enough to procure us Bacon to lard our Partridges; the *Greeks* know nothing of larding; ſo we were forced to eat 'em half boil'd, half roaſted: this was not our greateſt grievance; we underſtood there were Banditti hovering about the Iſland, eſpecially at *Anaphi-poula*, an ugly Rock in ſight of the Town. A Tartane of *Martigues* luckily putting in, diſſipated our Fears: the Maſter made us a Preſent of excellent Wine of *Cadiere* near *Toulon*, and had he been bound to any Iſland of the *Archipelago*, we had gone along with him; ſo we choſe rather to ſtay and roam about the Iſland, till the Banditti had quite clear'd the Coaſt.

TO the Sea, Southward, going to the Chappel of [2] our Lady of the Bull-ruſh, you ſee upon a ſmall Riſing the Ruins of a Temple of *Apollo* [3] *Egletes* or Refulgent. *Strabo*, who ſpeaks of this Temple, ſays not upon what occaſion it was built; it is [4] *Conon* we learn it from: according to him, *Jaſon*'s Fleet in its Return from *Colchis* was overtaken with ſo terrible a Storm, they had no Reſource but Vows and Prayers. *Apollo* was graciouſly pleas'd to relieve ſo many Heroes; and accordingly a [5] Thunderbolt from Heaven falling into the Sea, immediately rais'd up an Iſland for their reception; upon which they erected an Altar to *Apollo*, the Saviour of the *Argonauts*: they return'd their thanks to that God, amidſt an Affluence of Wine and good Cheer. *Medea* and the Ladies of her Court perform'd the Honours of the Feſtival: Wine and Joy inſpired

[2] Παναγία Καλαμιώτισσα.
[3] Καὶ πολίσπον Κρήτης Ανάφη ἐν ᾗ τὸ τῆς Αἰγλήτης Απολλωνος ἱερὸν. Strab. Rer. Geog. lib. 10.
[3] Αἰγλη, Fulgor.
[4] Narrat. 49.
[5] Φαίνω, in lucem edo, whence comes Ανάφη.

'em

'em with Flights of Wit and facetious Repartees; the Heroes, says *Conon*, were the Butt of all the Railleries; for betraying their Fear in the Storm, 'tis like: the whole Night was spent in Sallies of this kind. *Conon* adds, that after this Island was peopled, the Inhabitants celebrated the Anniversary of this Escape, by sacrificing to *Apollo:* there was no want of Wine, nor, according to the Spirit of the Institution, could Pleasantry be missing: the *Greeks* are admirable Fencers, where Wit's the Weapon.

THE Ruins of this Temple consist in some pieces of Marble Columns: there is a beautiful Architrave, with a very long Inscription; mentioning, belike, this Story of *Conon*'s, but 'tis so worn, there's no making any thing on't. Not far off, is built a Chappel, with the Materials of the Temple. The Marble Quarry is hard by, at the foot of one of the most frightful Rocks I ever saw, and on which stands a Chappel of the Virgin. In the Neighbourhood you also see the Ruins of a noble Edifice of Marble, which looks to be none of the most antique, but of the time of the Dukes of *Naxia*.

AFTER we had scaled this Rock, we rang'd through such places of the Island, as afforded best matter for Simpling: I there observ'd the *Fagonia Cretica spinosa*. Inst. Rei Herb. which is not much more prickly than that I met with in *Spain*, in the Kingdom of *Granada*, and which I call'd *Fagonia Hispanica, non spinosa*. Inst. 'Tis my opinion, these two Kinds are but Varieties of the same Plant.

BEING sure the Banditti were gone off, we prepared to pass over to *Stampalia*, an Island forty miles from *Nanfio*, between the East and East-North-East; but the Wind being against us, we were forced to go to *Mycone*, which we did not reach till the 22d of *October*, after putting in at several places.

THE Isle of *Mycone*, which stretches from East to West, is 36 miles about, 30 miles from *Naxia*, 40 from *Nicaria*, and 18 from the Port of *Tine*; tho the Canal, which is between Cape *Trullo* of *Mycone* and *le Tine*, is but 18 miles broad: that of *Mycone* at *Delos* is no more than three miles from Cape *Alogomandra* of *Mycone* to the neareſt point of *Delos*: for *Pliny*, who perhaps counts from one Port to another, makes it but 15 miles to this Canal. You see there the two small Rocks of *Prasonisi*, which

Αλογόμανδρα, *Park for Horses.*

Πρασονήσι, *Isle of Leeks.*

Stapodia
Tragonisi
Island of
MYCONE
Port S.t Anne.
Port Palermo
Port Ornos.
The Gulph
Cape Drullo.
S.t George
Armenisti.
Cape Alogo: mantra.
Prasonisi
Delos.
Port S.t Jean.
The greater Delos, or the Isle Rhenia.
Port of Pyrgo
Port of Skinos
San Nicolo.
The Island of

PORT of MICONE.
1
2
3
4
5
6
7
8

which Messieurs *Spon* and *Wheeler* took to be *Tragonisi* or *Dragonera*, another Rock towards the East-South-East, and consequently out of the Canal we're speaking of. Letter VI. Τραγονήσι, *Isle of Goats.*

THE Port of *Mycone* is very open, and lies between the West and West-North-West; but the Gulph, which is on one side the Port, and is impervious, is deep enough for the largest Ships, which likewise it secures from the North Wind by means of a natural Jettee, form'd by Rocks on a level with the Water's Surface. You enter this Gulph between the North and North-North-West: the Port of *Ornos* is opposite to the further end, and looks between the South and South-South-East. The Isle of *St. George* is at the point of the Gulph on the right hand: the other Ports of the Island are Port *Palermo* and Port *St. Anne*; Port *Palermo* is a very large one, but too much expos'd to the North Wind; Port *St. Anne* is likewise very bleak, and looks to the South-East. Τεοργιονήσι, *Isle of* St. George. Πάνορμος, *Port to receive all sorts of Ships.*

MYCONE produces the best Sailors of any in the whole Country; there are at least 500 sea-faring Men in the Island, and above 100 Barks, besides 40 or 50 large Saicks for the Trade to *Turkey* and the *Morea:* that to *Turkey* consists in Hides, especially of [1] Goats, which they take in at [2] *Siagi* near *Smyrna* and *Scalanova*; the *Morea* Trade at present lies in Wine, which the *Myconiots* supply the *Venetian* Army with, at *Napoli di Romania.* There are some Saicks of *Mycone*, which carry 7 or 800 Barrels of Wine, each Barrel weighs 150 Pound *French*; for the most part, 'tis mere colour'd Water, and the *Venetians* pay 'em accordingly: the *Greeks* can't forbear playing their tricks. *Mycone* usually affords 25 or 30,000 Barrels of Wine a year: the Vine has been very antiently cultivated there. M. *Wheeler* bought upon the spot a Silver Medal with *Jupiter*'s Head on one side, and a Bunch of Grapes on the other.

[1] Cordouans.
[2] Teos.
50 Oques.
Authoritas vino Myconio. *Plin. Hist. Nat. lib.* 14. *cap.* 1.
M Y K O.

THE Island of *Mycone* is very dry, and its Mountains of no great height; the two most noted are call'd by the Name of *St. Elijah:* one is just by Cape *Trullo*, as you enter the Canal of *Mycone* and of *Tine*; the other is at the Extremity of *Mycone*, over against *Tragonisi.* The Name *Dimastos*, which [3] *Pliny* gives to the highest Mountain of the Island, will quadrate with both of 'em, since each has a forky Summit. [4] *Ovid*, who in his Voyage to *Pontus* had a nearer View of *Mycone* than [5] *Virgil*, was in the right on't to say it was a low Island; whereas *Virgil* says quite the con-

[3] Hist. Nat. lib. 4. cap. 12.
[4] Hinc humilem Myconum cretosaque rura Cimoli. *Metamorph. lib.* 7.
[5] Quam Deus arcitenens oras & littora circum errantem, Mycone celsa, Gyaroque revinxit. *Æn.* 3.

contrary: not but that *Humilis Insula* may likewise be taken for a mean despicable Island, as [1] *Statius* calls the Island of *Seripho*.

[1] Hinc spretæ Myconos, humilisque Seriphos. *Achil.* 1.

STRABO reports, that the Poets made *Mycone* to be the Burying-place of the *Centaurs* defeated by *Hercules*; whence the Proverb, [2] *Every thing is in* Mycone, of one that pretends in one and the same Discourse to touch upon all things. *Stephens* the Geographer, who copy'd *Strabo* in this place, as in many others, delivers, that this Island took its Name from one *Myconus* Son of *Ænius*; but one is as little known as t'other: 'tis a common thing for old Authors to be guilty of this Error. The Remark of [3] *Strabo* and [4] *Eustathius* is much better warranted, that the *Myconiots* were apt to grow bald, since at this day most of the Inhabitants lose their Hair at 20 or 25 Years old. [5] *Pliny* has another Observation, that the Children are born without Hair; for all that, the Inhabitants are a very handsome comely People: they were heretofore reckon'd arrant Parasites, and would be still so, were they to light of Cullies. We read in *Athenæus* some Verses of *Cratinus* not much in their praise, but he excuses them on account of their Poverty.

[2] Παντὸ' ἀπὸ μίαν Μυκώνου. Ror. Geog. lib. 10.

[3] Μυκώνιος φαλακρός. Strab. ibid.

[4] Ad Dionys. vers. 526.

[5] Quippe Myconii carentes pilo gignuntur. *Hist. Nat. lib.* 11. *cap.* 37.

OUR *Franks* call this Island *Micouli*; it yields enough Barley for the Inhabitants, abundance of Figs, but few Olives: Water is very scarce in Summer; a huge Well serves the whole [6] Town, which is the only one of the Island, and contains scarce 3000 Souls: but for one Man, you see four Women, oftentimes lying among the Hogs in the open Street; the Men use the Sea very much. Two Consuls are named every year to take care of the publick Affairs. In 1700, the *Myconiots* paid 5000 Crowns to the Capitation and Land-Tax: the Island was then under the Government of *Mezomorto*, the Captain-Bashaw: in the last War it was under the obedience of the Bey of *Stanchio*, call'd [7] *Cassidi*, who at this time has the Command of some Galliots to scour the *Archipelago* of petty Rovers.

[6] Μυκώνη ἡ πόλις. Ptol. Geog. lib. 3. cap. 15.

[7] *Or Scald-headed.*

STRANGERS find it pleasant living at *Mycone*, provided they have a good Cook, for the *Greeks* are the worst in the world. Partridges are very cheap and plentiful, as also Quails, Woodcocks, Turtle-Doves, Rabbits, Wheatears; there are delicious Grapes, and excellent Figs. They make their Salads with a kind of [8] Sowthistle, very whetting to the Appetite when the Plate is rubb'd with Garlick. The Adra-

[8] Sonchus lævis, angusti folius. *C. B. Couesto coumiliero.*

lida

lida [1] and the Radice [2] are much in repute there: the first is a sort of Vipers-grass, described in a preceding Letter; the Radice is prickly Chicory, whose young Shoots naturally grow white in the Sand along the Sea-side. In time of *Lent* they make a good Ragou with boil'd *Vroulas*; the People here make delicious [3] Cheese: their pickled Quails are execrable; they reduce these Birds in Vinegar to a sort of Pap; the Natives admire 'em, because it saves the Expence of Fire to dress 'em. The Fewel used here is Under-wood fetch'd from *Delos*. Letter VI.

[1] Scorzonera Græca saxatilis & maritima, foliis varie laciniatis. *Corol. Inst. Rei Herb.* Ἀσφαλίδα.

[2] Cichorium spinosum. *C. B.*

[3] Pouino.

MYCONE was some years together possess'd by the Dukes of *Naxia*. Father *Sauger* says, that *John Crispo*, the twentieth Duke of the *Archipelago*, gave it in Marriage, together with the Isle of *Zia*, to his Daughter *Thaddea*, Wife to *Francis de Sommerive*, who enjoy'd it not long; and the *Venetians* being become Masters of *Tinos*, found *Mycone* to be convenient for 'em, and so the Proveditor of *Tinos* is to this very day call'd Proveditor of *Mycone*. *Barbarossa* the Captain-Bashaw reduced it to the Obedience of *Solyman* II. with almost all the Islands which the Republick had in the *Archipelago*. History of the Dukes of the *Archipelago*.

IT must not be forgot here, that *Mycone* and *Tinos* were conquer'd in the Reign of the Emperor *Henry* by *Andrew Gizi*, some years after the taking of *Constantinople* by the *French* and *Venetians*. *Jerome Gizi*, his Brother, had for his Allotment *Skyro* and *Scopoli*. From this *Andrew* descends the Sieur *Janachi Gizi*, so well known to your Lordship for his Services, and for whom you have procured Patents for Consul of *Mycone* and of *Tinos*; his Family has always behaved it self honourably ever since the *Latins* became Masters of the Empire of the East. Our Consul, who is a very religious Person, has built at *Mycone* a Chappel to St. *Lewis*; and he keeps in his House a Priest of our Communion to say Mass. The *Latin* Church of the Burrough depends on the Bishop of *Tinos*, who has put in a Curate, and gives him 25 *Roman* Crowns a year for his Stipend; M. *Gizi*'s Chaplain is better provided for: not that the Bishop of *Tinos* is to be blamed, since the [4] Congregation allows no more to the Vicars of the other Islands: nay, some Bishops allow but 15 Crowns a year to their Vicars, which they find enow ready to accept of, the Priests of the *Archipelago* being very eager after these Posts, that they may live honourably at their homes.

[4] De propaganda fide.

AS for *Greek* Churches, there are fifty in *Mycone*; each has its Papas, and almoſt all the Inhabitants are of the *Greek* Rite: there is but one *Turk*, and he the Cadi, who goes the Circuits. Theſe Cadi's purchaſe a Commiſſion of the Grand Cadi of *Scio*, and then range the whole *Archipelago*; cauſing notice to be given wherever they paſs, that all ſuch as have any Law-Suits on their hands, bring their Papers or Witneſſes, and they ſhall be immediately and with a moderate Charge diſpatch'd. The *Greeks*, who are naturally litigious, are ſuch Fools as to come to this Tribunal, inſtead of making up matters amicably before the Adminiſtrators and Papas.

THERE are many Chappels, and ſome Monaſteries, at *Mycone*. [1] *Paleocaſtriani* is a Nunnery with three or four Nuns, ſeated near the middle of the Iſland about [2] *Paleocaſtro*, an antient decay'd Fortreſs on a pleaſant Hill. The Church of *la* [3] *Trinité* is in the Circuit of *Paleocaſtro*: that of *St. Marina* is not far off; every year they celebrate (on the 17th of *July*) a mighty Feſtival, where they dance and drink after their faſhion, that is, all day and night too. On the ſide of *Paleocaſtro*, in a fine Plain in ſight of Port *St. Anne*, is the great Monaſtery of [4] *Trulliani*, poſſeſs'd by ten or twelve He-Caloyers and ſome old She-ones: they have great Poſſeſſions in the Plain of [5] *Anomeria*, the beſt and fruitfulleſt part of the Iſland. The Convent of *St. Pantaleon* is on this ſide *Paleocaſtro*, near Port *Palermo*; but it contains not above three or four Religious. The forſaken Monaſteries are that of the [6] *Virgin*, *St. George*, and our *Saviour*.

BESIDES the Conſul of *France*, there's one for *England*, another for *Holland*, tho no Ship of either Nation comes thither: but the *Greeks* ſhelter themſelves from the Tyranny of *Turks*, under covert of ſuch Patents. The *French* Ships bound to *Smyrna* and *Conſtantinople* paſs the Canal of *Tinos* and of *Mycone*, ſteering between the North and North-Eaſt: in foul Weather they uſually put in at *Mycone*, to get intelligence about the War. The ordinary Route of the *Engliſh* and *Dutch* is between *Negropont* and *Macroniſi*. There often arrive at *Mycone French* Barks, to lade Corn, Oil, Cotton, and the like Commodities of the neighbouring Iſlands.

THE Ladies of *Mycone* would not be diſagreeable, were their Habits but a little leſs ridiculous: and yet an ordinary Suit ſhall coſt 'em 200 Crowns;

[1] Παλαιοκαστριανὴ, *the antient Church of the Caſtle.*

[2] An Φορβία ἄκρα? Ptol. Geog. lib. 3. cap. 15. Μύκονος ἄυτη δίπολις. Scyl. Peripl.

[3] Ἁγία Τριάδα, *the Holy Trinity.*

[4] Τρυλλιανὴ, *the Dome, or the Cathedral.*

[5] Ανομέρια, *the Upper Part.*

[6] Παναγία Μύσενα, *the Virgin of* Mycone. Ἁγίος Γεωργιος. Σωτῆρας.

40

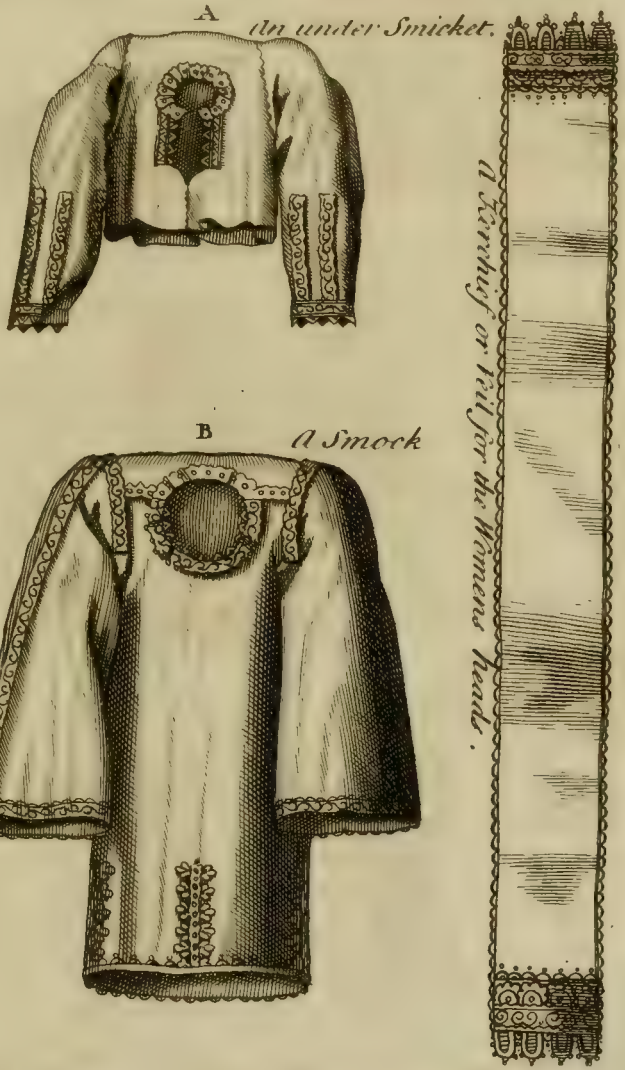
Winter-Boddice.

A sort of under Petticoat.

Garter.

Stockings.

Other parts of the Ilyconian Womens Apparel.



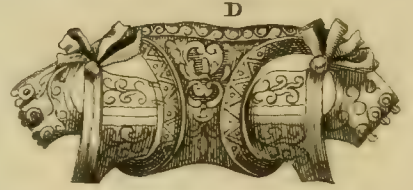
Part of the Apparel of the Alyconian Women.

Summer-Boddice.

A Gorget.

C

D



H

Aprons.

H

Shoes.

Slippers.

Other parts of the Mycenian Womens Apparel.

Crowns; some there are that come to 150 Sequins. 'Tis true, the Ladies for the most part clothe themselves but once for their whole Life; their Husbands have not the mortification of seeing 'em follow the Modes, and dipping their hands in their Purse every Change of the Season. I am going to describe the several Parts of their Dress, which is all over Grotesque. Letter VI.

THE first is a sort of [1] Under-Smicket *A.* it has wrist-banded Sleeves, and is usually made of Muslin, or a kind of fine Buckram, or Silk set off with Gold Lace or Embroidery: and thus are their richest Smickets no better than a penitential Shirt, their Trimming making a Print on the Skin.

[1] Μεσογιλέκον. Πουκασίνο.

OVER this Smicket they wear a large [2] Smock *B.* of Cotton or Silk, with Sleeves as large as a Surplice: this reaches to their Mid-leg, and serves for an Under-Petticoat. It is garnish'd with Lace, or embroider'd with Silk or Thred of Gold and Silver.

[2] Υποκάμισον.

THE third Piece is a sort of [3] Gorget or Stomacher *C.* cover'd with Gold or Silver Embroidery; this they apply to their Neck.

[3] Στομαχικόν.

THEN they clap on a [4] Corslet *D.* with two Wings on the sides, and two Openings to let the Arms through; 'tis a kind of Bodice, without Sleeves: 'tis embroider'd with Gold and Silver, adorn'd with Pearls; in Winter they wear 'em with [5] Sleeves.

[4] Μπουστοβράσολα, μπ *is pronounced like* β *in vulgar* Greek, βρουστοβράσολα Χρυσάφη, μαργαριτάρη.

THIS Bodice extends three or four inches over the [6] Colubi, a kind of Under-Petticoat *F.* very thick and full of Pleats, reaching no farther than the Knees; they fasten it before with Ribbands.

[5] Μπουστομάνικα. Επιμανίκιον.

THE sixth Piece is an [7] Apron *H.* made of Muslin or embroider'd Silk. Embroidery being an Invention of the *Levant*, they wear nothing without it: and to speak truth, they excel even the *French* in that sort of Work, as to Neatness; but their Patterns are not so well fancy'd.

[6] Χολύβιον. Colibi, *or* Colobi. Ροῦχο καὶ Φουστανι. *Cloth and Fustian.*

IN Summer they wear [8] Cotton Stockings, and in Winter red Cloth, trimm'd with Gold or Silver Lace: these Stockings are all full of Pleats, for they wear four or five pair one over another. Their Garters are Ribbands edg'd with Gold and Silver Lace, fasten'd through Loop-holes.

[7] Προστοπόδια.
[8] Κάρτζες. Καριζόδετες.

THEIR Slippers are Velvet; but the upper part so short, that they cover nothing but the Toes, which gives the Ladies an ill Gait in walking. Some among 'em have *Venetian* Shoes, which they tie with huge laced Ribbands.

Κουτουροπάπουτζα.

Βεῖλα καὶ χρυσοῖλα. LASTLY, Their Kerchief is a Veil of Muſlin or Silk, uſually ſeven or eight foot long, and two broad, which they twine about their Head and round their Chin, in a very agreeable manner, and which gives 'em a ſprightly Air.

THIS Iſland produces no extraordinary Plants; yet we met with an *Iris Tuberoſa, folio anguloſo.* C. B. Pin. which we lit not of in any other of the Iſlands: I have made a particular Genus of it under the name of *Hermodactylus.*

WE obſerv'd on that Mountain of *St. Elijah* which is by Cape *Trullo*, that

Naxia lies between South-South-Eaſt and South.
The leſſer *Delos* between South-South-Weſt and South-Weſt.
Paros in the ſame Line.
The middle of the greater *Delos* and *Cabroniſi* to the South-Weſt.
Tragoniſi to the Eaſt-South-Eaſt.

Τραγονῆσι, *Iſle of Goats.* Dragonera. *TRAGONISI* is an ugly Rock three miles about, one mile from *Mycone* from Cape to Cape, below the Mountain of *St. Elijah* to the Eaſt, tho you'll find it near twenty miles to go from the Port of *Mycone* to that of *Tragoniſi:* at preſent there's neither He nor She-Goats, which formerly it ſo abounded with, as to be call'd the Goat-Iſland. The Burghers of *Mycone*, eſpecially the Monks of *Trulliani*, breed their Cattel there; but the Shepherds are obliged to take 'em up in *April*, when the Rain-water begins to fall ſhort. The Sheep-coat is pretty enough, but the two Chappels, built there ſome time ſince, have only four Walls.

STAPODIA is five miles off *Tragoniſi*; it is a Rock form'd in ſhape of a Saddle, and is cover'd with four or five pretty Plants: there's neither Shepherd nor Sheep, becauſe there's not a drop of freſh Water, and it is frequently oveflow'd by the Sea in many places.

I am, &c.

LETTER VII.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

THE *Greeks* to this very day call by the name of [1] *Dili* two Rocks of the *Archipelago*; they are both of 'em utterly deſerted, and only ſerve for a Retreat to Pirates and Robbers: the [2] largeſt was antiently call'd the Iſle *Rhenia*, and the [3] other was known by the name of *Delos*, the Center of the famous *Cyclades*. This latter, which is not above ſeven or eight miles in circuit, tho [4] *Pliny* allows it fifteen, was look'd upon as a [5] Sacred Place, from the moment a Report was ſpread, that *Latona* was there deliver'd of *Apollo* and *Diana*. The *Greeks*, who were famed for Wit and Ingenuity before the *Romans*, were ſo attach'd to *Delos*, fix'd ſo many Honours upon it, and made it ſo magnificent, that it became the Admiration of After-Ages: never was Iſland ſo highly extoll'd; *Pindar* and *Callimachus* compos'd Hymns in its honour. *Eryſichton*, Son of *Cecrops* the firſt King of *Athens*, erected there a Temple to *Apollo*: this Temple, which afterwards became one of the ſtatelieſt Edifices upon earth, ſtood at the entrance of a mighty City built all with Granate-ſtone and Marble, adorn'd with a Theatre, Piazza's, a Baſon for the Repreſentation of Sea-Fights, a Gymnaſium, and a prodigious number of Altars.

Deſcription of the Iſlands of Delos.

[1] Δῆλοι.

[2] Μεγάλος Δῆλος Ρήνεια, antiquorum.

[3] Δῆλος, antiquor. Μικρὸς Δῆλος, *which the* Franks *call* Sdiles.

[4] Hiſt. Nat. lib. 4. cap. 12.

[5] Strab. Rer. Geog. lib. 10.

Euſeb. Chron. gr. & lat. p. 76. Cedren. Compend. Hiſt. Syncel. Chron. Πολύθεμος. Callim. Hymn. on Delos, verſ. 266.

JUDGE, my Lord, how impatient we were to ſee a Country ſo celebrated by Authors. The Iſland of *Delos*, which is full three times as long as 'tis broad, ſtands between two fine Canals, the one towards

Mycone,

Mycone, and the other towards the Isle *Rhenia*: in that of *Mycone*, which is East-North-East, are a couple of scurvy Shelves, accompany'd with some Rocks. The Canal is three miles over, from Cape *Alogomandra* in *Mycone* to the neareſt Point of *Delos*; but they reckon it ſix miles from the Port of *Mycone* to the little Port of *Delos*, the ordinary Landing-place: it is fifteen miles from this little Port to that of *St. Nicolo* of *Tinos*. *Pliny* was not well acquainted with the diſtance between *Mycone* and *Delos*; for he determin'd it fifteen miles: he is likewiſe miſtaken in that between *Delos* and *Naxia*, which is forty miles, tho he reckons it but eighteen. As for that between *Delos* and *Nicaria*, he is right in ſaying it is fifty miles.

Πεσσονήσοι, *the Iſles of Leeks.*

THE Canal which runs between the two *Delos's* is ſcarce half a mile broad towards the greater *Rematiari*, a Rock ſo call'd: the oddneſs of its Name rais'd in me a Curioſity to ſearch after its Etymology; and tho it was a diſcovery of no great importance, yet I can't help being pleas'd with it. *Rematiari* in the vulgar *Greek* ſignifies a Perſon ſubject to Fluxions: now as this Rock, being ſomewhat flat, is frequently over-flow'd by the Waters of the Canal, the *Greeks*, who are a facetious People, have given it the name of *Rematiari*; that is to ſay, an Iſland ſubject to Rheumatiſms, or to be often overwhelm'd with Water. The Ancients held this Rock in great veneration, and conſecrated it to *Diana* under the name of *Hecate*: for we read in *Suidas*, that it was call'd the Iſland of *Hecate*, or *Pſammite*, from the name of certain Cakes there offer'd in ſacrifice to that Goddeſs.

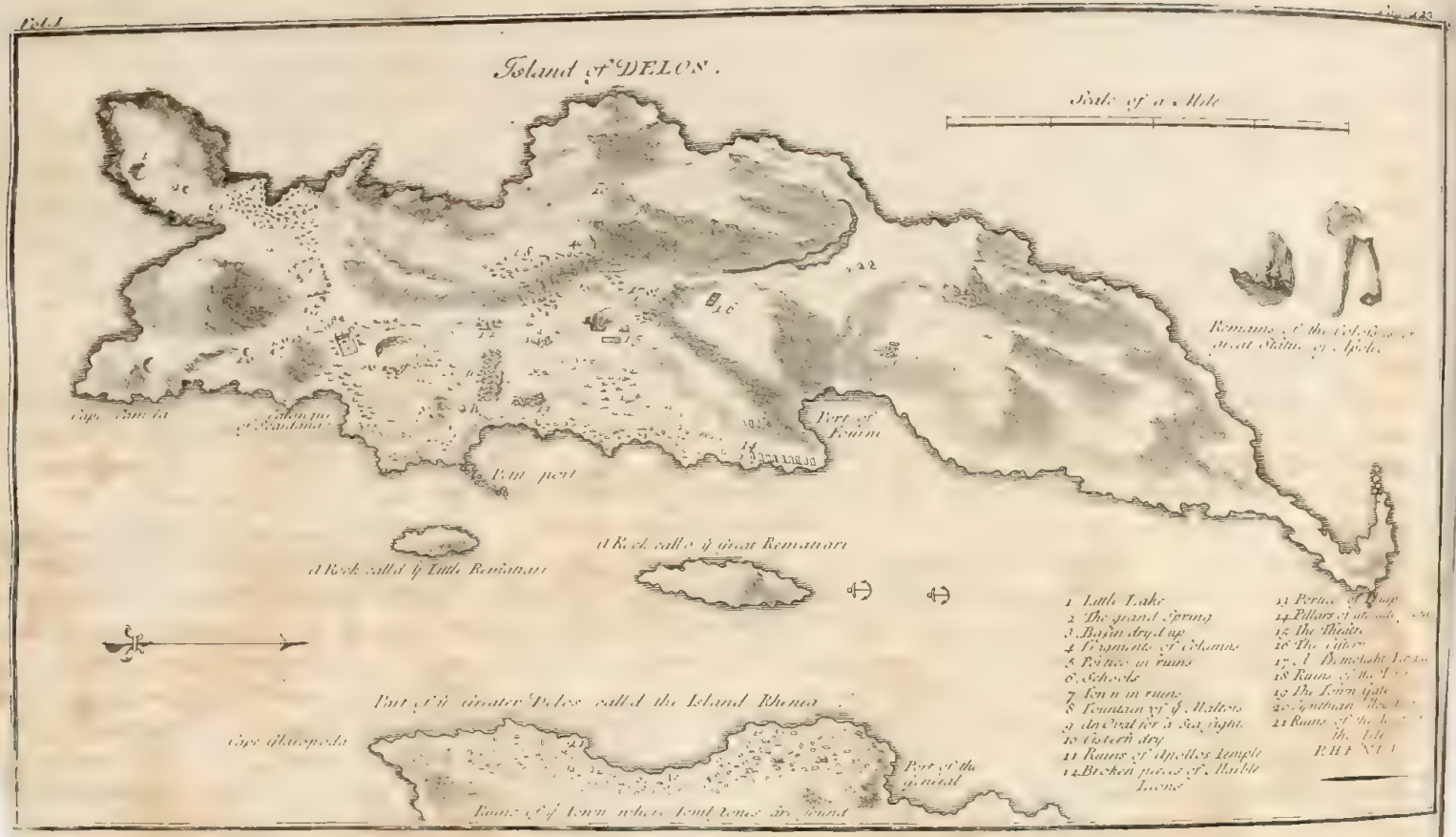
Ῥεματιάρης, Rheumatiſmo laborans: Ῥεματιάζειν, aquis obruere, pro Ῥευματίζειν.

Ἑκάτης Νῆσος ἀφ' ἧς τῆς Δήλου κεῖται τι Νησύδριον, &c. Suid.

AS this Rock ſtands in the narroweſt part of the Canal, it was in all likelihood pitch'd upon by *Polycrates*, the famous Tyrant of *Samos*, for extending that Chain mention'd by *Thucydides*, which faſten'd the Iſland *Rhenia* to *Delos*, and is a proof they conſecrated the former to *Delian Apollo*. It is alſo probable, that this was the very place where *Nicias* croſs'd the Canal to enter into *Delos*; nothing can excel the Pompouſneſs of this Entrance. *Nicias* being inform'd that the Prieſts deputed from the *Grecian* Cities generally landed in a diſorderly manner, and that they were often enjoin'd to ſing the Hymns of *Apollo* without giving 'em time to dreſs, order'd the Victims, and Preſents, and whole Retinue, to put aſhore in the Iſland of *Rhenia*. In the night they laid a Bridge over the Canal, and next day to every body's great ſurprize was ſeen this Proceſſion marching

Thucyd. lib. 3.

Plutarch. in Nicia.


Island of DELOS.
Scale of a Mile
Remains of the Colossus or great Statue of Apollo
Cape Camela
Port of Fourni
Petit port
A Rock call'd ye Great Remanari
A Rock call'd ye Little Remanari
Part of ye Greater Delos call'd the Island Rhenia
Cape Glaropoda
Port of the general
Ruins of ye Town where Tomb Tones are found
1 Little Lake
2 The grand Spring
3 Basin dry'd up
4 Fragments of Columns
5 Portico in ruins
6 Schools
7 Town in ruins
8 Fountain of ye Maltois
9 An Oval for a Sea fight
10 Cistern dry
11 Ruins of Apollos Temple
12 Broken pieces of Marble Leons
13 Portico of Pulp
14 Pillars of
15 The Theatre
16 The Cistern
17 A Demolisht
18 Ruins of the
19 The Town Gate
20 Synthian
21 Ruins of the
the Isle
RHENIA

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Πρασονήσοι, *the Isles of Leeks.*

Ῥεματιάρης, Rheumatismo laborans: Ῥεματίζειν, aquis obruere, pro Ρευματίζειν.

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Ἑκάτης Νῆσος πρὸ τῆς Δήλου κεῖται τι Νησύδιον, &c. Suid.

Thucyd. lib. 3.

Plutarch. in Nicia.

marching over the Bridge, cover'd with rich Tapeſtry, with Parapets painted with Gold and beautify'd with Flowers; all which was brought from *Athens*: the Company proceeded in good order, finely deck'd out, and ſinging moſt melodiouſly. In *Apollo*'s Temple they perform'd the Sacrifice: Games were not omitted, nor magnificent Repaſts forgot. *Nicias* caus'd to be rais'd a tall Palm-Tree of Braſs, which he conſecrated to the God of the Iſland: he did more, he appropriated the Income of a conſiderable Farm for a yearly Entertainment of the *Delians*, thereby to procure the Bleſſing of the Gods by Sacrifice. This Donative, to render it authentick and irrevocable, was grav'd on a Pyramid. Lett. VII.

THE Canal above-mention'd is three miles broad from *Camels* Cape to Port *Pyrgos* of the greater *Delos*; one of its Mouths is to the South, the other to the North. The great *Rematiari* is to the South-Weſt, the little *Rematiari* to the Weſt: the diſtance between 'em is the ſame as from the little *Delos* to the great Rock; but the diſtance of this great Rock and the greater *Delos*, is far more. Ships of War caſt anchor towards the South Point of the great *Rematiari*, where is good Anchoring; and no leſs than 100 Ships of War have been ſeen there after the Battel of *Salamin*, to reſcue *Ionia* from the Tyranny of the *Perſians*: *Diodorus Siculus* ſays it conſiſted of 250 Gallies. Cabo Camila. Herod. lib. 8. Biblioth. Hiſt. lib. 11.

SHIPS paſs between the two Rocks and the greater *Delos*, when they would go out by the North Paſſage: the Gallies anchor a little lower to the South. The other part of this Canal, which is between the Rocks and the leſſer *Delos*, ſerves as a Paſſage to the Galliots and Saicks.

WE ſet out from *Mycone* with M. *Gizi* Conſul of *France*, who was ſo kind as to give us his Company in examining into the Ruins of this Iſland: our impatience to get thither, did not permit us to go ſo far as the little Port; we landed at a narrow piece of Land (1) to the North-Eaſt, the utmoſt Extremity of the Iſland, a ſmall Lake (2) about twenty miles broad, which is never dry but in the hotteſt Weather, and is full in Winter. The Tamarisks which grow about it, rejoiced us; the more, becauſe we needed not fear periſhing with Thirſt in that place, as Meſſieurs *Spon* and *Wheeler* ran a riſque in 1675. This Lake is fifty paces from the Sea, on that ſide which faces the greater *Delos*, and 280 from the Point of Land where we put aſhore. October 24. 1700.

Χρυσῷ δὲ τροχόεσσα πανήμερος ἔῤῥεε λίμνη. Callim. Hym. on Del. verſ. 261.

Τροχοειδὴς Λίμνη. Herod. lib. 2.

IT ſhould ſeem, that this piece of Water is that Moraſs ſpoken of by *Callimachus* and *Herodotus*; for the Name of Moraſs can by no means agree with the Fountain *Inopus*, foraſmuch as *Callimachus* makes ſeparate mention of 'em: neither is it credible that this Moraſs ſhould be the oval Baſon wherein they uſed to perform mock Sea-fights, becauſe it is not at all likely they ſhould give the name of a Moraſs or Lake to a Baſon made by manual Labour, very well cemented, and which they uſed to fill, as we ſhall make appear, with Sea-water, when they had a mind to repreſent Naval Engagements. It muſt therefore be concluded that our Lake, which belike has been partly fill'd up ſince then, is the round Moraſs of *Callimachus* and *Herodotus*.

Ναυμαχία.

WITHIN 255 paces from this Lake, beyond a ſmall Eminence, is a very flat Spot of Ground, with one of the nobleſt Springs (3) in all the *Archipelago*; 'tis a ſort of Well, about twelve paces diameter, incloſed partly by Rocks, and partly by a Wall; the Compaſs of it is in Winter laid under water: in *October* there were 24 foot of Water, and above 30 in *January* and *February*. This wonderful Spring is 100 paces from the Coaſt which faces the greater *Delos*; but it is much farther from that which is oppoſite to *Mycone*.

SURELY this Spring muſt be the Fountain *Inopus* of *Pliny*; for I have heard 'em ſay at *Mycone*, that this of *Delos* roſe and fell at the ſame time with the River *Jordan*. [1] *Strabo* ſays, 'tis carrying Prodigies too far, to bring the *Nile* as far as *Delos*. [2] *Pliny* goes more ſeriouſly to work, and ſays that the Fountain *Inopus* roſe and fell as the *Nile* did: the People of *Mycone* have retain'd this Fable by Tradition, but they confound *Jordan* with the *Nile*. [3] *Callimachus* ſpeaks of *Inopus* as a deep Water, and [4] *Strabo* as a little River. Our Spring has 24 foot of Water in Summer, as is ſaid before. The *Venetian* and *Turkiſh* Fleets water there; and I'm perſuaded that antiently it ſupply'd both the *Delos's* with Water, for there's no Spring in *Rhenia*. *Strabo* muſt have been wrong inform'd; neither is there any Rivulet in *Delos*, except ſome Trenches for conveying Rain-water.

[1] Rer. Geog. lib. 6.

[2] In Delo inſula Inopus fons eodem quo Nilus modo ac pariter cum eo decreſcit augeturque. *Plin. Hiſt. Nat. lib. 2. cap. 101.*

[3] Βαθὺς Ἰνωπὸς. Verſ. 263.

[4] Ποταμὸς δὲ διαῤῥεῖ τὴν νῆσον Ἰνωπὸς οὐ μέγας καὶ γὰρ ἡ νῆσος μικρά. Strab. Rer. Geog. lib. 10.

WITHIN 124 paces from this noble Spring, near the Iſthmus which parts from the reſt of the Iſland the Tongue or Point of Land we de-

bark'd at, is another (4) Hollow very deep, but dry; we were told 'twas full in *January* and *February*. Lett. VII.

THE upper end of this Iſthmus, on the left, you enter the Ruins of the (5) antient City of *Delos*. We at firſt diſcover'd the Shafts or Shanks of ſix Pillars of Granate, one foot four inches in diameter, poſited on the ſame line, three upright, one ſloping, and two bury'd ſo as we could only ſee the Diameters.

WITHIN 196 paces, towards the left, in a line with the ſame Ruins (6), you ſee within thirty or forty paces from the Sea five fair Columns of Marble, ſixteen inches diameter, diſpos'd likewiſe in the ſame rank. And twenty five paces farther there are pieces of other Columns of Marble gutter'd, two foot three inches diameter: near hand are found ſome other pieces of Marble, and a little higher up along the Sea (7) riſe two Pillars of Granate, ſquare, very ſlender. Theſe are all the Remains of Antiquity on the Coaſt of *Delos*, over againſt *Mycone*: this was not the beautifulleſt part of the City; the Ports which are between the two *Delos's* made the Weſtern Coaſt be juſtly prefer'd to that of the Eaſt-North-Eaſt, where are nothing but Shallows.

THE City therefore, inſtead of extending to the Coaſt of *Mycone*, made a ſort of Angle through the Iſland, towards the Weſt, and following the ſlope of a ſmall Hill (8), came and join'd one of the proudeſt Edifices (9) of the Iſland, if we may judge from its Ruins; it was perhaps a Portico ſupported by a Colonnade, as is apparent from the Moulds and Pilaſters: the Ruins of this Building are within 330 paces from *Mycone*, almoſt over againſt the two Pillars of Granate (7) mention'd before. Towards the grand *Delos*, they anſwer to the Calanque of *Scardana* (13), which is 523 paces off: you ſee among theſe Ruins nothing but broken Marbles, Pedeſtals, Pilaſters, Architraves, wooden Moulds for Arches, and ſevers'd Baſes; moſt of the Columns were carry'd off: thoſe that remain, are but ſixteen inches diameter, and the Pilaſters are a foot five inches broad. The Moulds are of one ſingle ſquare piece, five foot diameter, cut ſemicircular, broad in the clear three foot four inches, with Mouldings of a noble Simplicity. There are Pedeſtals three foot two inches diameter, three foot and a half deep, cylindrical; and on the Body of one of theſe Pedeſtals are yet to be ſeen the Traces of a very long Inſcription;

tion; but so worn by Time, that better Antiquaries could make nothing of it. After much difficulty, we perceiv'd the following Characters, ΛΝΙΙΟΧ, which perhaps form'd the beginning of the Name of *Antiochus*; that which seems to be a Λ. may have been an A. the first I. may serve for a Leg of a T.

ANTIOCHUS EPIPHANES, or *Epimanes*, King of *Syria*, had embelish'd *Delos* with many Altars and Statues; as appears by a Passage in *Polybius*, quoted in *Athenæus*. The Fragment of the 41st Book of *Livy* seems only to be a Copy of what *Polybius* had publish'd concerning that lavish Prince: peradventure he had caus'd to be built that Portico where had been rais'd his Statue on the Pedestal we're speaking of; among these Pedestals, are two *Corinthian* Chapiters, the others have been carry'd away to make Mortars of, according to the Custom of the *Levant*.

Deipn. lib. 5.

AFTER perusing these Ruins, we went up a small Hill on the right (8); where we discover'd some residue of a Building. Advancing toward the Sea, we went up a steeper Mountain (10), but yet not so steep as Mount *Cynthus* which we had still in our eye. Between these two Hills are two Cisterns (11, 12), with no Rain-water in 'em, and the Remains of some Marble Columns, which may have been Materials of a Temple. On the Mountain (10) you see the Foundations of part of the City, which stretch'd as far as the Sea: Mr. *Wheeler* suspects, not without reason, that this was the new *Athens* of *Adrian*, built by the *Athenians* at that Emperor's charge, and call'd *Olympieion* by *Stephens* the Geographer. This Name is derived from the Sirname of *Olympian*, mark'd on a Medal of the *Nicomedians*, where *Adrian* is call'd *Olympian* God: the same Name is given him on a Medal of the *Ephesians*, where he is represented with *Lucius Verus*. *Adrian* being at *Athens*, built a Temple and an Altar there, which he himself consecrated by the name of *Olympian Jupiter*.

ΟΛΥΜΠΙΕΙΟΝ. Steph.

Θεὸς Ολύμπιος, legend. Νικομήδεων.

Ἀυτοκ. Καισαρ, Αδριανος Ολύμπιος, Λουκιος Ὀυήρος Καισαρ. Legend. Εφέσιων.

ON one side the City of *Adrian* extended to the Gymnasium (15), and on the other to the Portico of *Antiochus*, without any interruption between that new Town and the great one where was the Temple of *Apollo*: nor are there to be found in any other part of the Town either Foundations or Rubbish; from whence we may conjecture that they made but one single powerful City of all the little Towns which gave *Callimachus* occa-

Ω μεγάλη ὦ πολύβωμε, πολύπτολι, πολλὰ φέρουσα. Callim. Hymn. on Delos, vers. 266.

occasion to call *Delos* a many-town'd Island. It appears from an Inscription, reported by M. *Spon*, the Marble whereof is in M. *Baudelot*'s Closet, That there were several Temples in the new *Athens* of *Delos*; namely, those of *Apollo*, *Hercules*, *Neptune*. Lett. VII. Miscell. Erud. Antiq. sect. 10.

FROM this Mountain you discern the Calanque of *Scardana* (13), where landed Messieurs *Spon* and *Wheeler*, and which they took for a small Port: but this small Port is higher up towards the Point of the little *Rematiari*. Λιμηῶνας ϗ Λιμένων.

ON the side of this Calanque, within 170 paces of the Sea, in a flat Spot (15), are still standing six Pillars of Granate, and a square Pillar of the same Stone: there were eleven Columns standing when Messieurs *Spon* and *Wheeler* arrived there; we counted 25 thrown down; both sorts seem'd to have been posited square: some are a foot and a half diameter, others two foot within two inches; most of 'em are nine foot and a half high. Tradition will have it, that this Place was the Gymnasium of the Island; and therefore the Corsairs call this *Delos* the School, to distinguish it from the grand *Delos*. This pretended Gymnasium was all of Granate, or Stone of the Country: the Granate was drawn out of Mount *Cynthus*: The Inscriptions speaking of Gymnasiarchs, are in an oval Bason I'm going to describe.

ON the left hand, about forty five paces from the Gymnasium, in a narrow Bottom, is the Fountain of the *Maltese* (16), a small Well whose Mouth is even with the ground, and lozenge-fashion: in *October*, *January*, and *February*, the Water was not above seven or eight foot deep.

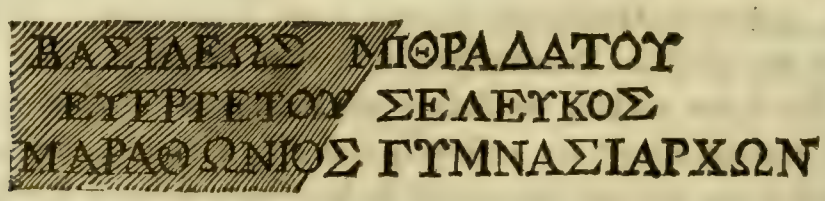
WITHIN a hundred paces of the Gymnasium, almost on the same line, and within 345 paces from the Sea, is an oval Bason (17), being 289 foot long, 200 broad, surrounded with a Wall about four foot high, almost wholly faced with a very thick Cement, and fit to keep Water; it empty'd it self through a Canal a foot and a half broad, which came from the Sea, and whose Mouth was opposite to the Gymnasium. This Bason is at this day call'd the Dancing-spot, or a place proper to dance in; and indeed 'tis fit for nothing but Sailors and Fishermen to dance in. The antient Authors do not say positively that they used to represent Naval Battels at *Delos*, yet this Bason seems to have been design'd for such-like Exercises; but then the Ships must have been very small ones: whereas Χορέτερα ϗ Χορευτήρια.

the open Canal between the two *Delos's* ſeems to be an admirable place for ſuch Spectacles in a fair Day, ſince the People of both Iſlands might from the Coaſt behold 'em with all the convenience in the world; beſides, there was ſpace and depth enough for Gallies and common Ships to act. Be that matter as it will, the Rain-water which had gather'd in the ſaid Baſon was briny and almoſt bitter, whereas that of other Pools of Rain was ſweetiſh; which ſeems to argue that this Baſon was formerly fill'd with Sea-water, whoſe Salt and Slime is in great quantities ſtill remaining.

IT is not ſurprizing, that Meſſieurs *Spon* and *Wheeler* took this Baſon for the Moraſs of *Callimachus*; they had ill Guides, and ſaw neither the round Lake we have been deſcribing, nor the Fountain *Inopus:* the diſcovery of this Fountain was owing to our Impatience; for we had not ſeen the Slip of Land where it is, had we gone as far as the little Port: whereas thoſe Gentlemen coming from *Tinos*, paſs'd quite through the grand Canal, and landed at *Scardana.* The Compariſon made by *Herodotus* of the Moraſs which is in *Egypt* at *Sais* near *Minerva*'s Temple with that of *Delos*, appears at firſt ſight to favour their Sentiment, ſince that of *Sais* was inclos'd with a very handſome Wall, as well as the Baſon we are ſpeaking of; but that Author's Compariſon ſhould ſeem rather to fall upon the Figure and Largeneſs of the Moraſs of *Delos*, than on its Ornaments.

Lib. 2. c. 170.

GOING down into this Baſon (now half fill'd up with Earth) we preſently diſcover'd a ſquare Pedeſtal, two foot five inches high, and two foot one inch broad, half broken, and only affording part of an Inſcription, which ſpeaks of the Gymnaſiarch *Seleucus* of *Marathon.* It is here underneath reported intire, juſt as Meſſieurs *Spon* and *Wheeler* read it in 1675. the ſide that's croſs'd ſhews what is miſſing; for at preſent there is no finding any more than what remains on the right hand.



Lett. VII.

AS for the Inscription of *Mithridates Eupator*, mention'd by Messieurs *Spon* and *Wheeler*, it has since then perhaps been taken away: it is not at all surprizing to meet with Statues to those two Princes in this Island; to *Mithridates Evergetes*, on account of his Benefactions; to his Son *Eupator*, on account of his Formidableness: he caus'd *Delos* to be plunder'd and sack'd, under pretext that she had deserted his Friends the *Athenians*. During the Disorder therefore which his Troops caus'd there, the Statues of *Mithridates* were spared, but no Respect at all shewn to those of other Princes.

Strab. Rer. Geog. lib. 12. Flor. lib. 3. cap. 5.

WE perceiv'd on the left hand, and in the same Base, a Relique of another Pedestal, in figure cylindrical, half bury'd in the Sand: after we had uncover'd and wash'd it, we read on it part of an Inscription somewhat maul'd by Time or Accidents, which makes mention of the King *Nicomedes Epiphanes*, and of a Gymnasiarch who had caus'd a Statue to be erected to him. This Pedestal is seventeen inches diameter; the Inscription is as follows.

ΒΑΣΙΛΕΩΣ ΝΙΚΟΜΗΔ..
ΤΟΥ ΕΥΓΟΝΟΥ ΒΑΣΙΛΕΩΣ
ΝΙΚΟΜΕΔΟΥ ΕΠΙΦΑΝΟΥ
....ΚΟΥΡΙΔΗΣ ΔΙΟΣΚΟΡΙΔΟΥ..
ΡΑΜΝΟΥΣΙΟΣ ΓΥΜΝΑΣΙΑΡΧΟ.

IT is the same *Nicomedes* as put his Father *Prusias* to death, and who was succeeded by *Nicomedes Philopator* his Son. I bought at *Erzeron* a Silver Medal of *Nicomedes Epiphanes*: the Head is admirable, but the Reverse was not done by the same Hand.

Appian. de Bello Mithrid.

ON

ON the right hand of this Baſon, towards the bottom, about fifty paces as you go up a ſmall Eminence (18), there are ſtill ſubſiſting the Fragments of ſome glorious Temple, by what may be gather'd from ſeveral Marble Columns about twenty two inches diameter, half fluted, and half pannel'd, or perhaps fluted at both ends, and cut in ſquare Panes in the Inter-ſpaces; the Flutings (or Channellings) and the Panes are three inches and a half broad. We could only read the word ΔΙΟΝΤΣΙΟΥ on the Remnant of an Altar, cylindrical, far bigger than the preceding Pedeſtals, adorn'd with Heads of Oxen, Feſtoons, and Bunches of Grapes: the upper part of this Altar is ſomewhat hollow, and proper to burn Incenſe on; by this we muſt diſtinguiſh Altars from Pedeſtals that ſupported Statues, and which conſequently were quite flat. Theſe Altars are frequent in both *Delos's*; we met with one ſo very fine, I caus'd it to be graved.

SOME paces from thence, on one end of a Marble Architrave, is to be read in very fair Characters three inches deep, ΟΝΤΣΙΟΥ ΕΥ, the Remnant of ΔΙΟΝΤΣΙΟΥ ΕΥΤΥΧΟΥ, mention'd by Meſſieurs *Spon* and *Wheeler*; but the latter places it too near the Portico of *Philip* of *Macedon*.

M. *SPON* doubts whether that *Dionyſius Eutyches* was the Son of that famous Tyrant of *Syracuſe*, with whom the *Carthaginians* had ſuch bloody Wars: it is however certain, that the Sirname of Happy ſuits better with his Father, whom *Diodorus Siculus* calls very fortunate: contrariwiſe, the Son was the moſt unhappy of all Men; about the end of his Life, he was obliged to keep a School for his Bread. If the Inſcription means the firſt Tyrant of *Syracuſe*, it ſhould ſeem as if that Deſtroyer of Temples had a mind to atone for his Wickedneſs by making Preſents to *Apollo*. Why may not this *Dionyſius* have been one of the Tyrants of *Heraclea*, who reign'd very happily for the ſpace of thirty Years, according to [1] *Memnon*? [2] *Diodorus Siculus* extends his Reign to thirty two Years, and [3] *Athenæus* to thirty three. He better deſerves the name of Happy than *Dionyſius* of *Syracuſe*, who was the Curſe of the Age he lived in.

Εὐτυχέστατος. Biblioth. Hiſt. lib. 14.

[1] Apud Phot. Biblioth. cap. 5.
[2] Biblioth. Hiſt. lib. 14, & 20.
[3] Deipn. lib. 12. cap. 26.

FROM this Architrave, verging Sea-ward, you come to the Ruins of part of a Town, along the Coaſt. Two paces from the ſame Architrave you meet with ſome Remains (19) of Lions in Marble much broken, tho

more

more eaſy to diſcover than thoſe which are on the ſide of *Apollo*'s Temple. Lett. VII.
The Sieur *Oſtovichi*, one of the moſt ſubſtantial Burghers of *Mycone*, who is every day a hunting at *Delos*, aſſured us that ſome time ago he ſaw five whole ones.

AFTERWARDS are diſcover'd the Ruins (20) of a moſt ſtately Building, at the end of an oval Baſon facing the Temple of *Apollo*; an infinite number of Marble Pillars demonſtrate that they were laid out in a Square as broad as the little Diameters of this Baſon: it was perhaps a Portico built by *Dionyſius Eutyches*, whoſe Inſcription we had ſeen; for the Architrave and Altar with that Prince's Name thereon, are juſt by thoſe Ruins: ſome of the Columns are ſtill ſtanding; moſt of 'em are down and broken to pieces: there are plain ones twenty inches diameter, and others cut in Pannels eighteen inches, both intermix'd with huge Pillars of Granate.

FROM this Portico towards the little Port (14), there's nothing but Marble Columns and Pillars of Granate: theſe Columns are two foot diameter, and their Channellings four inches broad. Theſe Wrecks (21) are ſo magnificent, that we took 'em for Fragments of *Latona*'s Temple. Τὸ Ἀπολλώνιον. Strab. Rer. Geog. lib. 10.

THEY reckon about 240 paces from the oval Baſon to *Apollo*'s Temple (22), the Ruins whereof are ſtill more reſplendent than thoſe of the other Edifices of the Iſland: this Temple, ſo reſpected among the Antients, ſituated near a hundred paces from the little Port, was the Work of all the Powers of *Greece*, who contributed to its Erection and Maintenance. *Plutarch* tells us it contain'd one of the ſeven Wonders of the World, which was an Altar built with Horns diſpos'd with marvellous Art, without either Glue or Pegs. It is to be fear'd this Author exaggerates the Beauty of this Piece, as much as the Alcyons Neſts. De Solert. Animal.

THE Remains of *Apollo*'s Statue (23), are almoſt at the firſt of theſe Ruins, and conſiſt in two pieces; the Back for one, the Belly and Thighs for the other: they have left him neither Head, nor Arms, nor Legs. It was a Coloſſial Statue of one ſingle Block of Marble, the Hair falling about his ſhoulders in large rings. The Back is ſix foot broad, but there are no ſigns of any Ornament to be ſeen, nor do the oldeſt Inhabitants of *Mycone* remember they ever ſaw that Figure whole; the Trunk of it is quite naked, and is ten foot from the Haunch to the Knee. The Sculptors

tors of thoſe Times knew better than to place ſo large a Figure at an ordinary diſtance: in all probability it was deſign'd for the Frontiſpiece of a Temple, whence it might appear no bigger than the Life; and thereby we may judge of the Height of that Edifice. We may alſo conjecture by the Ruins, which are above 300 paces long, that the Frontiſpiece of that Temple fronted the greateſt *Delos*, and that it was cover'd with a Dome of a great diameter.

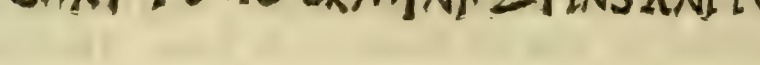
THESE Ruins are at preſent huge pieces of broken Columns, Architraves, Baſes, Chapiters, in diſorderly heaps; among the reſt, is a quarter of a Marble well ſquared out, which doubtleſs ſerv'd as a Plinth to *Apollo*'s Statue: it is fifteen foot and a half long, ten foot nine inches broad, and two foot three inches thick, with a hole in the middle, as if they had a mind to ſcoop it to make it the lighter. It bears this Inſcription, in very fair Characters:

ΝΑΞΙΟΙ ΑΠΟΛΛΩΝΙ.

Ὁ δὲ Φοίνιξ ἐκεῖνος ὑπὸ βίας πνευμάτων ἀποκλασθεὶς ἐνέπεσε τῷ Ναξίων ἀνδριάντι τῷ μεγάλῳ καὶ ἀνέτριψεν. Plut. in Nicia.

PLUTARCH relates in the Life of *Nicias*, that that illuſtrious *Athenian* caus'd to be ſet up near the Temple of *Delos* a huge Palm-Tree of Braſs, which he conſecrated to *Apollo*; and that the Winds afterwards threw down this Tree on a Coloſſal Statue rais'd by the Inhabitants of *Naxos*: it is beyond doubt, that this was the Statue of *Apollo* we are ſpeaking of. As for the Inſcription, 'tis certainly of thoſe Times, and ſhews that the Stone which bears it was the Plinth of the Statue; but then we muſt alſo conclude, that this Statue was as yet upon the ground, or that the Palm-Tree which threw it down was on the top of the Temple.

ON the Plinth over againſt the Inſcription of the *Naxiots*, you read another in Characters ſo uncouth, that they puzzle the moſt ingenious Men of thoſe Iſlands. M. *Spon* at firſt fancy'd 'em a-kin to the antient *Tuſcan* Letters; but M. *Wheeler* and he, after a thorow Examination, concluded 'em to be vulgar *Greek*, tho they could not interpret them: the following is an exact Copy.



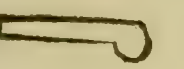
TWO

TWO of the greatest Men of this Age, without being told whence I had this Inscription, and without once seeing each other, without conferring together, explain'd it off hand, and jump'd so exactly in their Opinions, that it perfectly surpriz'd me. Father *Hardouin* thinks that the four first Letters intend some proper Names; and Father *Dom Bernard* doubts not but they are antient *Ionian* Characters, answering to the following: Lett. VII. *Father Bernard de Montfaucon of the Congregation of St. Maur, and Father Hardouin of the Society of Jesus.*

Το λιθο εστι ανδριὰς και το σφελας.

Huic lapidi inest statua & scabellum, according to Father *Hardouin*: *In lapide sum* (vel *est*) *Statua & Basis*, according to Father *Bernard*. Palæog. gr. lib. 2. cap. 1.

THE noblest Columns were in the Front; cylindrical, but almost oval, cut plat-band before and behind, with the sides rounded and fluted; their biggest Diameter was three foot five inches, and that from one Plat-band (or List) to the other, two foot four inches and a half: the Plat-bands were one foot five inches broad, and the Flutings near four inches. These Columns were, in several Lays, posited one on another, and pieced together by three Keys, whereof those on the sides were square, and enter'd into holes two inches diameter; that in the middle went into an Opening half a foot long, an inch broad, about seven inches deep, with a sort of cylindrical Nut, as appears by the Figure in the Margin. Among these noble Columns, there were likewise some round and fluted, two foot two inches diameter. Πεῖναος.



THIS Temple was embelish'd with Variety of Statues, and innumerable Altars: most of those now in being are three foot within two inches diameter, and two foot two inches high; but their Ornaments have quite lost their Beauty. There is but one *Corinthian* Chapiter amongst a world of Marble Studs, such as we set at a Street's-end to keep off Carriages.

THE frightful Heap of Marble Ruins seems to indicate the Situation of some considerable Dome, supported by Columns of a singular Order, each Lay being fasten'd in its Centre with Keys of Copper, square, three inches diameter: the Lays are commonly three foot save two inches broad, two foot eight inches deep; some of these are cut in Panes, others fluted very prettily.

THE Chapiters of theſe Columns were very extraordinary; their Abacus is three foot five inches diameter, three inches deep: the Timpanum is nine inches deep, and is a ſort of Quarter-round, the Boſs (or Relievo) whereof leſſening like a Pear, falls on a Faſcia two inches deep, with three Fillets, beneath which begin the Flutings; the Plane of the Chapiters which bear on the Shank of the Columns is two foot diameter.

HARD by the Ruins of the Temple, you ſee four huge pieces of Marble (24), ſo miſ-ſhapen, no body would take 'em to be Lions, had not Tradition authoriz'd them for ſuch. There are likewiſe two broken Termini, (or Bounder-Gods;) one has the Head of a Horſe, the other that of an Ox: theſe Heads are ſadly batter'd, nor do the Termini themſelves ſeem to have been more than moderately beautiful; yet they put us in mind of the Hippodrom, or Running-place for Horſes. The *Athenians* ſettled ſuch kind of Exerciſes in this place; the Inſcriptions are all very much injured by Time.

Μείζον δὲ ἐι Ἀθηναῖοι τότε τὸν ἀγῶνα ἐποίησαν ἢ ἱπποδρομίας ὁ περίπλεων ἐν ἦν. Thucyd. lib. 3.

WE next viſited the Portico of *Philip* King of *Macedon* (25), within about fifty paces of the Temple-Ruins; this Portico conſiſts of Columns and Architraves truly magnificent, and becoming the Grandeur of a mighty Prince: we obſerv'd two ſorts of Marble Pillars; the pieces of the bigger kind are twelve or thirteen foot long, half fluted and half pannell'd, five inches five lines broad, and are in the ſame poſition with thoſe of the Frontiſpiece of the Temple, but they are no more than two foot diameter from one Plat-band to another; the Plat-bands are ſeven inches two lines broad; the Flutings of the ſides are two inches and a half broad: the largeſt Diameter of theſe Columns, is two foot four inches.

AMONG the Architraves there are three lying pretty near each other, with *Philip* of *Macedon*'s Inſcription: each Architrave is ten foot in length, two foot and a half in thickneſs, one foot eight inches deep. On one of theſe pieces is graved in Characters ſeven inches in height,

ΦΙΛΙΠΠΟΥ.
ΒΑΣΙΛΕΩΣ, on the other:
ΜΑΚΕΔΟΝΩΝ, on the third.

THESE Architraves have eſcaped breaking and carrying away, being enchas'd into the top of the Columns with two huge holes ſquare and

and deep: theſe Columns had been very carefully choſen, and mark'd in the Quarry with an ο and a β on their diameters; ſignifying, as I ſuppoſe, ὁ βασιλεὺς, the King. Lett. VII.

FROM this Portico, about 300 paces on the left, you ſee (26) on the ſlope of a little Hill, the Remains of a beautiful Marble Theatre: the ſpace between theſe two Buildings is full of nothing but Ruins of Houſes built either with Brick or Stone of the Country. In all appearance, this part of the Town was the beſt peopled, on account of the Temple. Theſe Heaps of Rubbiſh contain ſome Pillars of Granate; and cloſe by the Theatre there are ſome of Marble fluted, which doubtleſs belong to ſome Temple.

THE Opening of the Theatre faces the South-Weſt; it was all of Marble cut different ways: there are few ſquare pieces, moſt of 'em are ſlanting and with various Angles, as if they had a mind to husband 'em, by not diminiſhing 'em more than needs muſt, and ſo would not cut 'em ſquare; ſome are cut diamond-faſhion. The Diameter of the Theatre, including the Steps, is 250 foot, and 500 in compaſs: the left Angle of this Edifice was ſupported by a ſort of Tower (27) about nineteen foot thick and thirty long. The Hill in this place falls off, whereas on the right it helps to ſupport the Theatre. Ten or twelve paces from the Wall there was a large Edifice (28), among whoſe Ruins there is ſtill a Cellar or Receptacle for Rain-water, with a *Moſaick* Pavement about the edges.

FORTY paces from the Opening of the Theatre (29) even with the ground, there's a ſquare Spot a hundred paces long, twenty three foot wide, and of a conſiderable depth, parting in nine ſeparate Lodges. M. *Spon* ſuſpects 'em to have been Receptacles for Water, becauſe of a Canal which ſeems to have ſerv'd as a Feeder to one of theſe Lodges: but it is more likely their uſe was to keep Lions and other Beaſts for the publick Spectacles; the Canal ſupplying 'em with Water to drink. Theſe Lodges were not arch'd over, but cover'd with huge pieces of Granate cut like Beams, with proper Openings to enlighten the place, and let the Beaſts paſs to and fro. From theſe Lodges to the Sea, they reckon 345 paces; ſo that the Theatre could not be above 380 paces from the Sea.

FROM the Theatre we went to an antient Gate (33) of the City, on the Declivity of Mount *Cynthus* (32). In the way you ſee three Columns of Granate (30) on the ſame line, beſides a great many others tumbled down: near the foot of the Mountain there are Remains of a Temple (31), as may be ſuppos'd from the nine Pillars of Marble diſpos'd in a round, three ſtanding upright, and ſix fallen to the ground: rumaging the Rabbit-holes, they lately diſcover'd under theſe Columns moſt beautiful Cellars. The Pavement of the Temple was *Moſaick*.

Ὄρος ὁ Κύνθος, Aſſurgit Cyntho monte. *Plin. Hiſt. Nat. lib.* 4. *cap.* 12.

MOUNT *Cynthus* (32), whence *Apollo* was call'd *Cynthian*, is an ugly Hill, croſſing almoſt the whole Iſland obliquely: this Mountain properly ſpeaking is nothing but a Block of Granate of the ordinary ſort, common in *Europe*; that is to ſay, a ſort of greyiſh Marble, naturally made up of little bits of blackiſh Talc, glittering like Glaſs: I have ſome pieces with bits of Talc as thick as one's Thumb. There's ſcarce an Iſland in the *Archipelago*, but what abounds with this Granate, and the *Romans* uſed to fetch great quantities of it from the Iſland *Elba* on the Coaſt of *Tuſcany*. M. *Felibien* ſays, the Pillars of the *Pantheon* were made thereof; but Father *Montfaucon*, who made ſuch fine Obſervations in *Italy*, gives us to underſtand, that of the ſixteen Pillars of the Portico of that Church, part is of *Egyptian* Granate, taken, *Suetonius* ſays, out of the Quarries of *Thebais*; and that Granate is incomparably beyond the *European*: I have ſeen Pillars of it at *Conſtantinople*, of a yellow-dun, with here and there a ſpot of the colour of Steel. The Emperor *Heliogabalus*, as *Lampridius* informs us, deſign'd to have his Statue placed on a Column of Granate, to have been carv'd like that of *Trajan*, but they could not find a piece long enough in the Quarries of *Upper Egypt*.

Granitus ex Æthalia.

Diar. Ital. cap. 12.

IN *Lower Normandy* there are Quarries of ordinary Granate on the ſide of *Granville*; and I have been told by M. *Simon* of the Royal Academy of Sciences, who let me have ſome pieces in 1704, that it was daily uſed in that Country for Door-caſes and Chimney-pieces. Theſe Quarries muſt reach a great way, ſince M. *Gaudron* of *St. Malo* ſent me ſeveral Sea-plants naturally ſticking to pieces of Granate. Father *Truchet* being employ'd by the King to render the *Dordogne* navigable, diſcover'd the fineſt Granate in the world among the Sources of that River.

Lett. VII.

THE Columns, which vulgarly pass for melted Stone, are of this common Granate: those of *St. Saviour* at *Aix* in *Provence*, at *Orange* in the Market, at *Lyons* in the Abbey of *Ainay*, are of the same sort of matter; and we may assure our selves, that all Stones, of whatever kind, calcine in the Fire instead of melting.

THE Inhabitants of the Islands about *Delos* call Mount *Cynthus* by the name of *Castro*; and tho it is hardly so high as Mount *Valerian* near *Paris*, *Strabo* makes it a very considerable Mountain. From the Ruins of the Town at an old Gate, you go up a pair of Stairs cut in that Rock: this Gate (33) is a sort of Corps-de-garde, which has very much the air of the primitive Times; it is not above six paces long, five broad: the top, which a Man on tip-toe can hardly touch with his hand, is cover'd with pieces of Granate, flat like Planks, but very thick, nine foot long, posited in a sharp-rising manner. From this Corps-de-garde you go up to the top of a little Hill by means of a Marble Stair-case, most of whose Steps have been taken away, and carry'd to *Mycone* to make Window-cases of. On the top of the Mountain runs a small Esplanade, where are still to be seen the Remains of a Citadel that commanded the whole Island; the Foundations thereof are very thick, rectangular: this contain'd some stately Edifice, Temple, or Portico; you see likewise *Mosaick* Pavements, Columns, and very fine Marble Monuments.

Τὰ περὶ δὲ τὴν πόλεως ὄρος ὑψηλὸν ὁ Κύνθος ἐστί. *Geog. lib.* 10.

Ἀκρόπολις.

THE Town reach'd no farther than the top of Mount *Cynthus*, extending to Port *Fourni* (35); and in its compass was the Theatre, as is demonstrable from an Inscription now in St. *Mark*'s Library at *Venice*: Father *Montfaucon* has transcribed it with more Care and Correctness than *Gruterus* did. It tells, that among the Regulations introduc'd under *Aristechmus*, in favour of the *Athenian* Inhabitants of *Delos*, they should be honour'd with a Crown of Gold when they solemniz'd *Minerva*'s Festival, and that Proclamation thereof should be made on the Theatre situate in the City.

Diar. Ital. c. 3. Pag. 405.

Panathenæa, Παναθήναια, Minervalia.

ΤΟ ΤΕ ΠΡΩΤΟΝ ΠΑΝΑΘΗΝΑΙΟΙΣ ΕΠΟΙΗΣΕΝ ΤΟΝ ΔΗΜΟΝ ΤΟΝ ΑΘΗΝΑΙΩΝ ΤΩΝ ΕΝ ΔΗΛΩ ΤΙΜΗΘΗΝΑΙ ΧΡΥΣΩΙ ΣΤΕΦΑΝΩΙ ΑΝΑΓΟΡΕΥΜΕΝΩΙ ΕΝ ΤΩΙ ΕΝ ΑΣΤΕΙ ΘΕΑΤΡΩΙ, &c.

THIS

THIS Town ran on from Port *Fourni* beyond the little Port (14), as far as the Calanque of *Scardana* (13), taking in *Philip* of *Macedon*'s Portico (25), the Temple of *Apollo* (22), the Portico of *Dionyſius Eutyches* (20), the oval Baſon (17), and the Gymnaſium (15). The Sea ſerv'd as a Rampart to that Quarter of the Town, and all the fine Edifices ſtood to open view. From *Scardana* it ſpread to the neighbouring Hill (10), and join'd *New Athens*; afterwards it croſs'd the Iſland as far as the Coaſt oppoſite to *Mycone*, and concluded at the Iſthmus of the Tongue of Land (1) at the North-Eaſt: it did not ſtretch far Eaſtward, becauſe of a very rugged Rock thereabouts; and it is ſomewhat ſtrange, that the *Greeks*, who were of an enterprizing Spirit, did not level theſe Inequalities. The Town, in ſhort, took up the only Plain that was in the Iſland: and this is the Situation *Strabo* gives it.

Rer. Geog. lib. 10.

AT the foot of Mount *Cynthus* we were ſhewn a ſmall Lodge, where lived ſome years ago an Aſcetick, as the *Greeks* call 'em: his Name was *Maximus*, he was a Caloyer of *Monte Santo*, and he return'd thither to confine himſelf in a diſmal Solitude, far from any new Object to diſturb his Repoſe; for the *Myconiots*, who go daily to *Delos* to cut Wood, to fiſh, or to hunt, gave him too frequent Diſtractions. He dwelt ſome time at *Stapodia*, a baſe Rock beyond *Mycone*; but he was fain to quit it, on account of the Scarcity of Water to drink. This humble zealous Recluſe was going to *Salonica*, to preach publickly againſt the *Mahometan* Religion, and thereby merit Martyrdom; but his Ghoſtly Father diſſuaded him from it, repreſenting to him that the *Turks* would doubtleſs wreak their Rage upon the other Caloyers, that were leſs in love with being impaled than he was.

Ἀσκήτης.

HIS Lodge or Hermitage at *Delos* was not far from the Ciſtern (34), which was ſo refreſhing to Meſſieurs *Spon* and *Wheeler*, placed on the Summit of the Mountain, over againſt the great *Rematiari*: this Ciſtern, or Receptacle of Water, ſeems to have belong'd to ſome conſiderable Houſe: the Arch-work of it is admirable.

AFTER we had fetch'd a compaſs round Mount *Cynthus*, we ſet forward on the Road to Port *Fourni* (35), and left towards the South ſome other leſſer Hills, diverſify'd with thoſe Valleys which *Euripides* calls fertile: at preſent they are far from being ſo, accordingly the People leave 'em

Δηλιάς ἐν καρποφόροις γυάλοις. Iphig.

'em unmanured, whereas those of the Isle *Rhenia* are duly cultivated. Lett. VII.
On our way to the Port we discover'd some Marble Pillars (36), which look'd as if they belong'd to a Temple: we saw some of Granate Stone ready form'd, but never used; as also huge unwieldy Blocks of the same Stone, which were doubtless intended for considerable Works: the Granate therefore was drawn not only from Mount *Cynthus*, but likewise from the neighbouring Hills, between the West and the South.

PORT *Fourni*, the Entrance whereof is between the South and South-West, looks to the South Point of the great *Rematiari*; but it is fit for nothing but small Vessels. Along the Coast, you see, in the very Water, Remnants of antient Foundations; so that Port *Fourni*, likewise call'd the great Port, was at one of the Extremities of the Town: there are above sixty Pillars of Granate (37) on this Coast, most of 'em still standing; the Remnants, belike, of some Warehouses for Merchandize: the Antients not being wont to use Wood in their Buildings, these Pillars of Stone serv'd instead of wooden Posts, and the Architrave over 'em form'd the Door-case of their Shops. On the right (38) a little higher than these Pillars, you see some Columns of Granate posited in the same line, as if they had been the Ruins of some Portico.

THE little Port (14) was likewise set round with Buildings. Where- Λιμηνας & Λιμίων.
ever they dig, they find *Mosaick* Pavements, compos'd of small Cubes of black and white Marble, fix'd in a Lay of Mortar a foot thick. The North Wind does not in the least affect the Saicks in this Port; for it has two Elbows, one to the right, the other to the left: that on the right, towards the Point of the little *Rematiari*, has a Quicksand or Shelf made by the drift of Sand and Gravel.

IN the Beginning of the Year 1701, there was nothing to be seen all about Mount *Cynthus* but small Gutters of Water; the biggest of 'em ran from the South-East to the South, and form'd a kind of Lake, which discharging it self at the foot of the Mountain, disappear'd amidst the Ruins of the Marble Temple (31). Toward the end of *January* all these Gutters were dry, and nothing but a Meer (or Pool of standing Water) remain'd: so that it is not probable that the River *Inopus*, which *Strabo* places in this Island, was in any part hereabouts. *Pliny* more justly calls by this name the Fountain (3) which is below the Head-land (1) where

we

we landed. We made ſuch diligent Perquiſition in this Iſland the four Voyages we made thither, that we may affirm there's no running Water there.

AS for the Stone employ'd in all theſe large Edifices in *Delos*, we obſerv'd none but white Marble, Granate, reddiſh Shards, and Bricks: we ſaw but one Quarry of red and white Jaſper, like that of *Languedoc*. The greateſt part of the white Marble is thought to come from *Paros* and *Tenos*, where are ſpacious Quarries towards the Coaſt that faces the Iſle of *Andros*; that of *Naxos* is likewiſe full of white Marble: as for Granate, *Delos* and *Mycone* are not without it.

Lagia.

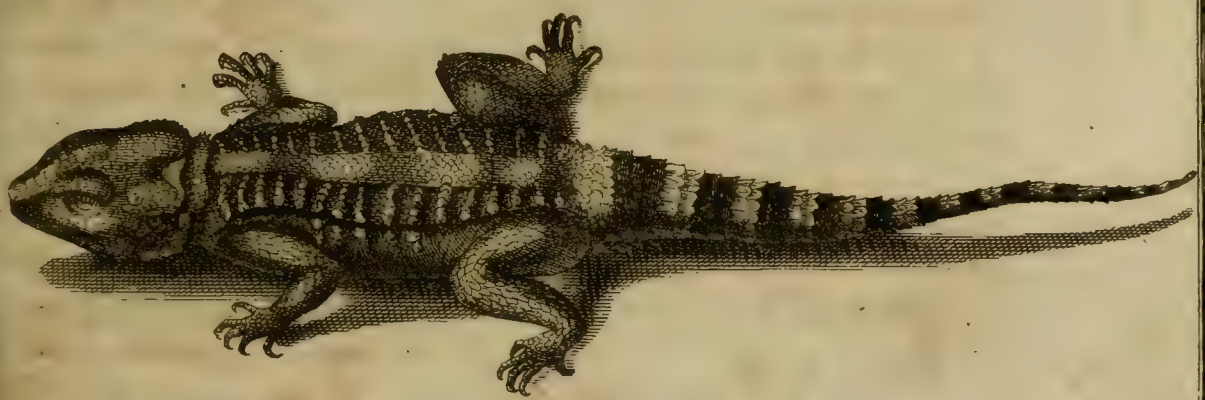
'TWERE needleſs here to recite the different Names which were formerly given to the Iſle of *Delos*; that of *Lagia*, for inſtance, does not at all befit it: there being no Hares now in this Iſland, but great ſtore of Rabbits magnificently lodg'd in Marble; generally theſe two ſorts of Creatures deſtroy each other, and cannot live together. The abundance of Quails occaſion'd the two *Delos's* to be named *Ortygia*; but this Name would more properly be given to all the Iſlands of the *Archipelago*, ſince in certain Seaſons of the Year all parts of 'em are cover'd with thoſe Birds. The Scholiaſt of *Apollonius* pretends that *Delos* was named *Ortygia* from a Siſter of *Latona*, and that *Delos* was the firſt Name of the Iſland: in all probability this Name was given it by the Inhabitants of the neighbouring Iſlands, at the time of the Inundation caus'd by the overflowing of the *Euxine* into the *Archipelago*. This Iſland, which had been overwhelm'd with the Waters, appear'd again, and once more manifeſted it ſelf, as its Name imports.

In ver. 1129. lib. 1. Argonaut.

THERE are at preſent no Partridges in *Delos*, but a world of Woodcocks: we ſaw ſome Vipers and Land-Crocodiles, or beautiful Lizzards, nine or ten inches long, exactly reſembling the common Crocodiles; their Skin, which is greyiſh, is beſet with ſmall pointed Riſings in ſome places, and as it were ſcaly: they are a harmleſs Creature, and the Children brought us a great many, which they had taken at *Mycone* in the holes of the Walls. Field-Mice are alſo frequent in *Delos*, where they live on nothing but young Rabbits: the beſt parts of the Iſland being cover'd with the Ruins and Rubbiſh of Marble, are by no means fit for Culture of any ſort.

ALL

Lizard call'd Κοσσοϱδιλος.



ALL the Masons of the adjoining Islands resort hither as to a Quarry, to make choice of such pieces they best like: they will break to pieces a fine Column, to make Steps to a Stair-case, Jambs for Windows or Doors; they will carry away a Pedestal to turn into a Mortar or the like. Both *Turks*, *Greeks*, and *Latins*, come and make what havock they please; and what is very odd, the People of *Mycone* pay but ten Crowns Land-Tax to the Grand Signior, for possessing an Island which was the Repository of the publick Treasure of *Greece*, the then richest Country of *Europe*. Lett. VII.

THE Situation of Mount *Cynthus* tempted us to make a Geographical Station on it.

The Citadel of *Tinos* stands to the North-North-West.
Mycone North-East, and Cape *Alogomandra* East-North-East.
Prasonisi between the East and East-South-East.
Stapodia East.
The great *Delos* West.
Syra West.
Joura West-North-West.
Siphanto South-West.
Serpho between the South-West and West-South-West.
Serpho-Poula West-South-West.
Antiparos South-South-West.
Paros between the South and South-South-West.
Sikino between the South-East and East-South-East.
Naxia between the South-South-East and South-East.
Amorgos between the South-East and East-South-East.

FROM the lesser *Delos* we went over to the greater the 25th of *October* 1700, by the Canal which separates these two Islands, and which is not above five hundred paces broad, according as *Strabo* has determined it. This Author, *Herodotus*, and *Stephens* the Geographer, call the greater *Delos* by the name of *Rhenia*: it is eighteen miles about, and is as it were divided into two parts. IV Stadia. ΡΗΝΕΙΑ. Strab. lib. 10. ΡΗΝΑΙΗ. Herod. lib. 6. ΡΗΝΗ, ΡΗΝΤΣ, ΡΗΝΑΙΑ. Steph. Rhene, Artemis, Celadussa.

POLYCRATES Tyrant of *Samos*, Cotemporary with *Cambyses*, made himself master of this Island; and as a token of his consecrating it to *Delian Apollo*, *Plin. Hist. Nat. lib.* 12. *cap.* 1. Thucyd. lib. 1. & lib. 3.

Apollo, he fasten'd a Chain to it from the Isle of *Delos*. *Datis*, General of the *Persians*, declining, out of respect, to land at *Delos*, went ashore at *Rhenia*; where being inform'd that the Inhabitants of *Delos* were fled to *Tinos*, to avoid the Fury of his Troops, he dispell'd their Fears, by protesting to them, that according to his Prince's Commands and his own Intentions, he would never permit any ill Treatment of a Country so reverable for the Birth of *Apollo* and *Diana*: and he confirm'd his good Intentions by a Present of three hundred Pound of Frankincense to burn on their Altars.

Herod. lib. 6.

THE greater *Delos* is no longer inhabited; its Mountains are none of the highest, abounding with excellent Pasturage; its Soil is proper for Corn and Wine. The Inhabitants of *Mycone*, who are diligent in the Culture of it, breed there Horses, Beeves, Sheep, and Goats: but in regard they are often visited by the Corsairs, who come thither for Quarters of Refreshment, the *Myconiots* transport their Flocks back into their own Island. They pay the Grand Signior but twenty Crowns to the Land-Tax for the greater *Delos*.

OVER against the great *Rematiari*, at the foot of a little Hill (1), where the Corsairs place their Centry, are the Ruins of a large Town, which run along the Sea-side to the Point of *Glaropoda*: this Name seems to be of great antiquity; for we read in [1] *Callimachus*, that *Delos* had plenty of these sort of Birds call'd Cormorants or Gabians.

Foot of a Gabian. Γλάβος, *in vulgar* Greek *signifies a Bird call'd a* Gabian *in* Provence; *it is scarce any thing but Feathers, tho it looks to be as big as a Turky-Cock in flying.*

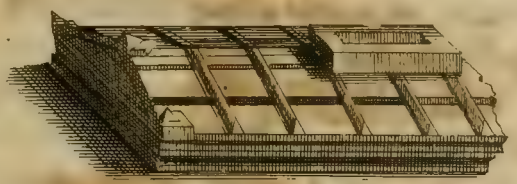
THE large Pillars of ash-colour'd Marble, and some pieces of fluted Columns scatter'd on the top of this Hill, declare there had been some stately Temple: we immediately fix'd our eyes on the most remarkable Column; tho broke, it is 14 foot long, and 2 diameter: nothing is to be seen all round but Bases of Marble; there remains indeed but one single *Corinthian* Chapiter. The Town faced that of *Delos*, and began below the Temple, as may be judg'd from the Ruins: part of this Town was design'd for the Burying-place of the *Delians*; and in that Purification of *Delos* which was made under the Archon *Euthydemus*, all the Urns of the Dead were carry'd thither: we shall enlarge on this Purification by and by.

[1] Αἰθυίης καὶ μᾶλλον ἐπίδρομος ἠέπερ ἵπποις. Callim. Hymn. in Delum, vers. 12.

GOING down to the great *Rematiari*, you see nothing but Marble Tomb-stones, among heaps of broken Columns: there is a noble one tho without Inscription, ending like a Dome, flat at top, adorn'd with

Foliage

An Ancient Tombstone still to be seen in ij greater Delos.



An Altar of Bacchus in the little Delos.

Foliage. The Coverture of most of the rest is like a Cradle, a little sloping on each side, and on which are cut in Relievo Plates of Marble fasten'd by small Ribs: the Ridge of these Covertures bears a sort of a small Trough as in the Figure. We at first fancy'd the use of it was to preserve Water for the Birds to drink; but there's no need of such a Precaution in a Country where it but seldom rains: it is more likely this Trough was to receive the Libations; for *Athenæus* observes, that Libations were made on the Tomb-stones. The following Epitaph is on one of these Tomb-stones; by the Stile it is exceeding antient. Lett. VII. Deipn. lib. 12.

ΠΑΩΤΙΑ ΑΥΛΟΥ
ΤΥΝΗΧΡΗΣΤΗ ΧΑΙΡΕ.

TO our great surprize, we counted above sixscore Altars on our way to *Glaropoda*, amidst the Ruins of Houses which to this very day look stately: they were not the Hospitals nor Country-Houses of the *Delians*, as we at first believ'd. By the vast multitude of Marble Fragments, the Town must have been very populous, and accordingly it is call'd a Metropolis on the Reverse of a Medal of *Alexander Severus*; this Reverse represents a *Pallas* with a Buckler in her Right Hand, and a Spear in her Left. There is in the King's Cabinet a Medal of this Island, with the Head of *Maximus*; on the Reverse is a Goddess clad in a plain Tunick, she bears Victory in her Right Hand, and a Spear revers'd in her Left. 'Tis strange that *Strabo*, otherwise very exact, and who has not omitted the Tombs of the Island of *Rhenia*, should call it a little desart Island.

ΡΗΝΙΩΝ ΜΗΤΡΟΠΟΛΙΣ. Gokz. Thes.

ΡΗΝΙΩΝ.

Ῥήνεια ὃ ἔρημόν ἐστιν, &c. Rer. Geog. lib. 10.

AS for its Magnitude, it is three times bigger than *Delos*, nor was it much inferior in Magnificence, if we may guess by its Monuments of Antiquity: most of the Altars are cylindrical, adorn'd with Festoons with Heads of Oxen or Rams; these Altars are most commonly three foot and a half high, and three foot save two inches diameter: that which I have caus'd to be grav'd, was perhaps dedicated to *Bacchus*, as is probable from the Bunch of Grapes hanging below the Festoons. There are no Statues left among these old Marble Monuments; they were too near the Sea, and consequently too liable to be ship'd off. To conclude, it is not likely this Town was built after *Strabo*'s death; for, according to

him, the little *Delos* rather run to decay, than grew more flouriſhing, after *Auguſtus*'s Reign; and the Iſland *Rhenia* had nothing to ſupport it ſelf, but the Commerce of this little Iſland.

THE Point of *Glaropoda*, where the Town concluded, was bounded by ſome magnificent Edifice, built in a round figure, and adorn'd with Columns and Architraves of Marble. Port *Colonne*, ſituate on another Point over againſt *Glaropoda*, ſhews likewiſe that it was border'd with magnificent Buildings, which they are every day demoliſhing, for ſome vile uſe or other. We obſerv'd there a Croſs of *Jeruſalem*, and we were told that the Stones were carry'd away to *Mycone*, where were ſeveral of theſe Croſſes well carv'd.

THESE Croſſes left us no room to doubt that this was a Fort of the Knights of St. *John*. *Cantacuzenus* reports, that the Emperor order'd the Building of a Fortreſs in the Iſle of *Scio*, to cover it from the Inſults of their Neighbours, and eſpecially the Hoſpitlers of *Delos*: on which *Pontanus* obſerves, that at that time the Knights of *Rhodes* were in poſſeſſion of *Delos*, invited thither, doubtleſs, by the Conveniency of its Harbours. The *Mahometans* began to infeſt all the *Archipelago*, and the Knights found *Delos* to be of great uſe to 'em againſt thoſe Pirates: the Knights favour'd the Deſigns of the *Genoeſe*, and ſupply'd *Dominick Catanea* with five Gallies to go and ſeize *Lesbos*, as will be ſhewn hereafter.

Καὶ μάλιστα τὰς ἐκ Δήλου Σποραλίωτας. Hiſt. lib. 4.

Delum tunc obtinebant genus religioſorum ſub Hygino Pontifice natum, qui Rhodii & Melitenſes appellati ſunt. *Pontan. ad cap.* 11. *lib.* 2. *Hiſt. Cantacuz.*

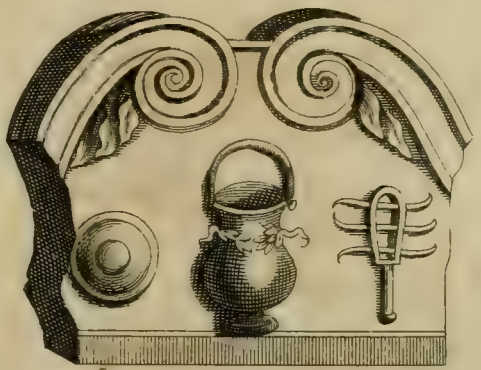
BEYOND *Glaropoda*, the Iſland is hollow'd like a Half-moon, at the farther end whereof is a narrow piece of Land which joins the two parts, and is not above fifty paces broad; in time the Waves may chance to carry it away, and then the great *Delos* will be divided into two Iſlands. *Port of* Skinos. The beſt Port of *Rhenia* is call'd the Maſtick-Port, from the abundance of Maſtick-Trees that grow about it.

I am, &c.

LET-

Island of
SYRA.

A Basso Relievo of Marble, which remains in ye Isle of Syra.



This Bas-relief is repeated.

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An Ancient piece of Sculpture which is now fixt up in the Church of Metolinous in the Island of Samos.

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LETTER VIII.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

WE are now got into *Syra*, the moſt Catholick Iſland of all the *Archipelago*. To ſeven or eight Families of the *Greek* Communion, there are above 6000 Souls of the *Latin*: and when theſe intermarry with the *Greeks*, the Children are all Roman-Catholicks: whereas at *Naxos* the Boys follow their Father's Way of Worſhip, and the Girls that of the Mother. Theſe Bleſſings are owing to the *French* Capuchins, who are mightily belov'd in this Iſland, and are very intent upon inſtructing a People naturally inclined to Good, avow'd Enemies to Fraud, full of worthy Sentiments, and ſo laborious there's no ſleeping in this Iſland; not in the night-time, becauſe of the univerſal Din made by the Hand-mills each Man works at to grind his Corn; nor in the day-time, becauſe of the Rumbling made by the Wheels for ſpinning of Cotton.

Deſcription of the Iſlands of Syra, Thermia, Zia, Macroniſi, Joura, Andros, *and* Tinos.

ΣΥΡΟΣ, Strab.

ΣΥΡΑ, Suid. Νῆσος τῆς Συρίης. Homer. Odyſſ. o. verſ. 402.

SYROS, SYRA.

THE Houſe and Church of the Capuchins are prettily built, we were rejoic'd to ſee the Banner of *France* diſplay'd at the corner of their Terraſs: Father *Jacinthe* of *Amiens*, a ſenſible Man, and the Conſul of *Tinos*'s Subſtitute, entertain'd us in the moſt obliging manner. Theſe Fathers direct the Conſciences of twenty five Nuns of the third Order of St. *Francis*, who lead an exemplary Life, tho not cloiſter'd. The *Greeks* have but two Churches in *Syra*, ſerv'd by a Papas. There's but one *Turk*, *viz.* the Cadi; and he too is fain to take ſhelter among the Capuchins,

chins, when there appears any Corſair about the Iſland. They chuſe two Adminiſtrators every year: in 1700, the Capitation and Land-Tax amounted to 4000 Crowns.

WE landed there the 26th of *October*. *Syra* is about thirty miles from *Mycone*, reckoning from one Cape to the other; but it is forty from the Port of *Mycone* to that of *Syra*: this Port will receive the biggeſt Ships, its Entrance is to the Eaſt. [1] The Iſland, which is but 25 miles about, wants for no manuring, and produces excellent Wheat, tho but a ſmall quantity, abundance of Barley, plenty of Wine and Figs, as alſo Cotton and Olives, which the Inhabitants pickle for uſe. Tho *Syra* is very mountainous, it is deſtitute of Wood, and all their Fewel is Shrubs; the Air is humid, and colder than in moſt of the other Iſlands of the *Archipelago*: *Homer* has given an advantageous Deſcription of it.

[1] Syros quam circuitu patere viginti millia paſſuum prodidere veteres, Mutianus centum ſexaginta. *Plin. lib.* 4. *cap.* 12.

Εὔβοτος, ἔυμηλος, οἰνοπληθης, πολύπυρος, &c. Odyſſ. o. verſ. 405.

THE Burrough is a mile from the Port, incircling a ſmall but ſteep Hill, on the point whereof are ſituated the Biſhop's Houſe and the Epiſcopal Church dedicated to St. *George*: that Prelate's Income is but 400 Crowns a year, but for his Conſolation he has the beſt Body of Clergy in all the *Levant*, conſiſting of forty Prieſts.

ON the Port are ſeen the Ruins of an antient and large City, call'd in former times *Syros*, as well as the Iſland; as appears by an Inſcription brought from the Sea-ſide to the Burgh, and fix'd into a corner of the Church: therefore 'tis a miſtake to think that *Syra* comes from a vulgar *Greek* [2] Word, ſignifying a Miſtreſs or Lady.

ΣΥΡΟΣ.

[2] Κυρὰ καὶ Κυρία. Ἀρχόντισσα.

ON the left hand of the Biſhop's Door on a Baſs-Relief is repreſented a Siſtrum of the Antients, or an Inſtrument uſed in Battel inſtead of a Trumpet, as likewiſe ſome other Inſtruments; it was taken out of the ſame Ruins, among which is ſtill to be ſeen a fair flat Front of a Wall, built of huge Scantlings of baſtard Marble, cut facet-wiſe. There have been likewiſe hewn thence ſeveral pieces of white Marble, and eſpecially of Columns, which ſtand before the Capuchins Church.

THE chief Spring of the Iſland is very antient, and runs pretty near the Town: the People have I know not what Tradition, that in antient times the cuſtom was for every body to go and purify themſelves in it, before they came to *Delos*. There is, it ſeems, an Inſcription at this Spring, but they told us of it too late to go ſee it.

The Town of SYRA.

Lett. VIII.

THE Islands round *Syra* cannot be the *Anticyræ* so renown'd for the Herb Hellebore: these are in the Gulph of *Zeiton* beyond the *Negropont*, over against Mount *Oeta*, where *Hercules* is said to have breath'd his last. Instead of Hellebore, we found in *Syra* near the Haven a Plant which pleas'd us exceedingly; it is that which produces the Manna of *Persia*. *Rauvolphus* a Physician of *Ausbourg*, who discover'd it in his Voyage to the *Levant* in 1537, speaks of it under the name of *Alhagi Maurorum*; but he is so very succinct, as the manner was then, that I thought it not amiss to examine it fully on the spot, lest we should not meet with it again in our Voyage. It seem'd somewhat odd for a Plant, which is one of the Beauties of the Plains of *Armenia*, *Georgia*, and *Persia*, to be as it were confined to the Islands of *Syra* and *Tinos*. M. *Wheeler* saw it in *Tinos*, and took it for a Plant undescribed. I have made a particular Genus of it, under the name of *Alhagi*.

Corol. Inst. Rei Herb. 54.

ITS Roots are woody, four or five lines thick, brown, not very hairy; its Stalks are near three foot high, about two lines thick, pale green, sleek, hard, branchy below, attended with Leaves like those of Rupture-wort: the biggest are seven or eight lines long, three broad, pale green, and sleek, fasten'd to a very short Pedicule, rounded at the other end where they are terminated by a very delicate point; which is nothing else than the Extremity of the Stalk crossing the Leaves without forming any sensible Nervation: by the Leaves is a hard firm Prickle, from five lines to an inch long, streak'd and reddish at the end. The Prickles of the Branches are less, and grow out of the Bases of the Leaves; those where the Branches and Stalks end, are an inch and a half long, finer than the others, and with two or three leguminous Flowers on each, about half an inch long, purple-colour'd in the middle, reddish about the rims, and rounded. The Under-leaf, which is obtuse and purple-colour'd, serves as a white Wrapper to a white Sheath, fring'd, yellow-topt, and covers a Pestle four lines long, ending in a Thred. The Cup is a line and a half long, pale green, sleek, moderately fluted. The Flower being gone, the Pestle turns to a Cod about an inch in length, bending like a Sickle, articulated, reddish, two lines thick where the Seeds are inclos'd; for the Articulations are very narrow and easily broken. These Seeds are brown, a line long, somewhat more than a line broad; the Structure of the

ALHAGI Maurorum Rauvolf. 94. Genista spartium spinosum, foliis Polygoni. *C. B. Pin.* Genista spinosa, flore rubro. *Wheel.* Polygonum latifolium. *C. B. Pin.*

the Cod or Pod is what distinguishes this Plant from the Species of Broom and *Genista Spartium*.

I KNOW not whether the Alhagi yields Manna in the Isles of *Syra* and *Tinos*; but this I know, the People of the Country are ignorant that this Plant furnishes a Drug that purges full as well: it is chiefly about *Tauris*, a Town in *Persia*, that it is gather'd, under the name of *Trungibin* or *Terenjabin*, reported in *Avicenna* and in *Serapion*; those Authors thought it fell upon certain prickly Shrubs, whereas it is only the nutritious Juice of the Plant we have been describing.

DURING the great Heats, you perceive small Drops of Honey shed on the Leaves and Branches of these Shrubs; these Drops harden into Grains about the bigness of Coriander-Seed. They gather those of the Alhagi, and make 'em into reddish Cakes, full of Dust and Leaves, which alter the Colour, and lessen their Virtue. This Manna is very inferior to the *Italian*: two sorts are sold in *Persia*; the best is in little Grains, the other is like a Paste, and contains more Leaves than Manna. The ordinary Dose of both is from 25 to 30 Drams, as they term it in the *Levant*, where they dissolve it in an Infusion of Sena.

Strab. Rer. Geog. lib. 10. Diog. Laert. in Pherec. Suid. in voce Pherec. Cic. Quæst. Tusc. lib. 1. cap. 156. Σώζεται δ' ὑ Ηλιοτρόπιον ἐν Σύρᾳ τῇ νήσῳ. Diog.

PHERECYDES, one of the antientest Philosophers of *Greece*, Master of *Pythagoras*, and the Disciple of *Pittacus*, was born in *Syra*, where they kept his Solar Quadrant as a Monument of his Capacity: many ascribe the Invention to him; others are of opinion he learnt it of the *Phenicians*, whose Books he was well acquainted with. But *Cicero* commends that great Man on a far more remarkable account, namely, for being the first that taught the Immortality of the Soul; tho he is charg'd by *Suidas* with publishing the Transmigration of the Soul from one Body into another.

BEFORE we left *Syra*, we fail'd not to make our Geographical Observations:

Andros is to the North of this Island.
Joura to the North-East.
Zia to the West-North-West.
Thermia between the West and West-North-West.
Mycone to the East.
Tinos to the North-East.

The

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Isle of THERMIA.

40.

The Great *Delos* between the East and the East-South-East. Lett. VIII.
The Mountain of *Zia* of *Naxos* between the South-East and the East-South-East.

FROM *Syra* we directed our course to *Thermia*, another Island, 25 miles from *Syra* from Cape to Cape, but above 40 from one Port to the other: for if you would go into the Canal of *Thermia*, you must fetch a compass of almost one half of *Syra*. For the same reason they reckon but 12 miles from *Thermia* to *Zia*, tho 'tis 36 from one Port to the other. The Nearness of *Thermia* to *Zia*, suffers us not to doubt that *Thermia* is the Island of *Cythnos*, since *Dicæarchus* places it between *Ceos* and *Seriphus*; it produced an eminent Painter, whom *Eustathius* calls *Cydias*. The Cheeses of *Cythnos* were much esteem'd by the Antients, according to the Report of *Stephens* the Geographer and *Julius Pollux*: it was likewise here that a Tempest drove the counterfeit *Nero*, a Slave, a great Luteniſt, together with his Followers, Birds of the same Feather, as *Tacitus* tells us.

THERMIA. ΚΥΘΝΟΣ.

De Statu Græc.

Comment. ad Dionys. Perieg.

Καὶ Κύθνος πρὸς ᾗ Κύθνιος ὁ ζωγράφος. Steph.

Hist. lib. 2. cap. 8.

WE arrived at *Thermia* the Night between the 30th and 31st of *October*, and were forced to lie in a Chappel, where we were like to have our Throats cut. Some *Turks* of *Negropont*, who were in a large Caick near ours, seeing our Sailors stripping off the Skins of a couple of Sheep we had bought at *Syra*, went and rais'd the Town upon us, as if we were Banditti, come to plunder the Port. Upon this, the Country People took to their Arms: but as good-fortune would have it, the Consul of *France* M. *Janachi*, whom they rais'd out of bed to go along with 'em, inquiring what sort of figure these pretended Banditti made, and being told that four of 'em wore Hats, rightly concluded they could not be Banditti, who seldom have so much as a Thrum-Cap to their pates. He therefore pray'd the Townsmen of *Thermia* to go home again, assuring them that they were Merchants, *Frenchmen* belike, come to buy Corn and Silk: for all that, they made him dispatch away two of his Domesticks, to go and get intelligence of us. We were surpriz'd about Three in the Morning, to see entring the Chappel two Persons, who with their Carbines cock'd demanded who we were, and all that: when we had satisfy'd them, they told us, that had it not been for the prudent Remon-

ſtrances of the Conſul of *France*, we had gone to pot, every Mother's Son of us. Being recover'd from our Fright, we waited on the Conſul to thank him: there we had the mortification to ſee, among our Accuſers, a *Turk* whom we knew Waivod at *Serpho*, and who was more alarm'd than any other, becauſe he had pack'd up and was carrying off his ill-gotten Treaſure; he begg'd us a thouſand pardons, and recommended us earneſtly to the Conſul's Favour and Protection.

THE Iſland of *Thermia*, unlike moſt of the Iſlands of the *Archipelago*, is not ſteep; its Soil is good and well-improv'd, it affords little Wheat, but a great deal of Barley, and a ſufficiency of Wine and Figs, ſcarce any Oil at all. The Silk of this Iſland is ſaid to be as good as that of *Tinos*: this of *Thermia* uſually ſells for a Crown a Pound, ſometimes a hundred Sous, nay two hundred, which brings conſiderable Profit to the Country; for they make there above 1200 pound weight of that Commodity. Their other Trade lies in Barley, Wine, Honey, Wax, Wool; their Cotton Manufacture is only for their own uſe: they make a pretty ſort of gauze or yellow Veils, which the Women of the Iſland wear about their heads. *Thermia* likewiſe affords plenty of Proviſion; there is ſuch a prodigious quantity of Partridges, that they export Cages full of 'em to the neighbouring Iſlands, where they ſell 'em for two Parats (Three-pence) a-piece; the place has few Rabbits, and no Hares at all: as for Wood, they have none to ſpeak of, ſo they burn nothing but Stubble.

THE principal Village of *Thermia* bears the ſame Name; the other, which is not ſo large, is call'd *Silaca*: both together contain about 6000 Souls; the Inhabitants of the whole Iſland generally pay 5000 Crowns to the Capitation, and to the Land-Tax they were made to pay 6000 Crowns in 1700. As for their Religion, they are all of the *Greek* Rite, except ten or twelve *Latin* Families, moſt of 'em *French* Mariners, who have but one Chappel, and that a poor one, in the Conſul's Country-Houſe: it is ſupply'd by a Vicar, who is allow'd fifteen Crowns a year by the Biſhop of *Tinos*. The *Greek* Biſhop there is pretty well to paſs, and has above fifteen or ſixteen Churches in the Town of *Thermia* alone. The principal Church is dedicated to our Saviour; it ſtands at the upper end of the Town, and is a very handſome Building: the Monaſteries are

Σωτῆρος.

moſt

most of 'em empty, except two call'd by the name of the [1] Virgin, and as many by that of [2] St. *Michael* the Archangel. Lett. VIII

[1] Παναγία.
[2] Ὁ Ταξίαρχος.

The Port of *Sant-Erini*, two miles from the Village, is very convenient for Merchant-Ships, as well as that of *St. Stephen* to the side of *Silaca*: this latter looks South-South-East, but the other North-North-East and North-East.

BESIDES the Wells that are round the Villages, the Island wants for no Springs; the most noted are the hot ones, and from them the Island takes its name: these are at the bottom of one of those parts of the Port that is impervious, North-East as you enter on the right. The chief of the Springs boils up at the foot of a little Hill in a House, whither they go to wash their Linen, and sweat when they're indispos'd; the others bubble up some paces further off, and form a Stream which runs into the Sea, from whence all these Waters come; for they are very brackish, and no doubt contract their Heat in crossing the Hill amidst Iron Mines or ferruginous Substances, which are the Cause of most hot Waters, as I have laid down in my Description of *Milo*. These of *Thermia* turn the Oil of Tartar white, but cause no alteration in a Solution of corrosive Sublimate, any more than the warm Springs of *Protothalassa* in *Milo*, which are abundantly hotter than these we're speaking of. The antient Baths of *Thermia* were in the midst of the Valley, where still remain the Fragments of a Repository built of Brick and Stone, with a small Trench to conduct the Water to what part they pleas'd: these Waters still preserve their Virtue, but have lost their Reputation, because none resort to 'em but such Invalids whom all the mineral Waters in the World will never cure.

ΘΕΡΜΟΣ, Hot, *from whence comes* Thermia, *and by Corruption* Fermia *and* Fermina.

IN this Island you see likewise the two antient Towns of *Hebreocastro* and *Paleocastro*: *Hebreocastro*, or the Jews Town, is to the South-West on the edge of the Sea, and on the slope of a Mountain near a Port where is a small Rock. The Magnificence and Grandeur of these Ruins are surprizing, and plainly speak it to have been a puissant City, nay that very City *Dicæarchus* makes mention of. Among these Ruins, we were led into three beautiful Caverns cut in the Rock by manual Labour, and cemented, to keep the Rain-water from soaking in. By the remainder of the Walls, built of huge Stones lozenge-cut and pointed like a Diamond, we guess'd 'em to be the Ruins of some antient Citadel; but we

De Statu Græc.

could find no Inſcription, to let us into the name of the Town. They ſhew'd us a very fine Marble Grave-ſtone, almoſt half-bury'd in the Earth, and embeliſh'd with Baſs-Reliefs; as likewiſe a Bounder-God of Marble, the Drapery whereof is admirable.

PALEOCASTRO is another part of the Iſland, and tho 'tis quite empty, yet is not ſo ruinous as the other; but it affords no Remains of any thing grand: however, we obſerv'd ſome very fine Plants, and eſpecially one which the *Turks* very much uſe the Trunk of, to make the Gripe of their Sabres with. They ſay there's ſtill in this Town 101 Churches; we ſaw many forſaken Chappels, but we had not curioſity enough, or rather patience, to count 'em.

Medicago trifolia fruteſcens incana. *Inſt. Rei Herb.*

OUR Univerſal Quadrant gave us occaſion to make ſome Remarks with reſpect to Geography.

Serpho is South of *Thermia.*

Serphopoula South-Eaſt.

Siphanto between the South-Eaſt and South-South-Eaſt.

Milo lies from the South to the South-South-Weſt.

ZIA, KEΩΣ. KIA, CEOS, CEA.

THUS much for *Thermia:* the Iſland of *Zia* affords a larger Field for Diſcourſe.

[a] Servius in Virg. Georg. 1.

[a] *ARISTEUS*, Son of *Apollo* and of *Cyrene*, griev'd for the Death of his Son *Acteon*, retired from *Thebes* at the perſuaſion of his Mother, and went over to *Ceos*, now known by the name of *Zia*, and then uninhabited. [b] *Diodorus Siculus* ſays he went into that of *Cos*; but 'tis likely this Name was common to the Country of *Hippocrates*, and to the Iſland of *Keos* or *Ceos* and *Cea:* for *Stephens* the Geographer has uſed the word *Kos* for *Keos*, unleſs you'll have it be an Error both in him and in *Diodorus.* Be this as it will, the Iſland of *Ceos* became ſo populous, that a Law paſs'd, no leſs cruel than ſingular, That all Perſons upwards of Sixty Years of Age ſhould be poiſon'd, that others might have wherewithal to ſubſiſt. Mean while this Country was cultivated to the utmoſt degree, as is manifeſt by the Walls that were built to the very Extremity of the Mountains to preſerve their Lands: the truth is, they of this Iſland made ſlight account of Life. *Strabo* reports likewiſe, that the *Athenians* rais'd

[b] Bibliot. Hiſt. lib. 4.

Strab. Rer. Geog. lib. 10.

the

48

the Siege of *Ioulis*, upon being inform'd they had taken a Resolution to kill all the Children of a certain Age. Lett. VIII.

WE arrived at *Zia* the 15th of *November* in very foul Weather, which retarded our Passage not a little: for they count 36 miles from *Thermia* to *Zia*, tho 'tis but 12 from Cape to Cape. This Island must have been beyond comparison much bigger, if *Pliny* was rightly inform'd of its Revolutions: in antient times, according to him, it was of a piece with the Island *Eubea*, but the Sea broke 'em asunder, and carry'd away great part of the Lands looking towards *Beotia*: this indeed tallies exactly with the Figure of *Zia*, for it lengthens from North to South, and is contracted from East to West; occasion'd perhaps by the Overflowing of the *Black Sea*, spoken of by *Diodorus Siculus*.

Hist. Nat. lib. 2. cap. 92. & lib. 4. cap. 12. Negropont.

OF the four famous Cities which were in *Ceos*, none but *Carthea* remains, on whose Ruins is built the Burrough of *Zia*: this no body can doubt, that reads *Strabo* and *Pliny*; the latter says, that *Pœeessa* and *Coressus* were swallow'd up; and *Strabo* writes, that the People of *Pœeessa* went over to *Carthea*, and those of *Coressus* to *Ioulis*. Now the Situation of *Ioulis* is so well known, that it admits of no doubt: therefore all that's left is *Carthea*, still full of innumerable pieces of broken Marble, lying abroad or used in the Houses.

Καρθαία, Πορέεσσα. Strab.
Pœeessa, *Plin.*
Κορεσσία, Strab.
Coressus, *Plin.*
Ιουλὶς, Strab.
Ptolemy *makes mention likewise of three Towns of this Island.*
Κία νῆσος ἐν ᾗ πόλεις τρεῖς, Καρθαία, Ιουλὶς, Κορεσσία. Geog. lib. 3. cap. 15.

THIS Burrough, or the old *Carthea*, is on a Height three miles from the Port, at the further end of a disagreeable Valley: 'tis a kind of Theatre of 2500 Houses, built in Stories and terrass'd; that is to say, their tops are quite flat, as they are all over the *Levant*, but firm and strong as a Street-way. This is no wonder, in a Country where there's no Carts nor Coaches, and where they walk in nothing but Pumps. To the left is an empty Citadel, where sixty *Turks* made a brave defence against an Army of *Venetians*, with only two Firelocks, which was all the Arms they could save in the Shipwreck they had newly suffer'd: they had not surrender'd, but for want of Water. Among the Marble Monuments, the word *Gymnasiarch* is found in two Inscriptions, pretty hard to be read: we saw too a Bass-Relief with the Figure of a Woman well-draper'd.

THE Town of *Carthea* extended into the Valley which comes to the Sea-side: here are many pieces of Antiquity, especially an Inscription of forty one lines, transported into St. *Peter*'s Chappel; the beginning

ginning is wanting, and moſt of the Letters ſo expung'd, we could ſcarce pick any thing out but Gymnaſiarch.

ΙΟΥΛΙΣ. TO ſee ſomething more worth while, we directed our ſteps towards the South-South-Eaſt, where are the Remains of the old Town of *Ioulis*, now call'd *Polis*, as who ſhould ſay the *Polis*, or City. Theſe Ruins take up a whole Mountain, at whoſe foot the Waves are always beating; but in *Strabo*'s time, they were three miles off it. *Careſſus* ſerv'd it for a Port; now there's but two ſorry Creeks, and on the Cape's Point are the Ruins of an antient Citadel. Hereabouts you diſcover a Temple, from the Magnificence of its decay'd Remains; moſt of the Columns have their ſhaft half plain and half fluted, their diameter two foot within two inches, their flutings three inches broad: they led us down to the Sea-ſide through a noble Stair-caſe cut in the Marble, where they ſhew'd us a Figure without either Arms or Head; its Drapery is well-contriv'd and regular, the Leg and Thigh well-jointed: 'tis thought to be the Statue of the Goddeſs *Nemeſis*, it being in the poſture of a Perſon purſuing ſome body. The Remains of the Town are on the Hill, and extend as far as to the Valley where glides the Fountain *Ioulis*, a beautiful Spring from whence the place has its name. I never ſaw ſuch huge Quarters of Marble, as thoſe which are made uſe of in the building theſe Walls: ſome of 'em are above twelve foot long.

Ἰουλὶς πόλις ἐν Κῷ τῇ νήσῳ ἀπὸ Ἰουλίδος Κεκρύφ. Steph.

AMONG theſe Ruins, in a Field ſown with Barley, we found a broken Marble with the word ΙΟΥΛΙΔΑ, the Accuſative of ΙΟΥΛΙΣ; the word ΣΤΕΦΑΝΟΣ is twice there.

WE went from this Town to *Carthea*, through the fineſt Road perhaps that ever was in all *Greece*, and which ſtill continues for above three miles together, parallel with a ſtrong Wall cover'd with a flat Stone greyiſh and ſplitting like a Slate: with theſe they cover the Houſes and Chappels in moſt of the Iſlands.

Rer. Geog. lib. 10. *IOULIS*, according to *Strabo*, was the Country of *Simonides* the Lyrick Poet, and of *Bachylides* his Couſin. *Eraſiſtratus* a renown'd Phyſician, and *Ariſto* the Peripatetick, were alſo born here. The *Oxford* Marbles tell us, that *Simonides* Son of *Leoprepis*, invented a ſort of artificial Memory, which he ſhew'd the Principles of at *Athens*; and that he was deſcended of another *Simonides*, a great Poet likewiſe,

Epoch. 55.

Τὸ Μνημονικὸν.

much

A Statue of the Goddess Nemesis in the Isle of Zia.

much in eſteem here, and ſpoken of in the Epoch 50: one of theſe two *Simonides* invented thoſe doleful [1] Verſes which uſed to be ſung at Funerals. Lett. VIII.

[1] Ἐπικήδεον. Næniæ. *Vide Horat. lib. 2. Od. 1.*

AFTER the Defeat of *Caſſius* and *Brutus*, [2] *Mark Anthony* gave the *Athenians Cea*, *Egina*, *Tinos*, and ſome other adjoining Iſlands: it is beyond all doubt, that *Cea* was ſubjected to the *Roman* Emperors, and afterwards fell under the dominion of the *Greeks*. I know not what Year it was annex'd to the Dutchy of *Naxos*, but *Pierre Juſtiniani* and *Dominique Michael* ſeiz'd it in the Reign of *Henry* II. *Latin* Emperor of *Conſtantinople*. Father *Sauger* obſerves, that during the Wars of the *Venetians* and *Genoeſe*, *Nicholas Carcerio*, the ninth Duke of the *Archipelago*, declaring for the former, *Zia*, which belong'd to him, was beſieged by *Philip Doria* Governour of *Scio*: the Gariſon, not conſiſting of more than a hundred Men, ſurrender'd at diſcretion in the Citadel of the Town. M. *du Cange*, who places this Expedition in the Year 1553, was of opinion that *Zia* belong'd to the *Genoeſe*: but we had better ſtick to Father *Sauger*, who examin'd into the Archives of *Naxos*, on the very ſpot it ſelf. *Zia* was afterwards yielded up to the Dukes of the *Archipelago*, who kept it till the Declenſion of their State. *James Criſpo*, the laſt Duke, gave it in Dower to his Siſter *Thadea*, Wife of *John Francis de Sommerive*, the eighth and laſt Lord of *Andros*, diſpoſſeſs'd by *Barbaroſſa* under *Soyman* II.

[2] Appian. l. 5.

Du Cange Hiſt. of Conſtant. lib. 2.

History of the Dukes of the *Archipelago*.

Ibid. lib. 3.

Ibid.

Summaripa.

THE Iſle of *Zia* is at preſent well manured, and very fertile: they breed good Cattel, but gather little Wheat; they abound in Barley and Vine: they have more Silk than at *Thermia*, and much of *Velani*; ſo they all the Fruit of one of the faireſt Species of [3] Oak in the world: the Root, Trunk, Height of it, is the ſame with the ordinary Oak; its Branches very full and thick, wide-ſpreading, crooked, whitiſh within, cover'd with a Bark greyiſh, and in many places brown. The Leaves grow thereon in cluſters, and are three inches long, two broad, round at their Baſe, deeply indented on the edges, each Tooth whereof (if we may ſo call 'em) terminates in a flabby reddiſh point: theſe Leaves are thick, hard, pale green, ſomewhat glittering in the upper part, cover'd with an almoſt imperceptible Down, white beneath, and as it were cottony, ſupported by a Tail about ten lines long. The Acorns are very different from thoſe of the ordinary Oak; each of 'em begins by a Button almoſt

Et cultor nemorum cui pinguia Cæa Tercentum nivei tondent dumeta juvenci. *Georg. lib. 1. verſ. 14.*

[3] Quercus calyce echinato, glande majore, *C. B. Pin.*

almoſt ſpherical, and increaſes to about an inch or fifteen lines diameter, flat before, and hollow like a Navel, open enough to ſhew the Point of the Fruit within its Wrapper; whereas our Acorns have only a ſlight ſort of Cap, that covers no more than a third part of 'em. The Wrapper of the Acorn we are ſpeaking of, is a ſort of Box ſet off with ſeveral Scales pale green, three or four lines long, pretty firm, a line and a half broad, blunt-pointed: when we were there, the Fruit was not ripe; the *Greeks* call them *Velani*, and the Tree *Velanida*.

Ἡ Βάλανος, an Acorn.

HERE is likewiſe a fine ſort of Phlomos or High-Taper, white, its Leaves wavy and cottony, very different from that of *Provence* and *Languedoc*.

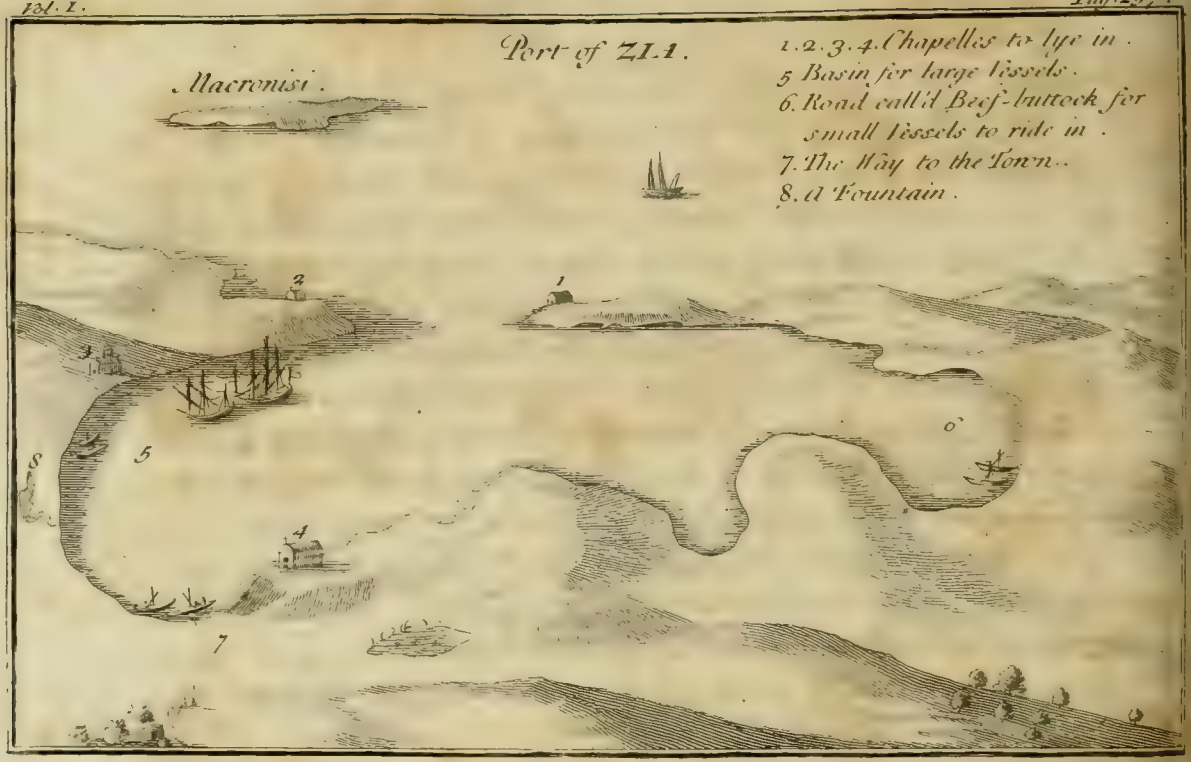
VERBASCUM Græcum, fruticoſum, folio ſinuato candidiſſimo. Corol. Inſt. Rei Herb. 8.

ITS Root is woody, a foot long, bigger than one's Thumb, chapt, bitteriſh, hairy-fibred: its Stalk too is thicker than one's Thumb, hard, white within, cover'd with a greyiſh Coat, a foot and a half long, with Leaves cluſter'd, ſeven or eight inches long, white, cottony, three or four inches broad, but more undulated and prettier criſp'd than thoſe of our white High-Taper, (or Bouillon.) The Leaves of the middle of the Cluſters are thicker, yellowiſh white: other Stalks riſe from the Center of theſe Cluſters to about two foot high, garniſh'd with ſome Leaves, ſhorter, thicker, whiter. From their Baſes grow along the Stalks, and as it were in Balls, yellow Flowers, an inch broad, ſlaſh'd into five parts round, the two upper ſomewhat leſs than the other. All theſe Flowers have holes at the bottom, and from thence ariſe five purple Stamina or Threds, cover'd with a thick white Down; hooked, top'd with Summities of an Orange-colour. The Cup is a Cod five lines long, cottony, divided into five points, from the bottom whereof riſes a Piſtile terminating in a reddiſh Thred: this Piſtile turns to a red Cod, four lines long two broad, hard, pointed, divided into two Cells, and opening in two parts fill'd with ſmall blackiſh Seeds. This Plant has not degenerated in the King's Garden.

Verbaſcum luteum, folio Papaveris corniculati. *C. B. Pin.*

THE beſt trading Commodity of the Iſland is of the fore-deſcribed *Velani*, of which in the Year 1700, they gather'd above 5000 Hundred Weight. The ſmall *Velani* are the young Fruit gather'd off the Tree

Verbascum Græcum, fruticosum, folio sinuato candidissimo Coroll. Inst. Rei herb. 8.


Port of ZIA.
Nacronisi.
1.2.3.4. Chapelles to lye in.
5 Basin for large Vessels.
6. Road call'd Beef-buttock for small Vessels to ride in.
7. The Way to the Town.
8. A Fountain.
1
2
3
4
5
6
7
8

and much more valu'd than those full ripe that fall of themselves: both are used by the Dyers and Tanners. The young sort generally fetch a Crown the Hundred, whereas the other is not worth above half as much: but most commonly they're mix'd. We left in the Port of *Zia* a *Venetian* Ship that was lading with these *Velani*. Lett. VIII.

THIS Port, whose Entrance is between the West-North-West and the North-West, admits the largest Vessels: the best Anchoring is on the right, and the Spring of fresh Water is not far off (8). On the left is a Road for Ships call'd the *Cow's-Buttock*, fit for none but small Vessels. The Chappels where Travellers usually lie, are number'd (1) (2) (3) (4).

THIS Island produces a Lead like that of *Siphanto*, and chiefly beyond the Monastery of *St. Morina*: thereabouts also is a Chalk like that of *Briançon*. *Zia* is destitute of Oil and Wood: there's store of Wild-Fowl, particularly abundance of Partridges and Pidgeons; but the Inhabitants have seldom either Powder or Ball to kill 'em. The *Venetian* Army, which was at *Napoli di Romania*, had so famish'd this Island when we pass'd that way, that a Pullet sold for Fifteen Pence.

IN all *Zia* there are not above five or six Families of the *Latin* Communion; their Church is poor, serv'd by a Vicar, to whom the Bishop of *Tinos* allows but fifteen Crowns a year, and this he must go for as far as *Tinos*; for there's no such thing as Bills of Exchange here.

THE *Greek* Bishop is very rich, and the Island is full of Papas and Chappels: there are five Monasteries of this Communion, *St. Pantaleon*, *St. Anne*, *la Madona d'Episcopi*, *Daphni*, and *St. Marina*, where they shew, as a Wonder of the Country, an antient square Tower of ordinary Stone, cut oblique on the sides, facet-wise; I thought it no Curiosity at all. Below *St. Marina*, towards the Sea, runs a small Brook: it may have been the *Elixus*, which ran on to *Careſſus*.

Ἐστι δ' ἡ Ἔλιξος ποταμὸς ἀφὶ τὴν Καρυστίαν. Strab. lib. 10.

THE Burghers of *Zia* generally get together in knots when they spin their Silk; they sit upon the very edge of their Terrass-Roofs, and let fall the Spindle into the street, and then draw it up again in winding the Thred. We found the *Greek* Bishop in this posture; he ask'd who we were, at the same time giving us to understand that 'twas a sign we had not much to do, if we came thither only to hunt for Plants and Pieces of Antiquity: to which we reply'd, we should be much more edify'd

to find him reading St. *Chryſoſtom*'s or St. *Baſil*'s Works, than winding off Bottoms of Silk.

THE ſhort Clokes of Goats-hair wrought in this Iſland, are very commodious, and keep out the Rain a long while; at firſt 'tis a ſleaſy ſort of Stuff, but thickens and contracts by being well preſs'd on the Sea-Sand, which for that purpoſe they wet again and again: after 'tis thorowly ſoak'd and made ſupple, they lay it in the Sun on Tenters with ſtone Weights on it, leſt it ſhould ſhrink too ſoon.

PLINY and his Compiler *Solinus* write, that Silk-Stuffs were invented here; but it might be eaſily made appear, it was in the Iſland of *Cos*, the Country of the renown'd *Hippocrates*. The ſame *Pliny* obſerv'd, that in *Zia* they uſed to dreſs the Fig-Trees with much care; they ſtill continue to do ſo. To underſtand aright this Manufacture or Husbandry of Figs (call'd in *Latin*, *Caprificatio)* we are to obſerve, that in moſt of the Iſlands of the *Archipelago* they have two ſorts of Fig-Trees to manage: the firſt is call'd *Ornos*, from the old *Greek Erinos*, a Wild Fig-Tree, *Caprificus* in *Latin*; the ſecond is the Domeſtick or Garden Fig-Tree: the wild ſort bears three kinds of Fruit, *Fornites*, *Cratitires*, *Orni*, of abſolute neceſſity towards ripening thoſe of the Garden-Fig.

In Cea inſula Caprifici triferæ ſunt. Primo fœtu ſequens evocatur, ſequenti tertius: hoc Fici caprificantur. *Plin. Hiſt. Nat. lib.* 16. *cap.* 27.

De Caprificatione, vide Theophraſt. lib. 2. de Cauſis Plant. c. 12.

THE *Fornites* appear in *Auguſt*, and hold to *November* without ripening; in theſe breed ſmall Worms, which turn to certain Gnats no where to be ſeen but about theſe Trees: in *October* and *November* theſe Gnats of themſelves make a puncture into the ſecond Fruit, which is call'd *Cratitires*, and which don't ſhew themſelves till towards the end of *September*; and the *Fornites* gradually fall away after the Gnats are gone: the *Cratitires*, on the contrary, remain on the Tree till *May*, and incloſe the Eggs depoſited by the Gnats of the *Fornites* when they prick'd 'em. In *May* the third ſort of Fruit begins to put forth from the ſame Wild Fig-Trees which produced the two other; this is much bigger, and is call'd *Orni*: when it is grown to a certain ſize, and its Bud begins to open, it is prick'd in that part by the Gnats of the *Cratitires*, which are ſtrong enough to go from one Fruit to the other to diſcharge their Eggs.

Caprificus vocatur è ſylveſtri genere Ficus nunquam matureſcens, ſed quod ipſa non habet aliis tribuens. *Plin. Hiſt. Nat. lib.* 15. *cap.* 19.

IT ſometimes happens that the Gnats of the *Cratitires* are ſlow to come forth in certain parts, while the *Orni* in thoſe very parts are diſpos'd to receive them: in which caſe the Husbandman is obliged to look

for

for the *Cratitires* in another part, and fix 'em at the end of the Branches of those Fig-Trees whose *Orni* are in fit disposition, in order to be prick'd by the Gnats: if they miss the opportunity, the *Orni* fall, and the Gnats of the *Cratitires* fly away. None but those that are well acquainted with this sort of Culture, know the critical Minutes of doing this; and in order to it, their Eye is perpetually fix'd on the Bud of the Fig; for that part not only indicates the time that the Prickers are to issue forth, but also when the Fig is to be successfully prick'd. If the Bud be too hard and too compact, the Gnat can't lay its Eggs, and the Fig drops when this Bud is too open. Lett. VIII.

THESE three sorts of Fruit are not good to eat; their Office is to help ripen the Fruit of the Garden Fig-Trees, in manner following. During the Months of *June* and *July*, the Peasants take the *Orni* at a time that their Gnats are ready to break out, and carry them to the Garden Fig-Tree: if they don't nick the moment, the *Orni* fall, and the Fruit of the Domestick or Garden-Fig not ripening, will in a very little time fall in like manner. The Peasants are so well acquainted with these precious Moments, that every morning, in making their Inspection, they only transfer to their Garden Fig-Trees such *Orni* as are well-condition'd, otherwise they'd lose their Crop: 'tis true, they have one Remedy, tho an indifferent one; which is, to strew over the Garden Fig-Trees the *Ascolimbros*, a very common Plant there, and in whose Fruit there are certain Gnats proper for pricking: perhaps they are the Gnats of the *Orni*, which are used to hover about and plunder the Flowers of this Plant. To wind up all in a word, the Peasants so well order the *Orni*, that their Gnats cause the Fruit of the Garden Fig-Tree to ripen in the compass of forty days.

Scolymus Chrysanthemos. *C. B. Pin.* Σκόλυμος ἡ Ἀσκόλυμος.

THESE Figs are very good, green: when they would dry them, they lay 'em in the Sun for some time, then put 'em in an Oven to keep 'em the rest of the Year; Barley-Bread and dry'd Figs are the principal Subsistence of the Boors and Monks of the *Archipelago*. But these Figs are very far from being so good as those dry'd in *Provence*, *Italy*, and *Spain*; the Heat of the Oven destroys all their Delicacy and good Taste: but then, on the other hand, this Heat kills the Eggs which the Prickers

of the *Orni* discharg'd therein; which Eggs would infallibly produce small Worms that would prejudice these Fruits.

WHAT an Expence of Time and Pains is here for a Fig, and that but an indifferent one at last! I could not sufficiently admire at the Patience of the *Greeks*, busy'd above two months in carrying these Prickers from one Tree to another; I was soon told the reason: one of their Trees usually bears between two and three hundred Pound of Figs, and ours but twenty five.

THE Prickers contribute perhaps to the Maturity of the Fruit of the Garden-Fig, by causing to extravasate the nutritious Juice whose Vessels they tear asunder in depositing their Eggs: perhaps too, besides their Eggs, they leave behind 'em some sort of Liquor, proper to ferment gently with the Milk of the Fig, and to make the Flesh of 'em tender. Our Figs in *Provence*, and even at *Paris*, ripen much sooner for having their Buds prick'd with a Straw dipt in Olive-Oil: Plumbs and Pears prick'd by some Insect do likewise ripen much the faster for it, and the Flesh round such Puncture is better-tasted than the rest. It is not to be disputed but that a considerable Change happens to the Contexture of Fruits so prick'd, just the same as to the Parts of Animals pierced with any sharp Instrument.

'TIS scarce possible well to understand the antient Authors who have treated of Caprification (or husbanding and dressing of Wild Fig-Trees) if one is not well appriz'd of the Circumstances; the Particulars whereof were confirm'd to us not only at *Zia*, *Tinos*, *Mycone*, and *Scio*; but in most of the other Islands. Before we left *Zia*, we ascended to the Tower of the Monastery of *St. Pantaleon*, where we made the following Geographical Station.

Macronisi and Cape *Colonne* West-North-West.
Gaidaronisi and *Porto-Leone* of *Athens* West.
St. George of *Albora* and *Hydra* West-South-West.
Engia or *Egina* between West and West-South-West.
Thermia between the South and South-South-East.
Serpho and *Siphanto* South.
Milo between the South and South-South-West.
Syra East-South-East.

Andros

Lett. VIII.

Andros North-Eaſt.
Cariſto North-North-Eaſt.
Joura Eaſt.
Tinos between the Eaſt and Eaſt-South-Eaſt.
Cape *Skilli* Weſt.
Negropont North.
Port *Raphti* North-Weſt.

THEY count from *Zia* to Port *Colonne* 18 miles, to Cape *Oro* 40 miles, and from Cape *Oro* to Cape *Colonne* 60 miles.

WE began to be quite ſick of *Zia*, where the contrary Winds detain'd us from the 5th of *November* to the 21ſt; at what time we were invited by the Serenity of the Weather to paſs over to *Macroniſi*, an abandon'd but famed Iſland, twelve miles from *Zia*, reckoning from one Cape to another, and ſeparated from the *Terra-firma* of *Greece*, or from the Coaſt of Cape *Colonne*, by a Strait ſeven or eight miles over. *Pliny* ſays, that the Iſland *Helene*, or the *Macroniſi* of the modern *Greeks*, is equally diſtant from *Cea* and Cape *Sunium* or Cape *Colonne*, where are the Ruins of the Temple of *Minerva Suniades*: he ſettles the diſtance at 5000 paces: it is probable the Sea, which has wrought ſo many Revolutions in *Zia*, occaſions the difference of our Meaſures.

MACRONISI. MAKPONHΣI, Long Iſland.

Hiſt. Nat. lib. 4. cap. 12.

THIS Iſland which is call'd *Macris*, according to *Stephens* the Geographer, and which *Pliny* ſays was ſeparated from the Iſland *Eubea* by the Impetuouſneſs of the Sea, was not above three miles broad, and ſeven or eight long; which is not very wide of the Dimenſion *Strabo* makes it to be of, and which occaſion'd its being call'd the *Long Iſland*. This Geographer writes, that it was antiently call'd *Cranae*, rugged, craggy; but it took the name of *Helen* after *Paris* had brought thither that *Grecian* Beauty, whom he had newly run away with. *Stephens* the Geographer pretends, with *Pauſanias*, that this was not done till after *Troy* was taken; the Date is of no great concern: but certain it is, that the Iſland is in the very ſame condition *Strabo* deſcribed, namely, an uninhabited Rock; ſo that *Helen* belike had but an indifferent time of it there. Nor indeed could I be brought to believe it ever was inhabited, but that *Goltzius* ſpeaks of two Medals relating to the Inhabitants of it: we paſs'd over its craggy

MAKPIΣ.

60 Stades. Rer. Geog. lib. 9.

ΕΛΕΝΗ.

In Attic.

In Attide Helene eſt nota ſtupro Helenæ.

Pomp. Mela de Situ Orb. lib. 2. cap. 7.

Τραχεῖα καὶ ἄνυδρος. Strab. ibid.

ΕΛΕΝΙΤΩΝ.

craggy Top, to get a ſight of the *Terra-firma* of *Greece*. *Macroniſi* has only a ſorry Creek looking Eaſt; there's hardly Water enough to whet one's Whiſtle in the whole Iſland, and none but the Shepherds of *Zia* know where that is.

ΦΩΚΗ, *Sea-Calf.*

WE lay in a Cavern near the Creek; but we were heartily ſcared in the Night: ſome Sea-Calves, which had taken up their quarters in the next Cavern to ours, ſet up ſuch hideous Cries, that we thought 'em ſome Fiends from the other World; our Mariners laughing, put us into heart again. Whether theſe Creatures make this noiſe waking or ſleeping, I know not; it is a great diſpute among the Commentators of *Pliny*: *Hermolaus Barbarus* thinks it is the latter, but he is not back'd by the old Manuſcripts of *Pliny*; beſides, they oppoſe to him a Text of *Ariſtotle* conformable to theſe Manuſcripts: without entring into this Diſſertation, it is better abiding by what our Mariners told us of the matter, namely, That theſe Calves were at that time making love, or catterwawling. At Day-break they quitted their Cavern, and dived ſo ſwift into the Sea, there was no catching 'em.

Hiſt. Nat. lib. 9. cap. 18.

Αφίησι δὲ ὁμοίαν φωνὴν βοί. Ariſt. Hiſt. Anim. lib. 6. cap. 12.

THE only Pleaſure we had in this Iſland was Simpling, and in this particular it is the moſt agreeable of the whole *Archipelago*: the Plants here are larger, freſher, and fairer than elſewhere; we met with ſeveral we had not ſet eye on ſince we left *France*.

HELIANTHEMUM Thymi folio glabro. *Inſt. Rei Herb.* Ciſtus folio Thymi. *Cluſ. Hiſt.* 72. Helenium, à lachrymis Helenæ dicitur natum, & ideo in Helena inſula laudatiſſimum. Eſt autem frutex humi ſe ſpargens dodrantalibus ramulis folio ſimili Sarpillo. *Plin. Hiſt. l.* 21. *c.* 10.

THAT which *Cluſius* calls Ciſtus with Thyme-Leaves, anſwers exactly to *Pliny*'s Deſcription of his *Helenium*; he advances, that it was to be found in the Iſland *Helene*, and that it ſprung from *Helen*'s Tears: he ſeems here, according to his wonted Cuſtom, to have copy'd part of the Deſcription *Dioſcorides* gives of *Helenium* of *Egypt*, which was found on the Coaſt near *Canope*, in an Iſland likewiſe call'd *Helene*, from the ſame Princeſs. If we will believe the Author of the Grand *Greek* Dictionary, who likewiſe relates the Fable of *Helen*'s Tears, this Plant grows about *Alexandria*: probably theſe Tears came very eaſily. As for the common [1] *Helenium*, it does not grow in *Macroniſi*; the [2] *Aſter* with white Phlomos-Leaves may be ſuſpected to be the firſt ſort of *Helenium* of *Dioſcorides*, if the Structure of its Root correſponded better with the Deſcription this Author makes of it. This Aſter is common enough at *Macroniſi*.

[1] Aunée.

[2] Aſter tomentoſus, Verbaſci folio. *H. R. P.*

BEING

Isle of JOURA

anciently Gyara.

BEING apprehensive of two Inconveniences in this Island, namely, Banditti and Famine, we tarry'd but 24 hours in it: and happy was it we return'd to *Zia*, for from the 8th of *November* to the 21st, the Weather was so very tempestuous, we had certainly perish'd in that wretched place, not having brought with us above five or six days Provision: so we got away as soon as possible to *Zia*, from whence we could not set forward before the 21st of *November*, and thence we steer'd to *Joura*. Lett. VIII.

JOURA. ΓΥΑΡΟΣ. GYARUS, GYARA. Aude aliquid brevibus Gyaris & carcere dignum. *Juv. Sat.*

THE *Romans* knew what they did, when they banish'd Offenders to this Island; there is not a more disagreeable barren place in all the *Archipelago*, not so much as a Plant of any curiosity: we found nothing but huge Field-Mice, perhaps of the Race of those that forced away the Inhabitants, as [1] *Pliny* reports. Some [2] Authors, to set forth the Wretchedness of the Country, made no scruple to say that these Creatures were forced to gnaw the Iron just as 'twas drawn out of the Mines. This shews there were Iron Mines in *Joura*, and truly the Soil looks dismal enough to confirm it.

[1] Hist. Nat. lib. 3. cap. 29.
[2] Antigon. Carist. Narrat. Mirab. c. 21. Arist. lib. de Mirab. Ausc. Ælian. Hist. Anim. lib. 5. cap. 14. Steph. Byzant.

JOURA at this day is intirely abandon'd, and affords not any Footsteps of Antiquity; 'tis true, it was ever poor: [3] *Strabo* found in it but one Village, and that inhabited by none but beggarly Fishermen, one of whom was deputed to *Augustus*, to obtain a Diminution of their Tribute set at 150 Deniers. We recollected the Idea of this Misery at sight of three ghastly Shepherds, who had been starving there ten or twelve days; they look'd as if they had been cut down from a Gibbet: they came to us, and without any Ceremony fell to rumaging our Caick for Bisket, which they swallow'd, hard as 'twas, without ever chewing; confessing they were forced to eat their Meat without either Bread or Salt, since the Badness of the Weather had prevented their Masters, the Burghers of *Syra*, from sending them their usual Allowance.

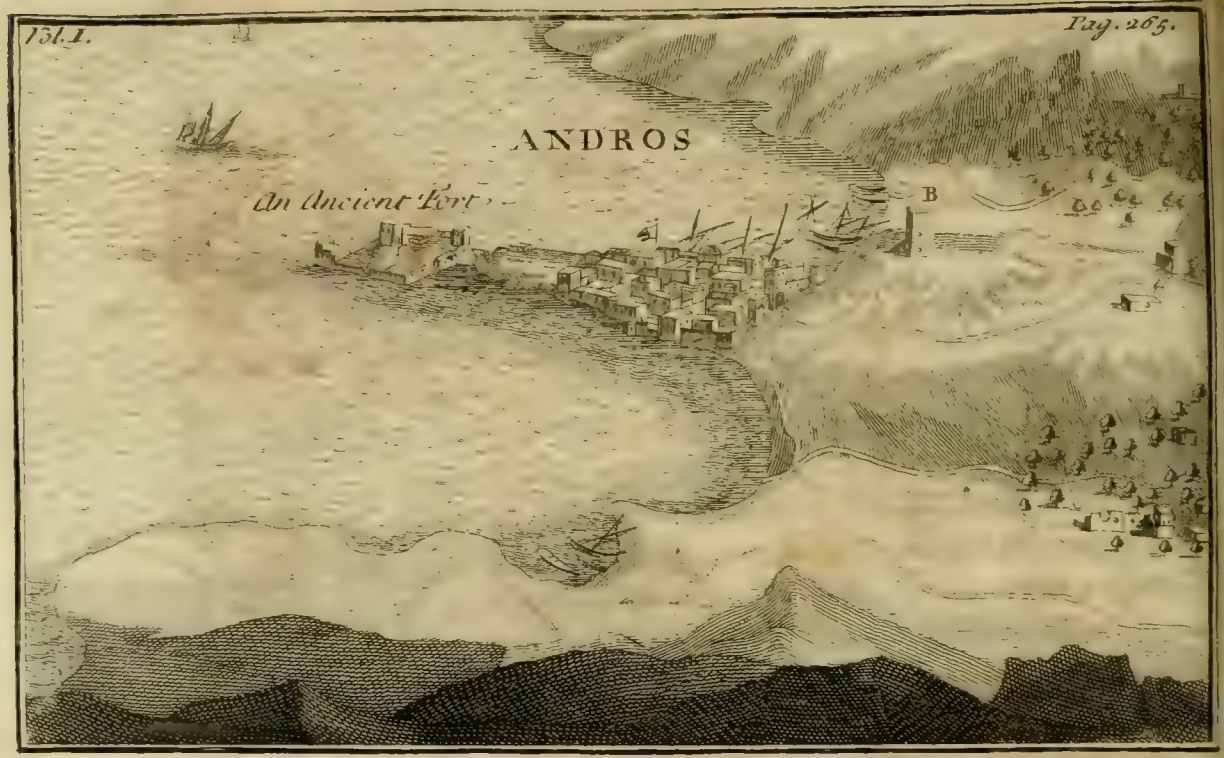
[3] Rer. Geog. lib. 10.

JOURA is but 12 miles about, and *Pliny* well knew the Compass of it: it is 12 miles from *Syra*, coasting it, and 18 from *Zia* from one Cape to the other; but above 25, to go from the Port of *Zia* to the Creek of *Joura*, whose Entrance is between the South and South-South-East, near the ugly Rock of *Glaronisi*, or the *Isle of Cormorants*.

IN

IN the Map of *Greece* done from M. *Baudrand*, there's mention of the Iſle of *Joura*, placed between *Syra* and *Andros*, and much larger than the firſt of thoſe Iſlands: in all probability they meant the *Joura* we're ſpeaking of; yet the Author of that Map ſets down another *Joura* near *Delos*, where 'tis certain there's no ſuch place. He put *Tragoniſi* and *Stapodia* juſt by *Nicaria*, tho *Tragoniſi* is that he calls *Rocho*, a mile from *Mycone*, and *Stapodia* ſix miles further, and above thirty miles off *Nicaria*. 'Tis a common thing for Geographers to add to the Creation, and form imaginary Countries, not of God Almighty's making. The ſame Author marks round *Milo* ſeparately the Iſles of *Rencomilo* and *Antimilo*, tho they are only two Names of the ſame place, call'd *Rencomilo* by the *Greeks*, and *Antimilo* by the *Franks*. There's no Iſland of *Caura* between *Zia* and *Andros*, unleſs it be perhaps a ſmall Rock juſt by Port *Gaurio* of the Iſland of *Andros*, call'd *Gaurioniſi*. I could not find the Iſle *Camera*, placed by this Author between *Nio* and *Nanfio*; he calls *Sikino* that which he ſhould have call'd *Policandro*: the Iſle of *Sicandro* not being known in the *Archipelago*, 'tis likely it was ſwallow'd up by the Sea. I ſay nothing of the Situation of the Iſlands or their Towns, which for the moſt part are topſy-turvy in this Map, and much worſe in that of *Sophianus*. That of the *Mediterranean Sea* by M. *Berthelot*, Profeſſor of Hydrography at *Marſeilles*, is the beſt that has yet been publiſh'd, eſpecially for the Latitudes. M. *Berthelot* is an ingenious Man, and rectifies his Maps every day from the Journals of Pilots; however, as Men often go from one place to another by different Winds, 'tis not ſurprizing there ſhould be ſomething to be chang'd in the Poſition of ſome Iſlands, eſpecially in the Contours of the Coaſts of the firm Land. The Iſle of *Scio* and Cape *Carabouron* are very well mark'd there; but there's ſomething wrong in the Iſle of *Meteline*, and the *Terra-firma* of *Aſia*. The *Archipelago* of *Mark Boſchini* is full of faults, as well as the Charts of that Sea done in *Italy*. The Plans of Towns by *Boſchini*, are no better than thoſe of *Porcacchi*. To make a good Chart of the *Mediterranean*, a Man ſhould follow the Deſign of the *Flambeau de la Mer*, printed in *Holland* in 1705. and ſtick to the Chart of M. *Berthelot* for the Latitudes: theſe are two valuable Performances. M. *de Liſle*, of the Academy Royal of Sciences, has newly publiſh'd an excellent Chart of the *Archipelago*, from the

Memoirs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ANDROS
B

Memoirs of several Persons who have been personally there; being an able Cosmographer and skilful Astronomer, he has corrected their Observations with great exactness, and redress'd many things with respect to antient Geography. Lett. VIII.

THESE are the Reflections we made at *Joura* in the night-time, as we lay in a ruinated Chappel, where we durst not sleep for fear the Field-Mice should come and gnaw our Ears; so we did not wait till Day to be going over to *Andros*.

[1] *ANDROS*, which *Pliny* sets down to be ten miles off *Caryston*, and thirty nine from *Zia*, had many Names antiently. [2] *Pausanias* says, that of *Andros* was given it by *Andreus*; and *Andreus*, according to [3] *Diodorus Siculus*, was one of the Generals whom *Rhadamanthus* appointed in this Island; which made a free Gift of it self to him, in like manner as most of the neighbour Islands.

ANDROS. ΑΝΔΡΟΣ. ANDRUS.

[1] Antandros, Cauros, Lasia, Nonagria, Hydrussa, Epagris. *Plin. Hist. l.* 4. *c.* 12.

[2] Phocic.

[3] Bibliot. Hist. lib. 5.

[4] *CONON* carries the Genealogy further, and tells us that this same *Andreus* or *Andrus* was Son of *Anius*, and that *Anius* was Son of *Apollo* and *Creusa*. The Island we're speaking of, was named *Antandros*, because, says he, *Ascanius* Son of *Æneas*, who was its Lord, gave it in ransom to the *Pelasgians*, whose Prisoner he was. *Stephens* the Geographer says nothing particular of *Andros*, only he doubts whether *Andrus* was Son of *Eurymachus* or of *Anius* his Brother.

[4] Narrat.

Αντὶ ἑνὸς ἀνδρὸς, pro uno Viro.

THE Isle of *Andros* stretches from North to South, and is but eighteen miles from *Joura*; but above thirty from one Port to another. We arrived the 22d of *November* at the Port of the Castle, the chief Town of the Island; the *Greeks* call it the lower Castle, to distinguish it from the upper Castle, ten miles distance. The old Marble Monuments of this lower Castle, shew plainly it was built on the Ruins of some antient and lately Town; perhaps by the Lords of *Andros*, who chose this place for their Residence, and who built there a Fort on the Point of Land which separates the Port in two: the Entrance of the Port is between the North and East-North-East; but 'tis only fit for small Vessels. The Gentry think themselves secure from the Corsairs in this Castle; more than that, it is the most agreeable and fertile part of the Island.

Cato-castro, Apano-castro, *or* Corti.

Λιβάδι, Λιβάδιν, Pratum, loca amœna.

GOING out of this Burgh, you enter one of the fineſt Champains in the World; on the left is the Plain of *Livadia*, *i. e.* agreeable Spot: it is planted with Orange, Lemon, Mulberry, Jujeb, Pomegranate, and Fig-Trees; nothing's to be ſeen but Gardens and Rivulets. The Cabbage call'd *Chou-rave* is very common, as in all the other Iſlands; 'tis the ſame with that which at *Paris* they call *Chou de Siam*, ſince the Ambaſſadors of *Siam* came to the Court of *France*, tho this Plant was long before known in *Europe*.

Braſſica Gongylodes. *C. B. Pin.*

ON the right hand of the Caſtle of *Andros*, you enter the Valley of *Megnitez*, as pleaſant as the other, and water'd with thoſe pretty Springs which come from about the *Madona* of *Cumulo*, a noted Chappel above the Valley: theſe Springs turn eight or nine Mills; one of the moſt conſiderable of them iſſues from the ſame Rock as makes part of the Chappel.

The other Villages of the Iſland are,

Meſſi,	*Curelli*,	*Arna*,	*Lardia*,
Strapurias,	*Pitrofo*,	*Amelocho*,	*Gianiſtes*,
La Pichia,	*Megnitez*,	*Atinati*,	*Gridia*,
Livadia,	*Lamiro*,	*Vouni*,	*Piſcopio*,
Merta Chorio,	*Apſilia*,	*Caſtaniez*,	*Capraria*,
Aladina,	*Steniez*,	*Cochilu*,	*Aipatia*.
Falica,	*Vurcorti*,		

THE Village of *Arna* is built in ſeparate Cluſters, adorn'd with Plane-Trees and ſtreaming Rivulets: to go to it, you croſs the higheſt Mountain of the Iſland. Both it and *Amelocho* are inhabited by none but *Albanois*, ſtill dreſs'd in the Mode of their Country, and continuing to live ſo; *i. e.* without Faith or Law. The *Turks* engaged 'em to come hither, where are ſcarce 4000 Souls: the Lands look'd to be well manured: *Pliny* makes this Iſland to be but 93 miles about; the Inhabitants ſay 'tis 120.

THE principal Riches of *Andros* conſiſt in Silk; tho 'tis good for nothing but to make Tapeſtry, no more than that of *Thermia*, *Caryſto*, and *Volo*, yet does it fetch a Crown and a half *per* pound on the ſpot; they make above 10000 pound *per ann.* perhaps if it were well prepared, it might ſerve for Stuffs, Ribbands, and Sewing-work. The Iſland yields

Wine

Wine and Oil enough for the Inhabitants; Barley is in much greater plenty than Wheat, which they are often forced to fetch from *Volo*. The Mountains of *Andros* are cover'd with Arbute-Trees in many places; the Fruit thereof they distil to make Brandy: the black Mulberries yield also a fiery Spirit, not disagreeable, and they feed the Silk-worms with the Leaves of this Mulberry. The Pomegranates are exquisite, you may have a hundred for Three-pence; Lemons are almost as cheap, and so are [1] Citrons. Lett. VIII. *Two Parats.*

[1] Malus Medica fructu ingenti tuberoso. *C. B. Pin.* Poncire *or* Cedre.

THE Cadi resides in the Castle, with the Gentry of the Country and the Administrators: one or two of these latter are created every year. The Isle paid 15000 Crowns to the Capitation and Land-Tax in 1700.

WE went and paid our Respects to the Aga Commandant of the Island; he lives in an old square Tower, to which you go up by fourteen stone steps, whereon is placed a wooden Ladder of the same length, directly answering to the Door-sill: upon the least apprehension of Corsairs on the Coast, the Ladder is drawn up, and the Fire-locks prepared to give 'em a Reception. The Aga's Tower is out of town, we found him much indispos'd; he took very kindly a Present we made him, namely, a Chrystal Bottle full of a Volatile, Aromatick, Oily Spirit, proper to ease him in his Asthmatick Fits. The whole Island is full of such-like Towers, where the most [2] Substantial make their abode: they are strong, and have only Dormer-Windows and Sky-lights, as in Dungeons of Prisons.

[2] Ἄρχες, Ἀρχέλας, Ἀρχοντάχης, Ἀφέντης pro Αὐθέντης; Nobilis Dominus, &c.

THE Inhabitants of this Island are all of the *Greek* Communion, except Messieurs *de la Grammatica*, two very rich Brothers, and very zealous for the *Latin* Church: in their Chappel it is that the Consul of *France* hears Mass. The *Latin* Bishop has but 300 Crowns a year; some time ago a sad Accident befel him: as he was passing over from *Andros* to *Naxia* the place of his Birth, with his Robes and Church-Plate, he was taken by the *Turks*, stript, bastinado'd, put in the Gallies, and was fain to pay 500 Crowns for his Deliverance: he never could discover the least colour of reason for their serving him so.

Τειαντάφυλλα.

THE *Greek* Bishop has 500 Crowns a year, and many comfortable Additions in this Island, which is so well stock'd with Papas and Caloyers: its chief Monasteries are *Cruso Pigni*, *Panacrado*, and *San Nicolo Soras*. And yet such is the Ignorance of these Religious, that the Burghers

were obliged, for the Education of their Children, to recall the Capuchins. Signior *Nicolo Condoſtalvo*, a rich Merchant of *Andros* now at *Venice*, contributed a hundred Crowns towards rebuilding their Convent, and ſettled ſixty Ducats a year for ever towards its Maintenance, beſides the Preſent he made 'em of the Sacerdotal Veſtments, and the Plate for Divine Service. M. *Nicolachi de la Grammatica*, and ſome other Lords of the Country, tho of the *Greek* Perſuaſion, have likewiſe been conſiderable Benefactors to the Church of theſe good Fathers dedicated to St. *Bernardin*, but not made uſe of theſe fifty Years paſt. What M. *Thevenot* relates concerning the Proceſſion on *Corpus-Chriſti-Day* in *Andros*, is ſtill practis'd there; *viz.* that the *Latin* Biſhop, who carries the Body of our Lord, treads upon the necks of the Chriſtians that proſtrate themſelves in the ſtreets, of whatever Communion they be. The Jeſuits had a good Hoſpital in this Iſland; but they were forced to quit it ſome Years ago, through the Oppreſſions of the *Turks*.

THE 27th of *November* we went to ſee the Ruins of *Paleopolis*, two miles from *Arna*, to the South-South-Weſt, beyond Port *Gaurio*: this Town, which bore the Name of the Iſland, as we are told by *Herodotus* and *Galen*, was very large, and ſituated advantageouſly on the Brow of a Hill that commands the whole Coaſt; there are ſtill to be ſeen the Relicks of a very ſolid Wall, eſpecially in a certain remarkable place, where ſtood belike the Citadel mention'd by *Livy*. Here are fine Columns, Chapiters, Baſes, and ſome Inſcriptions, ſome of which ſpeak of the Senate, People of *Andros*, and Prieſts of *Bacchus*; which made me fancy the ſaid Inſcription was placed either on the Walls or in the famous Temple of that Deity, and conſequently that it might point out the Situation of that Fabrick.

Lib. 8. De Simpl. Med. Facul. lib. 9.

Lib. 31. c. 48.

ADVANCING among theſe Ruins, we lit on a Figure of Marble, without Head and Arms; its Trunk was three foot ten inches high, and the Drapery very fine. On the ſide of a ſmall Brook that ſupply'd the Town with Water, we obſerv'd two more Trunks of Marble Statues, which diſcover'd the maſterly Hand of the Carver: this Brook put me in mind of the Spring call'd *Jupiter*'s *Preſent*, but we could not find it out; it may be bury'd among theſe Ruins, or perhaps this is the very Brook that went by that name. Be that as 'twill, this Spring, according to

Διὸς Θεοδόσια. Plin. Hiſt. Nat. lib. 2. c. 103.

to the Report of *Mutianus*, had the taste of Wine in *January*, and could not be far off, since *Pliny* places it near the Temple of *Bacchus*, mention'd in the above Inscription. The same Author says this Miracle lasted seven days, and that this Wine became Water, upon being carry'd out of view of the Temple. *Pausanias* makes no mention of this Occurrence; but advances, that it was the general Belief that every year during the Feasts of *Bacchus*, Wine flow'd from the Temple of that God in *Andros*: the Priests, no doubt, took care to keep up this Belief, by conveying a quantity of Wine through secret Canals. Lett. VIII. Non. Jan. Hist. Nat. lib. 31.

THE Port *Gaurio* is hard by these Ruins to the South-East, and may contain a large Fleet. *Alcibiades* put in there with a Fleet of a hundred Ships; he took and fortify'd the Castle of *Gaurium*, whence comes the word *Gaurio* or *Gabrio*. The *Andrians* withstood the *Athenians* with all their Forces, join'd with the Succours they had receiv'd from *Peloponnesus*; but they were beaten, and constrain'd to shelter themselves within the Walls of their Town; which *Alcibiades* not being able to take, went and ravaged the Islands of *Rhodes* and *Cos*, after he had left a strong Garison in the Castle of *Gaurium*, commanded by *Thrasybulus*. This was not the first time the *Athenians* had visited the Isle of *Andros*: *Themistocles* had humbled the *Andrians* some years before; for they having been a long time under the dominion of the *Naxiots*, were the first that took party with the *Persians*, whose Fleet had reduced almost the whole *Archipelago*. The *Greeks* confederating, resolv'd to attack the Town of *Andros*, and *Themistocles* not being able to levy Contributions on it, laid formal siege to it: he being an excellent Soldier, as well as a rare Wit, order'd the Commandants of the place to be told, that the *Athenians* had brought with them two mighty Deities, *Persuasion* and *Necessity*; and therefore he must have some of their Mony by fair means or by foul. They made answer, that truly for their parts they had no other Deities but *Poverty* and *Impossibility*. The Town, 'tis like, was taken by Storm, and the Island roughly treated, since *Pericles* some time afterwards sent thither a Colony of 250 Men; whereas the *Andrians* were accustom'd to send Colonies abroad into *Thrace* on the side of *Amphipolis*, subdu'd by *Brasidas* a *Lacedemonian* Captain. Diod. Sic. Biblioth. Hist. lib. 13. Lib. 5, & 8. Plutarch. in Pericl. Diod. Sic. Biblioth. Hist. lib. 12.

'PTOLE-

Lagus. PTOLEMY, the first of the Name, being resolv'd to free the Towns
Diod. Sic. ibid. lib. 20. of *Greece*, travers'd the whole *Archipelago* with a strong Naval Force, and obliged the Garison of *Andros*, then engaged on the side of *Antigonus*, to surrender themselves, and quit the place: whereby he restored that Town to its pristine Liberty.

ATTALUS King of *Pergamus* laid siege to *Andros* with a *Roman*
Lib. 31. c. 45. Army, which landed at Port *Gaurio*, call'd *Gauroleon* by *Livy*: the Town made no great resistance, and the Garison retiring into the Citadel, capitulated three days after. The *Romans* had all the Plunder: *Attalus* had the Island for his share, which to prevent the dispeopling of, he persuaded the *Macedonians* that were present, and the Natives, to continue there. The *Romans*, upon the death of that Prince, being Heirs to all his Possessions, kept the Island till the *Greek* Emperors got it from 'em.

1203. *ANDROS* surrender'd to *Alexis Comnenes*, in his return from *Italy* to implore the Succour of the Crusaders towards re-inthroning *John Angelo*
Du Cange Hist. of the Emp. of Const. b. 1. *Comnenes* his Father, who was dispossess'd, imprison'd, and depriv'd of Sight by his Brother *Alexis Comnenes Andronicus*. Some time after the taking of *Constantinople*, *Marinus Dandalo* seiz'd the Island of *Andros*; it was
Idem, b. 2. afterwards possess'd by the House of *Zeno*, and given in Dower to *Can-*
History of the Dukes of the *Archipelago*. *tiana Zeno* espous'd to *Coursin de Sommerive*, as is observ'd by Father *Sauger*, in the Life of *James Crispo* eleventh Duke of *Naxia*. *Coursin*, the third of the Name, and seventh Lord of *Andros*, was stript by *Barbarossa*; but at the Sollicitation of the Ambassador of *France*, *Solyman* II. reinstated him in his Domains. *John Francis de Sommerive* was the last Lord of this Island; and his Subjects of the *Greek* Communion, after attempting to assassinate him, gave themselves up to the *Turk*, that they might intirely get rid of the Yoke of the *Latins*.

PORT *Gaurio* is the best Port of the Island, and the *Venetians* come thither to refresh when they're at war with the *Turks*. Over against it, is a very long Range of Rocks call'd *Gaurionisi*; perhaps the Isle call'd *Caura* by *Baudrand*. Night coming on, hindred us from searching after the Vestigia of the Castle of *Gaurium*.

Lycia. WE were forced to lie at the Monastery of the Virgin; an ordinary piece of Building, tho the Monks are very rich. They have laid aside a good Custom they had in M. *Thevenot*'s time, that is to say, Feasting

of

ANDROS.
Isle of
TINE

of Passengers: we must have fasted whether we would or no, but for M. *Gasparachi*, who sent us half a Sheep, with some excellent Wine and other Refreshments. Next day we saw at Mass abundance of *Albanois* Women finely dress'd, much beyond the *Greek* Women, who don't dress near so well as any of these Islanders. The Women of *Andros* stuff their Coats with great Rolls of Cloth, which makes 'em look like a Fardingale.

THE Weather beginning to be cold, and the Sea rougher every day than other, we went over to *Tinos*, in order to withdraw to *Mycone*, and wait there for better Weather: the *Archipelago* is very dangerous in Winter. *Dionysius* the Geographer had just reason to say there's no Sea tosses its Waves higher, because, as he very well observes, being full of Islands, the Waves dashing against them with impetuosity, must create a great agitation: and, as *Hesychius* says, the Surges resemble so many Goats skipping and bounding the fields.

—ἔνθα τὸ κῦμα ῥηγνύμενον νησοίσι, περιβρέμεται Σποράδεσσιν. Οὐ γὰρ τις κείνῳ ἐναλίγκια κύματα ὀφέλλει. Ver. 131, 132, 133.

Αἶγες τὰ κύματα Δωριεῖς. Hesych.

'TIS but a mile, as *Pliny* observes, from *Andros* to *Tinos*: we cross'd over the first of *December* in a Caick; for by reason of the six Rocks that are in the middle of the Canal, large Vessels can't pass. It is forty miles from the Port of the Castle of *Andros* to that of *St. Nicolo* of *Tinos*, where we arrived not till Seven in the Evening; and the Officers refusing at that hour to take the trouble to peruse our Certificate of Health, or to send to the Consul of *France*, we were fain to lie in our Boat: they were indeed so civil, as to make us an offer of the Lazaretto, in company of some Slaves who were devour'd with Vermin.

NEXT day the Consul of *France* dispatch'd a Viewer to the Fortress, to his Excellency M. *Lewis Cornaro*, Proveditor of the Island, who granted us what they call the *Pratique*, *i.e.* Licence to come ashore.

TINE. TENUS. ΤΗΝΟΣ.

THE Isle of *Tine* was antiently call'd *Tenos*, according to *Stephens* the Geographer, from one *Tenos* who first peopled it. *Herodotus* says, it was part of the Empire of the *Cyclades*, which the *Naxiots* possess'd in days of yore. Mention is made of the *Tenians* among the People of *Greece*, who had furnish'd Troops at the Battel of *Platea*, where *Mardonius* General of the *Persians* was worsted; and the Names of all these People were graved on the right hand of a Basis of *Jupiter*'s Statue, looking Eastward. By the Inscription quoted by *Pausanias*, the People of this Eliac. prior.

Island

Island should seem to be at that time equal in Power to those of *Naxos*, if not superiour. And yet those of *Tenos*, the *Andrians*, and most of the other Islanders, whose Interests were interwoven, being frighten'd at the exorbitant Power of the Orientals, made no hesitation in siding with them: *Xerxes* made use of them, and of the People of the Island of *Eubea*, to recruit his Army. The maritime Strength of the *Tenians* is noted in a very old Medal struck with the Head of *Neptune*, revered in an especial manner here; the Reverse represents the Trident of that God, accompany'd with a couple of Dolphins: *Goltzius* likewise speaks of two Medals of *Tenos* with the same Type. *Tristanus* too mentions a silver Medal of the *Tenians* with *Neptune*'s Head, and a Trident for the Reverse.

Herod. lib. 8.

THNIΩN. Spon. Voyag. tom. 3.

Comment. Hist. tom. 2.

THE Burrough of *St. Nicolo*, built on the Ruins of the antient City of *Tenos*, instead of a Harbour, has nothing but a sorry Creek looking to the South, from whence you descry the Island of *Syra* to the South-South-West. Tho there are not above 150 Houses in the place, yet the Name of *Polis*, which it still retains, and the several Medals and Monuments of Marble that are from time to time dug up there, permit us not to doubt its having been the Capital of the Island. *Strabo* says, it was no great City, but that there was a very handsome Temple of *Neptune* in an adjoining Grove: this Temple had an Asylum, the Privileges whereof were regulated by *Tiberius*, as were likewise those of the most eminent Temples of the *Levant*. *Philocorus*, cited by *Clemens Alexandrinus*, relates, that *Neptune* was honour'd in *Tenos* as a great Physician; and the same is confirm'd by some Medals: the King has one, mention'd by *Tristanus* and *Patin*; the Head is of *Alexander Severus*, on the Reverse is a Trident with a Snake wreathing about it, the Emblem of Physick with the Antients: besides, this Island was call'd the Snake-Island.

Rer. Geog. lib. 10.

Tacit. Annal. lib. 3. cap. 60, & 63.

Admon. ad Gentes.

Comment. Hist. tom. 2.

THNIΩN. Ophiussa. Plin.

IT is sixty miles in circuit, and stretches from North-North-West to South-South-East; full of bald Mountains, but the best-manured of any in the *Archipelago*. All its Fruit is excellent; Melons, Figs, Grapes: the Vine thrives there to admiration, and has doubtless so done a long time; for M. *Vaillant* speaks of a Medal struck with the Legend of this Island, on the Reverse whereof is a *Bacchus*, holding in his Right Hand a Bunch of Grapes, and a Thyrsus in his left; the Head is of *Antoninus Pius*.

Numism. Græc.

The

Isle of TINE *anciently call'd* TENOS.

The Medal M. *Spon* bought here is more antient; on one side is the Head of *Jupiter Hammon*, and on the other a Bunch of Grapes. They sow but little Wheat in this Island, tho a great deal of Barley. Lett. VIII. TH.

THE Fig-Trees of *Tinos* are very low and branchy: the Olives come up very well, but there's not many of 'em; they fetch their Wood and Sheep from *Andros*. The Country is agreeable and well water'd with Springs, which occasion'd the Antients to call it *Hydrussa*, as they did most of the Islands abounding with Springs: we took notice before, that it went by the name of *Snake-Island*, and *Hesychius* of *Miletus* tells us, that *Neptune* made use of Storks to clear the Island of 'em; whether that be so or not, 'tis certain no Snakes are now to be seen there. Steph. Trist. Comment. Hist. tom. 2.

THE Riches of *Tinos* consists at present in its Silk; they get 16000 pound weight every year: when we were there, it was worth a Sequin *per* pound; sometimes it rises to three Crowns: our Countrymen bought up the greatest part. Tho the Silk of this place is the best prepared of any in *Greece*, yet is it not fine enough for Stuffs, but very fit for sewing and to make Ribbands: the Silk Stockings of this Island are very good; but nothing can compare in beauty with the Gloves which are knit here for the Ladies. They who ship off Silk for *Venice*, pay no Duties of Export; they give Security to pay the Duties, if it shall be discover'd that the Silk was carry'd to any other place: the reason is, this Commodity paying the Duties of Import at *Venice*, it would in such case pay twice in the Territories of that Republick. *The Sequin is worth two Crowns and a half.*

THE Fortress of *Tinos* is on a Rock that overlooks the Country, and is stronger by Nature than Art; the Guard of it is committed to fourteen shabby Soldiers, seven of them are *French* Deserters: we counted about forty Brass Cannon here, and two or three Iron. The best People of the Island dwell here, tho there are not above 500 Houses, which are much incommoded by the North-Wind, as cutting as at *Paris*. The Provedi-tore's Palace is a sorry Building: it is impossible for any Marble to continue long here, because of the continual Moisture occasion'd by the Fogs, and the Chinks of the Terraces. The Jesuits are well lodg'd; but their Church is too little to hold one half of their Votaries. Father *Prati*, Superiour of the House, gave us a genteel Reception, and we had the pleasure to dine with the Fathers *Foresti*, *Camuti*, and *Federic*. His Excel-

lency, whom we waited on to pay our Reſpects to him, invited us likewiſe to dinner, and offer'd us Guards to attend us. M. *Antonio Betti*, one of the moſt noted Lawyers of *Tinos*, lent us his Houſe in the Suburbs without the Fortreſs, where there are not above 150 Houſes; but then you have free Egreſs and Regreſs at any hour, whereas the Gates of the Fortreſs are ſhut early, and open'd late.

' Il Borgo.

BESIDES the Fortreſs of *St. Nicolo*, the chief Villages of this Iſland are,

Il Campo,	roughs, *viz. Pyr-*	*Comiado*,	*Meſſi*,
Il Terebado,	*gos*, *Vacalado*, *Co-*	*Arnado*,	*Muoſulu*,
Lotra,	*zonari*, *Bernarda-*	*Pergado*,	*Stigni*,
Lazaro,	*do* and *Platia*;	*Cazerado*,	*Potamia*,
Peraſtra,	*Ciſternia*,	*Cuticado*,	*Cacro*,
Cumi,	*Cardiani*,	*Smordea*,	*Triandaro*,
Carcado,	*Diſado*,	*Cozonara*,	*Doui Caſtelli*,
Cataclifma,	*Mondado*,	*Tripotamo*,	*Diocarea*,
Aitofolia,	*Maſtro-mercato*,	*Cigalado*,	*Cicalada*,
Chilia,	*Micrado*,	*Agapi*,	*Sclavo-corio*,
Oxomeria, con-	*Carea*,	*Volacos*,	*Croio*,
taining 5 Bur-	*Filipado*,	*Fallatado*,	*Monaſterio.*

THE Proveditore's Poſt does not bring him in above 2000 Crowns, and therefore at *Venice* they look on it as a Place of Mortification: he has the Tenth of all Wares, except Silk, for which he has about three Crowns every Hundred-weight, if it be bound for any place beſides *Venice*; otherwiſe, nothing at all.

THE Biſhop of *Tinos* has 300 Crowns a year ſettled Income, and 200 Crowns the Emoluments of his Church; his Clergy too are a notable Body, and amount to above 120 in number. The *Greeks* have full 200 Papas, ſubject to a Protopapas; but they have never a Biſhop of their Communion, and in many things are dependent on the *Latin* Biſhop: a *Greek* can't be a Prieſt till this Biſhop has examin'd him. After the Candidate has upon Oath acknowledg'd the Pope and the Apoſtolick *Roman* Church, the *Latin* Biſhop gives him his Dimiſſory Letter in caſe he be 25 Years old; then he is conſecrated by ſome *Greek* Biſhop from an adjacent Iſland,

to

Women of the Isle of
TINE.

to whom he allows ten or twelve Crowns for his Voyage. On the Day of Consecration, the new Priest gives three pound of Silk to the Proveditore, the like to the *Latin* Bishop, and a Crown and a half to the Protopapas who had given his Attestation as to his Morals. Lett. VIII.

IN all Processions, and Ecclesiastical Functions, the *Latin* Clergy have the precedence: whenever the *Greek* Priests enter the *Latin* Churches in a Body, they uncover their Heads according to the custom of the *Latins*, which they do not in their own Churches. When Mass is said in presence of both Bodies of Clergy, after the *Latin* Subdeacon has sung the Epistle, the second Dignitary of the *Greek* Clergy sings it in *Greek*; and when the *Latin* Deacon has sung the Gospel, the first *Greek* Dignitary, or the Chief of the Priests, sings likewise the Gospel in *Greek*. In all the *Greek* Churches of the Island, there's one Altar for the *Latin* Priests; they have full liberty in the *Greek* Church to preach on any Controversial Subjects between them and the *Latins*.

IN the *Latin* Churches, none but simple Chaplains are amovable at pleasure of the Bishop. One *Nuncio Vastelli*, a Surgeon of *Malta*, having acquired an Estate at *Tinos*, and being without Issue of his own, adopted the Recolet Friars, and built them a Church and Convent in the Country: these Fathers are exceedingly beloved, but they have not many Houses in the *Levant*. Zoccolanti.

THE Wives of Citizens and Peasants are dress'd after the *Venetian* manner; the other like the *Candiot* Women.

AS for what concerns the History of this Island, your Lordship knows it is the sole Conquest remaining to the *Venetians*, of all that they won under the *Latin* Emperors of *Constantinople*. *Andrew Gizi*, from whom is descended the Sieur *Janachi Gizi*, whom you have made Consul of this Island and that of *Mycone*, subdu'd *Tinos* about the Year 1207. and the Republick has enjoy'd it ever since, in spite of the *Turks*. It was indeed very near being taken by that *Barbaroſſa*, who in 1537 reduced almost all the *Archipelago* for *Solyman* II. *Andrea Morosini* says it surrender'd without striking stroke, of which being soon after ashamed, they sent to the Proveditore of *Candia* for Succours, with whose help they drove out their new Masters. They don't tell the Story exactly in the same manner at *Tinos*: *Barbaroſſa*, they tell you, so straitned the Gari-

ſon, that they beat a parley; but the Gentry perceiving none but the Inhabitants of the Towns of *Arnado*, *Triandaro*, and *Doui Caſtelli*, diſpos'd to capitulate, fell upon the *Turks* ſo vigorouſly, they were forced to raiſe the Siege: they add, that the Soldiers of the Gariſon, in their fury, blew up the Officer whom the Captain-Baſhaw had ſent to regulate the Articles of Capitulation.

EVER ſince, by way of reproach to the Inhabitants of theſe three Villages, the firſt of *May* the Proveditore accompany'd with the Peaſants and Feudatories of the Republick, follow'd by the Militia with the Standard of St. *Mark*, marches on horſeback to the Church on the Mountain of *Cecro*; and there after thrice crying aloud, *St.* Mark *for ever!* there is great firing of ſmall Arms: then they go to dancing, and conclude with a Banquet. The Feudatories who fail to appear at this Ceremony, are fined a Crown the firſt time; and loſe their Fiefs for ever, if they make default three times.

Supplem. Annal. Turc. *LEUNCLAVIUS* ſays, that in 1570, the Emperor *Selim* ſent to demand of the Senate of *Venice* the Reſtitution of the Iſle of *Cyprus*; and on his refuſal, *Pialis* Captain-Baſhaw made a Deſcent at *Tinos*, where he put all to fire and ſword. *Moroſini* ſays, that in the ſame Year the *Turks* laid vigorous ſiege to the Fortreſs of *Tinos*; that *Eva Muſtapha* landed 8000 Men there, and that this was done at the requeſt of the *Andrians*; but it miſcarry'd, becauſe the Proveditore *Paruta* had made ſuch preparation to receive 'em, that the *Turks* were conſtrain'd to raiſe the ſiege and be gone, after having burnt the faireſt Villages of the Iſland. Two years after, they ravaged it the third time, under the command of *Cangi Alis*.

Hiſt. Venet. lib. 9, & 11.

THO the *Venetians* have no regular Troops in this Iſland, yet in caſe of an Alarm they can at the firſt ſignal get together above 5000 Men: each Village maintains a Company of Militia, furniſh'd with Arms at the Prince's charge, and frequently muſter'd and exercis'd. In the laſt War *Mezomorto* the Captain-Baſhaw wrote to the Proveditore, the Gentry, and the Clergy of the Iſland, that he would deſtroy Man, Woman, and Child, unleſs they paid him the Capitation-Tax: he was told, he might come and fetch it; and when he appear'd with his Gallies, the Proveditore *Moro*, a good Soldier, march'd out of the Intrenchments

of

of *St. Nicolo* at the head of a thousand Men, who with their brisk firing prevented the Bashaw's landing, and sent his Gallies packing. To make a Conquest of *Tinos*, there needs no more than to amuse the Troops at *St. Nicolo* while a Descent is carrying on at *Palermo*, the best Port of the Island to the North: these Troops, which might ruin the Country, and easily get Subsistence from *Andros*, would soon starve the Fortress, the only Bulwark of the Island; for *St. Nicolo* is open on every side. Lett. VIII.

Palermo *is derived from* Πάνορμος, Panhormus, *a Port for all sort of Shipping.*

THE Badness of the Weather hinder'd our Simpling at *Tinos*; yet we took notice of some fine Plants, among others that which yields the Manna of *Persia*: but we could not go see the other Curiosities of the Island, such as the Cavern of *Eolus*, the Damsels Tower, the Relicks of *Neptune*'s Temple, the *Madona Cardiani*; happy that we had cross'd the Canal of *Mycone*, where we arriv'd not without danger of being overset. This confirm'd us in the Sentiment of those who fancy'd the *Archipelago* was call'd by the Antients the *Ægean* Sea, because the least Blast of Wind sets the Waves a dancing like so many Goats, as has been said before. Αἰγὲς.

WE shall close this Letter with the Geographical Station we made from the top of the Fortress of *Tinos*.

Joura West.
Syra South-West.
Andros between the North-West and North-North-West.
Paros South.
Delos between the South-South-East and the South.
Scio between the North-East and the North-North-East.
Cape *Carabouron* North-East.
Scala-nova East-North-East.
Samos between the East and East-North-East.
Nicaria East.
Fourni East-South-East.
Mycone South-East.
Amorgo between the South-East and South-South-East.
Naxia between the South-South-East and the South.

I am, &c.

LET.

LETTER IX.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Deſcription of the Iſlands of Scio, Metelin, Tenedos, *and* Nicaria.

THE Hiſtory of *Scio* is too voluminous to be brought into the compaſs of a Letter: all that I ſhall therefore do at preſent, is to entertain you with what has occurr'd there in our days, as likewiſe with a plain Deſcription of the Iſland.

ANTONIO ZENO, Captain-General of the *Venetian* Army, came before the Town of *Scio* on the 28th of *April* 1694, with 14000 Men; and began to attack the Caſtle towards the Sea, the only Place of Reſiſtance throughout the Country: it held out but five days, tho defended by 800 *Turks*, and ſupported by above 1000 Men well arm'd, that might throw themſelves into it without the leaſt oppoſition to the Land-ſide. Next Year, *Febr.* 10. the *Venetians* loſt it with the ſame eaſe they had taken it, and precipitately abandon'd it after the Overthrow of their Naval Army in the Iſlands of *Spalmadori*, where the Captain-Baſhaw *Mezomorto* commanded the *Turkiſh* Fleet. The Terror was ſo great in *Scio*, they left behind 'em their Ammunition and Cannon; the Troops ran away in diſorder, and 'tis at this day a common Saying in the Iſland, That the Soldiers took every Fly to be a Turbant.

Αἱ Νῆσοι Οἰκέωνται. Herod. lib. 1. Thucyd. lib. 8.

THE *Turks* enter'd it as a conquer'd Country; but the *Greeks* very artfully threw all the blame on the *Latins*, tho they had no hand in the Irruption of the *Venetians*. They hang'd four of the moſt eminent Perſons of the *Latin* Perſuaſion, and who had honourably bore the chief Offices;

fices; *Pierre Justiniani*, *Francesco Drago Burgheſi*, *Domenico Stella Burgheſi*, *Giovanni Castelli Burgheſi*. The *Latins* were forbid to wear Hats; they were also obliged to get shaved, quit the *Genoese* Habit, light from their Horse at the City-Gate, and respectfully salute the meanest *Mussulman*: the Churches were pull'd down, or turn'd into Mosques; the *Latin* Bishop *Leonardo Baharini*, and above sixty of the best Families, follow'd the *Venetians* to the *Morea*, where died this Bishop some time after he had been presented to a new Bishoprick: the Suspicion which the *Turks* had conceiv'd of him and the *Latins* favouring this Expedition, was increas'd by the Marks of Esteem the *Venetians* shew'd this Prelate. These poor *Latins*, who, at the instigation of the *Greeks*, are every day teaz'd with fresh Disputes, take all very patiently, and assist very devoutly at Divine Service in the *French* Vice-Consul's Chappel, which is a very large one and well serv'd. Letter IX.

THE publick Exercise of the Catholick Religion was the most valuable Privilege the *Sciots* enjoy'd, through the means of the Kings of *France*; but it has been taken away under colour of Rebellion: Divine Service was perform'd there with the same Ceremonies as in the heart of *Christendom* it self. The Priests bore the holy Sacrament to the Sick in full liberty at Noon-day: the Procession of *Corpus-Christi* was made with the utmost Solemnity; the Clergy walking in their proper Habits under Canopies, and bearing Censers in their hands: in fine, the *Turks* used to call this Island *Little Rome*. Besides the Churches in the Country, the *Latins* had seven in Town: the Cathedral is converted into a Mosque, as also the Church of the Dominicans; the Church of the Jesuits dedicated to St. *Anthony*, is turn'd into an Inn; those of the Capuchins and the Recolets, our Lady of *Loretto* and that of St. *Anne*, are pull'd down. The Capuchins had also within 500 paces of the Town the Church of St. *Roch*, where they used to bury the *French*; but it has shared the same Fate with the rest. The Country-Churches were *St. Joseph*, two miles distance from the Town; *Our Lady of the Conception*, two miles and a half; *St. James*, a quarter of a mile; the *Madona*, a mile and a half; the *Madona of Elisha*, two miles and a half; *St. John*, half a mile.

THE *Latin* Fathers had likewise liberty to say Mass in ten or twelve *Greek* Churches; and some Gentlemen had Chappels in their Country-Houses.

Houſes. The Biſhop had an allowance of 200 Crowns from the Pope, beſides conſiderable Perquiſites. There are ſtill at *Scio* 24 or 25 Prieſts, without reckoning the Religious of the *French* and *Italian* Nations, who have loſt their Convents. After *Scio* was taken, the *Turks* aſſeſs'd the Prieſts to the Capitation-Tax; but M. *de Riants*, Vice-Conſul of *France*, got 'em exempted: the Nuns are not cloiſter'd here, any more than in the other parts of the *Levant*; the principal are of the Order of St. *Francis* or St. *Dominick*, both under direction of the Jeſuits.

THE *Greek* Biſhop is in very good Circumſtances; he has above 300 Churches in Town, and the whole Iſland is full of Chappels: the *Greek* Monaſteries there enjoy large Revenues; that of St. *Minas* conſiſts of fifty Caloyers, and that of St. *George* of about twenty five: the moſt conſiderable is *Neamoni*, that is to ſay, *New Solitude*, ſituated within five miles of the Town; we went thither the fifth of *March* 1701. This Convent pays 500 Crowns to the Capitation: it has 150 Caloyers, who never eat together but on Sundays and Holy-days; the reſt of the Week they provide for themſelves as well as they can, the Houſe allowing 'em nothing but Bread, Wine, and Cheeſe: ſuch of 'em as have wherewithal, live voluptuouſly, and keep their Horſes. This Convent is very large, and looks more like a Town than a Religious Houſe; it is ſaid to poſſeſs an eighth part of the Revenue of the whole Iſland, and has coming in above 50000 Crowns a Year Penny-Rent. Over and above the continual Acquiſitions by way of Legacies, there's not a Caloyer but helps to enrich it; they not only pay down 100 Crowns for their Admiſſion, but at their death they muſt give all they are worth either to the Convent or ſome of their Kindred, who can't inherit above a Third of it; nor that, unleſs he becomes a Member of the ſame Religious Community: thus have they found the Secret of hedging in the whole. The Convent is on a little Hill well manured, but very lonely, amidſt huge Mountains very diſagreeable to the View.

Νεαμόνη, *New Solitude.*

THO the Church is dark, yet it is reckon'd one of the beſt in all the *Levant*; it is intirely *Gothick*, except the Moulds for the Arches: the Paintings are ſo horribly done, they'd frighten ye, in ſpite of the Gilding they are loaded with; each Saint's Name is put at the bottom, leſt you ſhould miſtake him for his Neighbour. The Emperor *Conſtantine*

Monomachus, who, as the Monks told us, caus'd this Church to be built, is painted there, with his Name to it. The Columns and Chapiters are Jasper, of the growth of the Country, but clumsily dispos'd; the Stone has no manner of Lustre: there's enough of it about this Monastery, but that which is employ'd in this Church, was dug out of the antient Quarries of the Island hard by the Town. *Strabo* has taken notice of these Quarries, and *Pliny* says the first Jasper was discover'd there: when these Walls were raising, *Cicero* happening to be there, they shew'd him this Stone as a Curiosity; he told 'em, it was a beautiful Stone, but it would be much more so, if it came from *Tivoli*: thereby insinuating, that they would be Masters of *Rome* if they had *Tivoli*, or that their Stone would be more esteem'd if it were far fetch'd. In all likelihood it was here that *Cicero* was inform'd of a Satyr's Head found in these Quarries, naturally described on one of these Stones.

Letter IX.

Λατόμια. Ἔχει δ' ἡ Νῆσος καὶ Λατόμιον μαρμάρου λίθου. Strab. Rer. Geog. lib. 13.

Multo, *inquit*, magis mirarer, si Tiburtino lapide fecissetis.

In Chiorum lapidicina saxo discisso caput extitit Panisci. *Cic. de Divin.*

THE Inhabitants of *Scio* agree that their Island is 120 miles about: *Strabo* makes it but 900 Stadia, that is, 112 miles and a half; *Pliny* mounts it to 125000 paces. All this may be true; for besides that the difference of these Measures is no great matter, the measuring the Circumference of an Island is the least exact Method for finding its dimensions, because of the Inequality of the Coasts, which most commonly are only gues'd at. The Island of *Scio* stretches from North to South; but it is narrower towards the middle, terminated to the South by [1] *Cabo Mastico* or [2] *Catomeria*, and to the North by that of [3] *Apanomeria*. The Town of *Scio* and *le Campo* are about the middle Easterly on the edge of the Sea: this Town is large, delightful, and the best-built of any in the *Levant*; the Houses are beautiful and commodious, the Roof terminates in Timber-Work cover'd with either flat or ridge Tiles: the Terraces are well cemented, and 'tis plain the *Sciots* have retain'd the *Genoese* Way of Building, that *Italian* People having embelish'd all the Towns of the East, where they once settled. To conclude, after we had spent a Twelvemonth in the *Archipelago*, and saw nothing but Mud-Houses, the Town of *Scio* look'd like a Jewel, tho not very lightsome, and paved with Flint-Stones like our Towns in *Provence*: the *Venetians* in the last War beautify'd *Scio*, by levelling the Houses about the Castle, where is now a fine Esplanade.

[1] An. τὸ Ποσιδίον. Strab. ibid.
[2] *Lower part of the Island.*
[3] *Upper part of the Island.*

THIS Caſtle is an old Citadel built by the *Genoeſe* on the edge of the Sea, it can batter the Town and the Port; but there's one part of the Town by which it ſeems to be commanded: 'tis ſaid there are 1400 Men in Gariſon; there ſhould be 2000, in proportion to its Circuit. 'Tis defended by round Towers, and an indifferent Ditch: within it there's nothing but Cluſters of Houſes inhabited only by *Muſſulmans*, or the *Latin* Gentry, as appears from the Coat-Armour of the *Juſtiniani*, &c. ſet up in many places. The *Turks* are every day repairing the Damage done to their Houſes by the *Venetian* Bombs; they have likewiſe built a neat Moſque.

THE Port of *Scio* is the Rendevouz of all Shipping that goes either up or down; that is, either to *Conſtantinople*, or from thence into *Syria* and *Egypt*: yet is it none of the beſt Harbours, tho *Strabo* ſays it can hold a Fleet of fourſcore Ships. At preſent there's only a ſorry Mole, built by the *Genoeſe*, form'd by a Jettee level with the Surface of the Water; the Entrance is narrow and dangerous by reaſon of the Rocks, which are but juſt cover'd with Water, and could hardly be avoided, were it not for the Light-houſe ſet upon the Rock of *St. Nicholas*: We left in this Port ſeven *Turkiſh* Gallies and three *Tripoli* Men of War: generally there remains here a Squadron of Gallies.

Rer. Geog. lib. 10.

Ἡ γὰρ νῆσος ἐστὶ τραχεῖα καὶ κατάδενδρος.
Athen. Deipn. lib. 6.

AS for the Country, *Athenæus* had good reaſon to call it a mountainous rugged Iſland; and yet at that time theſe Mountains were render'd more agreeable by the Woods, whereas they are now very bare: yet in ſome places there are abundance of Orange, Citron, Olive, Mulberry, Myrtle, Pomegranate-Trees, without reckoning Maſtick and Turpentine. The Country does not want for Corn; but it not yielding a ſufficient quantity, they fetch it from time to time from the *Terra-firma*: and for this reaſon the Chriſtian Princes could not long keep this Iſland, if they were at war with the *Turks*. *Cantacuzenus* reports, that *Bajazet* ſtarv'd all the Iſlands, by prohibiting Corn to be carry'd to 'em: it would be difficult to maintain a Settlement in the *Archipelago*, without being in poſſeſſion of the *Morea* or *Candia*, to ſupply Proviſions. The Town of *Geſme*, which ſome will have to be the antient Town of *Erythrea*, uſed to furniſh *Scio* with Corn; the Fertility of *Aſia* is incredible: *Geſme* is over againſt *Scio*, on this ſide Cape *Carabouron*.

AS

AS for Wine, *Scio* has enough and to spare; it is pleasant and stomachical, quantities are exported to the neighbouring Islands. *Theopompus* in *Athenæus* says it was *Oenepion* the Son of *Bacchus* that taught the *Sciots* the Culture of the Vine; that the first Red Wine was drank here, and that the Inhabitants shew'd their Neighbours how to make Wine. *Virgil* and *Horace* had no aversion to the Wines of *Scio*: *Strabo*, who speaks of 'em as the best Wines in *Greece*, extols particularly one part of the Island opposite to that of *Psyra*, or *Psara* as they now-adays pronounce it; and *Psara* has nothing else but this Liquor to make it self known by in the *Levant*. Not long ago the Troops of *Mezomorto* destroy'd the Vineyards of *Antipsara*, which likewise was wont to produce great quantities of Wine. *Pliny* often speaks of the Wines of *Scio*, and quotes *Varro*, the most Learned of the *Romans*, to prove that they used to prescribe it at *Rome* in Stomachical Cases. *Varro* likewise reports, that *Hortensius* left above 10000 Pieces of it to his Heir. *Cæsar* regaled his Friends with it, in his Triumphs and Sacrifices to *Jupiter* and the other Deities: but *Athenæus* descends more circumstantially into the Nature and Qualities of the Wines of *Scio*; they help, he says, Digestion, they fatten, they are wholesome, and exceed all other Wines in Deliciousness of Taste, especially those about *Ariusa*.

Letter IX.

Deipn. lib. 1.

Vina novum fundant calathis Arvisia Nectar. *Eclog.* 5. *vers.* 71.

Η Αριουσία χώρα οἶνον ἄριστον φέρουσα τῶν ἑλληνικῶν.

Strab. Rer. Geog. lib. 3, & 14.

Hist. Nat. lib. 14. cap. 7, 14, & 15.

Cæsar. Epulo apud Plin.

Deipn. lib. 1.

AT *Scio* they plant their Vines on the Hills, and cut the Grapes in *August*, and let 'em lie in the Sun to dry for seven or eight days, after which they press 'em, and then let 'em stand in Tubs to work, the Cellar being all the while close shut. When they would make the best Wine, they mix among the black Grapes a sort of white one, which smells like a Peach-Kernel; but in making Nectar, so call'd even to this day, they make use of another kind of Grape, somewhat stiptick, which makes it difficult to swallow. The Vineyards most in esteem are those of *Mesta*, from whence the Antients had their Nectar: *Mesta* is as it were the Capital of that famous Quarter call'd by the Antients *Ariousia*.

Αἱ σταφυλαὶ, Ροδακιναὶ, Ροδανικὸν, Persicum.

Κυροπνίκτης.

FROM hence we may easily comprehend, why we see in *Goltzius* some Medals of *Scio* with Bunches of Grapes for the Impress: on others were represented [1] Pitchers or Jars sharp-pointed at bottom, and with two Ears at the neck; this Figure was proper for separating the Lees, which precipitated to the point after they had bury'd 'em: then they rack'd off

De Insul. Græc. Tab. 15, & 16.

[1] Diota.

the Wine. But it is not eaſy to account for the Repreſentation of a *Sphinx* on the Reverſe of theſe Medals, unleſs the *Sphinx* ſerv'd the *Sciots* for a Symbol, as the Owl did the *Athenians*.

THERE is not much Oil got in *Scio*, the beſt Crop yields but about 200 Hogſheads; each Hogſhead weighing 400 Oques: the Oque at *Scio* is but three Pound two Ounces. Our Countrymen get a good deal of Honey and Wax off of this Iſland; but the moſt conſiderable Merchandize is their Silk: of this they make, one year with another, 60000 Maſſes, according to their way of reckoning; that is, 30000 Pounds, the Maſs weighing half of our Pound. Almoſt all this Silk is uſed in the Iſland in the Manufactures of Velvet, Damask, and other Stuffs, deſign'd for *Aſia*, *Egypt*, and *Barbary*: ſometimes they mix Gold and Silver in theſe Stuffs, according to the Fancy of the Workers or Merchants. Every Pound of Silk pays at the Cuſtom-Houſe four Timins, that is, twenty pence; in 1700, it ſold for 35 Timins the Pound: the Buyer pays the Cuſtom. The *Turks* and *French* pay 3 *per Cent.* for all the Commodities of the Iſland: the *Greeks*, the *Jews*, and the *Armenians* pay 5 *per Cent.* *Fifty Purſes.* Theſe Duties are farm'd at 25000 Crowns, payable to the Chief Treaſurer of *Conſtantinople*.

THE other Wares of the Iſland are Wool, Cheeſe, Figs, and Maſtick: the Traffick of Wool and Cheeſe is not ſo conſiderable as that of Figs; beſides what are ſpent in making Brandy, they ſend away great quantities of 'em to the neighbouring Iſlands. Theſe Figs they rear by Caprification; but to preſerve 'em they are forced to oven 'em, where they loſe their taſte. They have no Salt-pits in *Scio*; they fetch their Salt from *Naxia* or *Fochia*.

BEFORE we ſpeak of the Maſtick, we muſt obſerve that the Towns of the Iſland are diſtinguiſh'd into three Claſſes; namely, thoſe *del Campo*, thoſe of *Apanomeria*, and thoſe where they plant Lentisk-Trees, from whence the Maſtick in Tears is produced. The Villages *del Campo*, or thoſe in the Neighbourhood of the Town, are *Baſilionica*, *Thymiana*, *Charkios*, *Neocorio*, *Berberato*, *Ziphia*, *Batili*, *Daphnona*, *Caries*, and *Petrana*; this laſt almoſt empty.

THE Villages of *Apanomeria* are *St. George*, *Lithilimiona*, *Argoui*, where Charcoal is made, *Anobato*, *Sieroanta*, *Piranca*, *Purperia*, *Tripez*, *St.*

St. Helene, *Caronia*, *Keramos*, *Aleutopoda*, *Amarca*, *Fita*, *Cambia*, *Viki*, *Amalthos*, *Cardamila*, *Pytios*, *Majatica*, *Volissо*, where 'tis said they can sensibly discern the Sea to boil; peradventure, not unlike those Bubblings of hot Water in *Milo*. *Spartonda* is another Village in the same Quarter, at the foot of Mount *Pelince*, the highest Mountain in all the Island, and now known by the name of *Spartonda*: on its top is built the Chappel of St. *Elijah*, hard by an excellent Spring; there's the Ruins of no body knows what old Castle situated on the same Mountain. Near the Village of *Calantra* there are several hot Springs. Letter IX.

Τὸ πελλινάϊον Ὄρος.

Τὸ Ὄρος τῆς Σπαρτόνδας.

Συνέδας Κάστρον.

THE Lentisk-Tree Villages are *Calimatia*, *Tholopotami*, *Merminghi*, *Dhidhima*, *Oxodidhima*, *Paita*, *Catarachi*, *Kini*, *Nenita*, where's the famous Chappel of St. *Michael*, *Vounos*, *Flacia*, *Patrica*, *Calamoti*, *Armoglia*, where they make Stone-Pots, *Pirghi*, *Apolychni*, *Elimpi*, *Elata*, *Vesta*, *Mesta* in the renown'd *Arvisian* Field.

ALL the Lentisk-Trees belong to the Grand Signior, and they can't be sold but under condition that the Purchaser pay the same quantity of Mastick to the Emperor: generally the Land is sold, and the Trees reserv'd.

THESE Trees are very wide spread and circular, ten or twelve foot tall, consisting of several branchy Stalks, which in time grow crooked; the biggest Trunks are a foot diameter, cover'd with a Bark greyish, rugged, chapt: the Branches are subdivided into variety of Boughs laden with Leaves, consisting of divers Couples rang'd on a Slip hollow'd gutter-wise, two inches long, and a line broad. The Leaves are dispos'd in three or four Couples on each side, about an inch long, narrow at the beginning, pointed at their extremity, half an inch broad about the middle. From the Junctures of the Leaves grow Flowers in Bunches like Grapes: the Fruit too grows like Bunches of Grapes, in each Berry whereof is contain'd a white Kernel. These Trees blow in *May*; the Fruit does not ripen but in Autumn and Winter.

THEY plant a great many Lentisks in *Provence* and *Languedoc*, but their Leaves are not so large as in the *Levant*. *Gassendus* observes, that about *Toulon* they yield some Grains of Mastick, if they are cut: all things consider'd, it is not the Culture makes 'em productive of Mastick, as is commonly thought; even in *Scio* there are many that yield hardly any

Vita Peirese.

any thing: ſuch Stocks therefore as plentifully ſhed their nutritious Juice by Inciſions, muſt be preſerv'd and propagated. They ſometimes prune 'em by Moon-light in *October*. Perhaps if they made Inciſions in theſe Trees in *Candia*, in the Iſlands of the *Archipelago*, and in *Provence* too, ſome of 'em would yield as much Maſtick as theſe of *Scio*. How many Pines do we ſee in the ſame Foreſts which ſcarce afford any Roſin, tho they are the ſame Species with thoſe that give a great deal: the Structure of the Roots more or leſs compact, may be the cauſe of this difference.

THEY begin to make Inciſions in theſe Trees in *Scio* the firſt of *Auguſt*, cutting the Bark croſs-ways with huge Knives, without touching the young Branches: next day the nutritious Juice diſtils in ſmall Tears, which by little and little form the Maſtick Grains; they harden on the ground, and are carefully ſwept up from under the Trees. The height of the Crop is about the middle of *Auguſt*, if it be dry ſerene Weather; but if it be rainy, the Tears are all loſt.

LIKEWISE towards the end of *September* the ſame Inciſions furniſh Maſtick, but in leſſer quantities: they ſift it to clear it of duſt, which ſticks ſo faſt to the Faces of thoſe employ'd, that they are forced to uſe Oil to waſh it off. There ſometimes comes an Aga from *Conſtantinople*, to receive the Maſtick due to the Grand Signior, or elſe they appoint the Cuſtom-houſe Officers of *Scio* to receive it; who go to three or four of the chief Towns before named, and give notice to the Inhabitants of the reſt, to bring in their Contingent: all theſe Villages together owe 286 Cheſts of Maſtick, weighing 100,025 Oques. The Cadi of *Scio* takes three Cheſts each weighing eighty Oques, one Cheſt goes to him that keeps the Accounts; the Officer at the Cuſtom-houſe that weighs the Maſtick, takes a handful out of each Man's parcel; the Garbler, or Sifter, likewiſe has as much for his pains. If any Perſon is caught carrying Maſtick to ſuch Towns as do not plant the Tree, they are ſentenced to the Gallies, and ſtript of all they are worth. Such of the Peaſants as gather not enough Maſtick to pay their Quota, buy or borrow of their Neighbours; and thoſe who have more than enough, keep it for the next year, or ſell it privately. Sometimes they compound with the Cuſtom-houſe Officer, who takes it at one Piaſter the Oque, and ſells it for two or two and a half.

The Planters of the Lentisks pay but half the Capitation, and wear the white Sash round their Turbant as well as the *Turks*. Letter IX.

THE Sultanas consume the greatest part of the Mastick design'd for the Seraglio: they chew it by way of Amusement, and to give an agreeable Smell to their Breath, especially in a Morning fasting; they also put some Grains of Mastick in perfuming Pots, and in their Bread before it goes to the Oven. Mastick is likewise beneficially used in Distempers of the Stomach and the *Primæ Viæ*, to stop Bleeding, and fortify the Gums.

THE Turpentine Harvest is likewise made by cutting cross-ways with a Hatchet the Trunks of the biggest Turpentine-Trees, from the end of *July* to *October*: the Turpentine runs down on flat Stones placed under the Trees; they sell it on the spot for 30 or 35 Parats the Oque, that is, three Pound and a half and an Ounce. The whole Island produces not above 300 Oques: this Liquor is an excellent natural Balsam, a sovereign Stomachick, and good for provoking Urine; but care must be taken not to give it to Persons that have the Stone, nor indeed any other Diureticks, which have been found by experience to do hurt rather than good to such Persons.

Γεννᾶται δὲ καὶ καλλίστη καὶ πλείστη ἐν Χίῳ τῇ νήσῳ. Diosc. lib. 1. cap. 90.

Προάγει δὲ πασῶν τῶν Ρητινῶν ἡ Τερμινθίνη. Diosc. ibid. cap. 21.

THESE Trees grow here without Culture, on the Borders of the Vineyards, and along the Highway; their Trunk is as tall as that of the Lentisk, as full of Branches, cover'd with a chapt ash-colour'd Bark. The Leaves grow on a Rib about four inches long, reddish; these Leaves are about two inches long, an inch broad, pointed at both ends, bright green, and have an aromatick Taste, with somewhat of Stipticity. It is with the Turpentine as with the Lentisk; that is, such Branches as bear a Flower, have no Fruit; and such as bear Fruit, have generally no Flower: these Flowers grow at the extremity of the Branches towards the end of *April*, before there's any appearance of Leaves; they grow in clusters like Grapes, four inches long. Each Flower has five Stamina, which are not a line long, charg'd at top with Summits, yellowish, full of dust of the same colour. The Fruit begins with Embryos clustering also like Bunches of Grapes, three or four inches long, which rise from the Centre of a Cup consisting of five greenish pointed Leaves, scarce a line long. Each Embryo is shining, sleek, light green, oval-pointed; they turn afterwards to a Cod, firm, three or four lines long, oval, cover'd

with

with an orange-colour'd Skin, ſomewhat fleſhy, ſtiptick, acrid, reſinous; the Cod contains a Kernel, fleſhy, white, wrapt in a reddiſh Coat: the Wood of the Turpentine is white.

IN time of Peace the Cadi governs the whole Country: in War-time a Baſhaw is ſent to command the Troops. The Mufti of *Conſtantinople* names the Cadi of *Scio*, (he is a Cadi of 500 Aſpers a day, that is, one of the firſt Rank;) for in *Turky*, tho there are no Appointments for theſe ſort of Officers, yet they are diſtinguiſh'd into ſeveral honorary Claſſes; namely, thoſe of 500 Aſpers a day, of 400, of 300, of 250: all theſe Judges Subſiſtence ariſes from a Fee of 8 or 10 *per Cent.* out of the Cauſes they try. There's no Waivode here, only an Aga-Janizary, who has under him about 150 Janizaries in time of Peace, and 3 or 400 in War-time. In all *Scio* there are not above 10000 Souls of the *Turks*, 3000 of the *Latins*; but 'tis reckon'd there's 100,000 *Greeks*.

THE Capitation is divided into three Claſſes in this Iſland; the higheſt is ten Crowns three Parats, the middlemoſt five Crowns three Parats, the loweſt two Crowns and a half and three Parats; the three Parats are for him that gives the Acquittance: Women and Maids pay no Capitation. In order to diſtinguiſh who are to pay this Tax, they take meaſure of their Neck with a String; then doubling this meaſure, they put both ends into the Party's mouth, and throw the String over his head, which if it can get clean through this meaſure, the Perſon is ſubject to the Tax, otherwiſe he is exempt. They pay no Land-Tax, but only ſome arbitrary Impoſts to clear off the Debts of the City, the Affairs whereof go through the hands of four new Deputies elected once a year, and eight Antients: in each Village is choſen two Adminiſtrators and four Antients.

Ἡ Καρδαμύλη. Thucyd. lib. 8.
Τὸ Δελφίνιον λιμένας ἔχον. Ibid.

THE 12th of *March* we went to the North of the Iſland, to ſee the Ruins of an antient Temple five miles from *Cardamyla*, a Village eighteen miles from *Scio*, beyond Port *Dolphin*. *Cardamyla* and the Port *Dolphin* have retain'd their old Names: as for the Temple, 'tis unknown whom it was conſecrated to; but there are no Veſtigia of any ſtately Edifice. It was built in an ugly narrow Valley: the Situation of the Place, and the Pauſan. Achait. Amours of *Neptune* with a Nymph of this Iſland, made us ſuſpect it was dedicated to that God; for as for the Temple of *Apollo*, mention'd by *Strabo*, it was to the South of the Iſland, and conſequently very far from

from this. Below this pretended Temple of *Neptune*, runs a fine Spring out of a Rock, and which perhaps gave occasion of rearing this Edifice there: 'tis not likely that this Spring was the Fountain of *Helen*, in which *Stephens* the Geographer says that Princess was accustom'd to bathe. The Cascade of it is very pretty, issuing from a Rock; but there's no Remains of those Marble Steps spoken of by M. *Thevenot*: that Traveller was doubtless misinform'd, or rather, in that Manuscript whence his chief Description of *Scio* was taken, they had confounded the Spring of *Naos* with the Fountain of *Sclavia*, which runs on a Marble Bottom in the most delicious Spot of Ground in the whole Island, which is shewn to Strangers as one of the Wonders of *Scio*. Letter IX.

Εστι δὲ Κρουνὴ Ελένη ἐφ' ᾗ Ελένη ἐλούσατο. Steph.

AS for that other Spring in *Scio*, which *Vitruvius* reports to have depriv'd of their Senses whoever drank of it, and for that reason there was an Epigram put over it by way of Caution to Passengers; we had some transient Discourse concerning it with M. *Ammiralli*, who had study'd at *Paris*, and at present practises Physick with much applause in his native Country *Scio*; he assured us there was no talk now of any such Fountain, nor of the *Scio-Earth* mention'd by *Dioscorides* and *Vitruvius*. 'Tis true, Natural History is what no body in this Country bends their Minds to: even the old *Greek* Tongue is very much neglected. M. *Ammiralli*, who has translated *Bourdon*'s Anatomy into that Tongue; the Papas, *Gabriel* and *Clement*; are the three only Persons of this Island that understand it: they highly esteem *Budæus*'s *Greek* Letters, and M. *Menage*'s Poems in that Tongue. Lib. 3. cap. 3. Δημήτριος Ἀμμιεράλλος.

THIS Island has, in times past, produced very extraordinary Men; *Ion* the Tragick Poet, *Theopompus* the Historian, *Theocritus* the Sophist: the *Sciots* pretend too, that *Homer* was their Countryman, and to this very day shew the School he went to; it is at the foot of Mount *Epos* on the Sea-side, four miles from the Town: it is a flat Rock, wherein has been hew'd a sort of round Bason, twenty foot diameter, the Edge made so as to sit on; out of the middle of this Bason arises a piece of a Rock cut like a Cube or Dye, about three foot in height, and two foot eight inches broad, on the sides whereof were antiently carv'd certain Animals, now so disfigur'd there's no knowing 'em, tho some fancy 'em to bear the resemblance of Lions. Strab. Rer. Geog. lib. 10.

Ἑπ͂τα πόλεις διερίζουσιν περὶ ῥίζαν Ὁμήρου, Σμύρνα, Ῥόδος, Κολόφων, Σαλαμὶν, Χιὸς, Αργὸς, Ἀθῆναι. Aul. Gell. Strab. Rer. Geog. lib. 1.

[2] Leo Allat. de Patria Hom.

'TIS difficult to decide what Town *Homer* was of; he seems to have industriously conceal'd the Place of his Birth; for he drops not the least Hint concerning it, in any of his Works. [2] *Leo Allatius*, a very Learned Man, a Native of *Scio*, has taken a great deal of pains to prove him to be of this Island: all things well weigh'd, tho seven renowned Cities contended for the Honour of *Homer*'s Birth, 'tis highly probable this Great Man was either of *Smyrna* or *Scio*. Peradventure the School mention'd above, serv'd for a Studying-place to such as were desirous to get his Verses by heart; for all Authors agree, the *Homerides* were Inhabitants and Citizens of this Island: they are said to descend from *Homer*; and in this Superstition 'tis possible they caus'd this Rock to be cut, to serve for a School to young People that were willing to instruct themselves in the Works of *Homer*, as being the Prince of Poets, an excellent Historian, and most compleat Geographer: this School therefore may have been the place where they repeated their Lessons; the Master sitting on the Cube, and the Scholars on the Rim of the Bason.

Lib. 1. contra Appian. Plutarch. in Lycurg. Herac. de Polit. Ælian. vers. Hist. lib. 13. cap. 14. Laert. in Solon. Cic. de Orat. lib. 3. Plato in Hipp. Pausan. in Achaic. Plut. in Alex. Strab. lib. 13.

NEVER did any Work pass through so many hands as that of *Homer*. *Josephus* says, that his Verses were preserv'd by way of Tradition from the first moment they appear'd, and that without writing 'em down, they were commonly got by heart: *Lycurgus*, the renowned Legislator of *Lacedemon*, found all these pieces in *Ionia*, from whence he brought 'em into *Peloponnesus*. 'Twas customary to repeat these Parcels of *Homer* under different names, as we do now-a-days the Airs of our finest Operas: but *Solon*, *Pisistratus*, and *Hipparchus* his Son, pieced 'em together, and reduced 'em into two regular Bodies; the Iliad and the Odyssee. *Aristotle*, by Command of *Alexander* the Great, revis'd these Poems; nay, that Conqueror himself would needs assist therein, together with *Callisthenes* and *Anaxarchus*. This Edition of *Homer*'s Works was call'd the *Edition of the Casket*, because it was lock'd up in a Casket which *Alexander* used to lay under his Pillow a-nights. He afterwards had this Book put into a little perfumed Box, adorn'd with Gold, Pearl, and the most precious Stones. [3] *Zenodotus* of *Ephesus*, Preceptor of the *Ptolemys*, *Aratus*, *Aristophanes* of *Byzantium*, *Aristarchus* of *Samothrace*, and many other bright Wits, undertook to restore to *Homer* his original Beauties; but they have made so many alterations in it, that 'tis said if *Homer* were

Ἦν ἐκ τοῦ νάρθηκος καλοῦσιν. Plutarch. in Alex. & Strab. ibid.

Plin. Hist. Nat. lib. 7. cap. 9.

[3] Suid.

Women of the Island of
SCIO.

alive, he would ſcarce know it to be his Work. It muſt however be allow'd to be the compleateſt Piece in its kind that ever was produced among the *Greeks*. *Paterculus*, according to his uſual cuſtom, has in a few words given it its due praiſe: *He is the only Poet*, ſays he, *that merits that name; and what is wonderful, is, there was no Man before him whom He could imitate, nor after his death any body to be found that could imitate Him.* Letter IX.

BESIDES *Homer*'s School, they ſhew his Dwelling-Houſe, where he compos'd moſt of his Poems. This Houſe, you may be ſure, is in none of the beſt condition; for *Homer* lived 961 Years before Chriſt. It ſtands in a place which bears the Poet's Name, to the North of the Iſland near *Voliſſo*, call'd *Boliſſus* by the Author of *Homer*'s Life, and *Thucydides*. *Voliſſo* is in the midſt of the *Arviſian* Fields, which ſupply'd the Nectar; and perhaps this Liquor was what did not a little help to elevate the Poet's Genius. He is repreſented on a Medal of Cardinal *Barberini*'s Collection, ſitting on a Chair, holding a Scroll of Writing: the Reverſe is a *Sphinx*, the Symbol of *Scio*. Father *Hardouin* ſpeaks of a like Medal; M. *Baudelot* has ſome of *Smyrna*, with the ſame Type, but a different Legend.

Marm. Oxon. Epoch. 30.

Βόλισσος. Thucyd. Author Vitæ Homer.

Leo Allat. de Patria Homer.

ΟΜΗΡΟΣ ΧΙΩΝ. ΣΜΥΡΝΑΙΩΝ.

TO conclude, 'tis pleaſant living at *Scio*, and the Women there are better bred than in the other parts of the *Levant*. Tho their Dreſs looks odd, yet they have a diſtinguiſhing Neatneſs. There's good Cheer at *Scio*: the Oyſters they bring from *Metelin* are excellent; and Wild-Fowl they have in great plenty, eſpecially Partridge: they are as tame as Hens. Some about *Veſſa* and *Elata* breed 'em up with care: in the Morning they carry 'em into the fields to ſeek their Meat, like Flocks of Sheep; each Family truſts its Stock to a common Keeper, who in the Evening brings 'em back, after he has call'd them in with a Whiſtle. If any Owner has a mind to have his brought home in the day-time, the ſame Signal does the buſineſs, and you ſee 'em come without the leaſt confuſion. I have ſeen a Man in *Provence*, who uſed to lead Droves of Partridges into the Country, and call 'em to him when he pleaſed; he would take 'em up with his hand, put 'em in his boſom, and afterwards diſmiſs 'em to pick up a Livelihood with the reſt.

Χῖοι Ὀμηρον δὲ νομίσασι ἐνεχείρητον. Jul. Poll. lib. 9. cap. 6.

AS for Plants, the Iſle of *Scio* produces very fine ones. The two Species of *Leontopetalon*, (Lion's-blade) which I have taken notice of in the *Corollary of Botanick Inſtitutions*, are very common here in certain places. We obſerv'd near the Town a ſort of Ariſtolochia, (Birthwort) whoſe Flower ſeem'd to me too extraordinary not to take down the figure of it.

Ariſtolochia Chia, longa, ſubhirſuta, folio oblongo, flore minimo. *Coroll. Rei Inſt. Herb.* 8.

THE Root of this Plant is a foot and a half long, two inches thick, picked at the bottom, hard, woody, croſs'd by a very ſolid Nerve, yellowiſh, marbled white and red, cover'd with a Bark fleſhy, moderately purple. This Root is accompany'd with a few Fibres, but it is intolerably bitter, and puts out many Stumps or Heads producing whitiſh Buds, ending in Stalks a foot high in the Spring-time; they afterwards ſtretch to two foot, firm, ſolid, two lines thick, pale green, rough, gutter'd, purple at their beginning, and lying along the ground. Theſe Stalks are adorn'd with a Leaf at each Knot, about three inches long, and two and a half broad at the Baſis; which Baſis twirls or is rounded like two Ears, below which it grows narrower inſenſibly, and terminates in an obtuſe Point, which ends in a little ſhort Beak. The upper part of the Leaf is dark green, ſhining, veining out into irregular Squares: the under part is greeniſh, ſet off with a very ſenſible Nervation. From their Junctures grows a Flower ſupported by a Stalk an inch or two long, terminating in an angulous Cup, with ſix large Channellings about half an inch long. Each Flower is crooked like the Letter S, three inches and a half long. It begins with a Cod eight or nine lines thick, pale green, angulous, which lengthens into a retorted Pipe, half an inch thick, ending in a huge Mouth almoſt oval, eighteen or twenty lines diameter, the Rims equally round. The Hollow of this Mouth is almoſt cover'd with white Hairs, a line and a half long. The Ground-work thereof is purple, black, and livid, with ſome clearer Spots, and ſet off with a large Riſing in the place where the Mouth begins to contract it ſelf into a Pipe: the Inſide whereof is alſo purple-colour'd, hairy, as is the Inſide of the Cod, which is pale. At the bottom of this Cod is a Hexagonal Button, two lines and a half in diameter, ſet off with large Stalks, between which there are Summits which ſhed a yellow Duſt. This Flower has no Scent at all; the whole Plant is bitter.

Aristolochia Subhirsuta chia longa folio oblongo flore maximo Corall. Inst. Rei herb. 8.

THE strong desire we had to see *Constantinople*, made us depart from *Scio* the 27th of *March* on a *Turkish* Saick; the 28th we reach'd *Castro*, the Capital of the Island of *Metelin*, formerly call'd *Lesbos*. It is pretty plain, from *Strabo*'s Description of the two Ports of *Mytilene*, that *Castro* was built on its Ruins. This Geographer, and *Stephanus Byzantinus* who often copy'd him, term *Mytilene* a very large City. *Cicero* and *Vitruvius* speak of nothing but its Magnificence; nor indeed is there any thing to be seen but Stumps of Columns, most of 'em white Marble, or ash-colour'd; some of 'em are fluted direct, others spiral; some are oval, set off with Plat-bands like those of the Temple of *Delos*: but those of *Metelin* are not fluted on the sides. Among these Ruins 'tis incredible, the number of Chapiters, Frizes, Pedestals, Scraps of blind Inscriptions, with the word Gymnasiarch up and down.

Μυτιλήνη ἡ μεγίστη πόλις. Strab. Rer. Geog. lib. 13.

Cicer. de Lege Agr. Vitruv. lib. 1. cap. 6.

THIS recall'd to our minds the noted *Epicurus*, who read publick Lectures at *Mytilene* at 32 Years of Age, as we are told by *Diogenes Laertius*. *Aristotle* resided also here two Years, according to that Author. *Marcellus*, after the Battel of *Pharsalia*, not daring to appear before *Cæsar*, retired hither to spend the remainder of his days in Study; nor could *Cicero* prevail on him to come to *Rome*, to experience the Conqueror's Clemency.

MYTILENE has produced Great Men antiently. *Pittacus*, one of the seven Sages of *Greece*, whose Sentences were written on the Walls of *Apollo*'s Temple at *Delphos*, in order to rescue his Country, *Mytilene*, from the Servitude of Tyrants, assumed the Government himself, but freely resign'd it again to his Fellow-Citizens. The Poet *Alcæus*, and *Sappho* whom *Strabo* calls a Prodigy, were of *Mytilene*, and lived about the same time. They struck Medals at *Mytilene* in honour of these three illustrious Persons 'Tis from these Medals we learn that the Name of this Town must be written with a *y*, tho in *Strabo* 'tis with an *i*. *Pittacus* is represented on one side of one of these Medals, and *Alcæus* on the other. M. *Spon* has caus'd one to be graved, where *Sappho* is sitting, with a Lyre in her hand; on the other side is the Head of *Nausicaa*, Daughter of *Alcinous*, whose Gardens are so extol'd by *Homer*. The Memory of this Town will never be lost among Antiquaries; the Cabinets of the Curious are full of Medals of *Mytilene*, struck with the Heads of *Jupiter*, *Apollo*, *Livia*, *Tibe-*

ΜΥΤΙΛ. ΑΛΚΑΙΟΣ. ΠΙΤΤΑΚΟΣ.

Οἱ Μιτυληναῖοι τὴν Σαπφὼ τῷ νομίσματι ἐνεχάραττον. Jul. Pol. l. 9. c. 6.

ΕΠΙ CΤΡΑ. ΙΕΡΟΚΛ. ΜΥΤΙΛ. sub Prætore Hierocle. *And on the other side*, ΗΡΩΙΔΑ ΝΑΥCΙΚΑΑΝ.

Tiberius, *Caius Cæſar*, *Germanicus*, *Agrippina*, *Julia*, *Adrian*, *Marcus Aurelius*, *Venus*, *Commodus*, *Criſpina*, *Julia Domna*, *Caracalla*, *Alexander Severus*, *Valerian*, *Gellian*, *Salouina*. Long after *Pittacus*, *Mytilene*, *Strabo* ſays, produced the Rhetorician *Diophanus*; and in the Age of *Auguſtus*, *Potamon*, *Lesbode*, *Crinagoras*, and *Theophanes* the Hiſtorian, who was ſo well known on account of his Friendſhip with *Pompey*, whoſe glorious Actions he had a great ſhare in.

CASTRO, or the antient *Mytilene*, at this time is far inferiour to the Town of *Scio*; but the Iſle of *Metelin* is much bigger than the Iſle of *Scio*, and ſtretches far towards the North-Eaſt. *Strabo* makes *Lesbos* to be 137 miles and a half in compaſs, and *Pliny* and *Iſidorus* 168 miles, nay 195. We were told there were ſtill in this Iſland 120 Villages, among Ερεσος. which is *Eriſſo*, doubtleſs the antient Town of *Ereſſus*, the Birth-place of *Theophraſtus* and *Phanias*, the two famed Diſciples of *Ariſtotle*. But we had not time to go to *Eriſſo*, being only Paſſengers in a *Turkiſh* Bark. *Strabo* has ſo exactly noted the Situation of the antient Towns of *Lesbos*, that 'tis no hard matter to find 'em out by perambulating the Country. Nothing gives more pleaſure to a Traveller, than to behold the Birth-places of Illuſtrious Men: This Iſland has turn'd out a good number of ſuch. Plutarch. de Muſica. *Plutarch* writes, that the *Lesbians* were the greateſt Muſicians of *Greece*: the famous *Arion* was of *Methymne*, the Ruins whereof to this day exiſt here. *Terpander*, who was the firſt that fitted ſeven Strings to the Lyre, was a *Lesbian*; which occaſion'd the Fable of *Orpheus*'s Head being heard to ſpeak in this Iſland after it was cut off in *Thrace*, as is ingeniouſly ex- Ad Verſ. 537. plain'd by *Euſtathius*, in his Notes on *Dionyſius Alexandrinus*. *Euſtathius* alſo obſerves, that the Iſland was named *Mytilene* from the Name of the Rer. Geog. Town. It is plain, *Metelin* is made of *Mytilene*. *Strabo* adds alſo to the number of the *Lesbian* Worthies *Hellanicus*, a celebrated Hiſtorian, and *Callias*, who made Notes on the Poems of *Alcæus* and *Sappho*.

Λεσβίους, in Suid. SO much for the bright ſide of the *Lesbians*; now let us turn the tables, and we ſhall find they were ſo corrupt in their Morals, that a worſe thing could not be ſaid of a Man, than that he lived like a *Lesbian*. In *Goltzius* there's a Medal which does no great honour to the Ladies of this Iſland; yet to do juſtice to its preſent fair Inmates, they are not ſo great Coquets as thoſe of *Milo* and *Argentiere*. Their Dreſs is not ſo immodeſt,

MITYLENE anciently LESBOS.

A Woman of
ANDROS.
A Woman of
MITYLENE.

Women of
PETRA
a poor Town in ye Island of
MITYLENE.

modeſt, tho they expoſe their Breaſts a little too much: ſome go into the other Extreme, and let ye ſee nothing of them but the Roundneſs through a piece of Linen. Letter IX.

THE Soil of *Metelin* looks to be very good: the Mountains there are cool, and cover'd with Wood in many places. The Iſland produces good Wheat, excellent Oil, the beſt Figs in the *Archipelago*: nor have its Wines loſt any thing of their antient Reputation. *Strabo*, *Horace*, *Athenæus*, *Elian*, would like 'em full as well now as in their own time. *Ariſtotle*, in the Agony of Death, pronounc'd in favour of the Wine of *Lesbos*. Upon debating about a Perſon to ſucceed him in the Lyceum, proper to keep up the Reputation of the Peripatetick School, *Menedemus* of *Rhodes* and *Theophraſtus* of *Lesbos* put in for it. *Ariſtotle* call'd for ſome Wine of each Iſland, and after he had deliberately taſted it, *They are both excellent Wines*, cry'd he, *but this of* Lesbos *is moſt agreeable of the two*; thereby giving to underſtand, that *Theophraſtus* as far excel'd his Competitor, as the *Lesbian* Wine did that of *Rhodes*. *Triſtanus* gives the Type of a Medal of *Geta*, who, according to *Spartianus*, was a dear Lover of good Wine: the Reverſe repreſents a Fortune holding in her right hand a Rudder of a Ship, and in her left a Cornucopia, with a Bunch of Grapes among other Fruit. *Pliny* praiſes the Wine of this Iſland, on the Authority of *Eraſiſtratus*, one of the greateſt Phyſicians of Antiquity.

Hic innocentis pocula Lesbii duces ſub umbra. *Horat. Ode* 17. *lib.* 1.

Non eadem arboribus perdet vindemia noſtris, Quem Methymnæo carpit de palmite Lesbos. *Virg. lib.* 2. *Georgic.*

Utrumque, *inquit*, oppido bonum, ſed ἀρίστου ὁ Λέσβιος. *Aul. Gel. lib.* 13. *cap.* 5.

ΜΗΘΥΜΝΑΙΩΝ.

THE ſame Author and *Iſidorus* ſpeak of the Jaſper of *Lesbos*; but we had not leiſure to ſee it, any more than the Pine-Trees which yield a black Pitch, and Planks to build ſmall Veſſels. Our Captain made us pay at the Port of *Petra*, from whence we durſt not ſtir, leſt he ſhould go away and leave us: the *Turkiſh* Captains make their Paſſengers pay before-hand, and never trouble themſelves afterwards about 'em. *Petra* is a poor Place; all the pleaſure we had, was to drink Coffee at a *Turk*'s Houſe, who had been long a Slave at *Marſeilles*, and who inform'd us concerning the Ports of the Iſland, which are *Caſtro*, or the antient *Mytilene*, Port *Olivier*, *Caloni*, and Port *Sigre*. He aſſured us there were in the Iſland many *Turks* mix'd with the Chriſtians of the *Greek* Rite. The Cadi and the Janizary-Aga reſide at *Caſtro*, as alſo the Vice-Conſul of *France*, who is ſent by the Conſul of *Smyrna*. *Caſtro* is not the only Port of the Iſland. *Jero*, known to the *Franks* by the Name of Port *Olivier*,

[a] Siron. *vier*, and whoſe Entrance is between the Eaſt and the [a] South-Eaſt, is reckon'd one of the largeſt handſomeſt Ports of the *Mediterranean*. The other Ports of *Metelin* are *Caloni* and *Sigre*. [b] *Caloni* is the beſt of the two, and looks Southward, but you muſt leave on the left a Rock Weſtward of it: the Entrance of Port [c] *Sigre* is between the South and [d] South-Weſt.

[b] Καλλόνη, apud Cantacuz. lib. 2. cap. 30.
[c] Σιγεὼν. Strab.
[d] Lab. Lech.

THE Canal of *Lesbos* is, according to *Strabo* and *Pliny*, ſeven miles and a half: at its mouth are the Iſlands of *Moſconiſi*, which ſpread to the Coaſt of the antient Town of *Phocea*; ſome of whoſe Inhabitants not brooking the *Perſian* Government, came to the Coaſt of *Provence*, and founded *Marſeilles*.

Ἑπτὰν νῆσοι ἀπὸ Ἀπολλωνίας νῆσοι. Ἑκατὸς δὲ ἀπὸ Ἀπολλωνίας. Strab. lib. 13.

WE ſail'd from Port *Petra* the 25th of *March*, an hour after Midnight, and at Break of Day we found our ſelves in ſight of *Tenedos*. *Strabo* determines the diſtance of theſe two Iſlands 62 miles, and *Pliny* 56; they generally reckon 60, at a medium.

TENEDOS. *TENEDOS* has retain'd its Name ever ſince the *Trojan* War: all the antient Authors agree, that this Iſland, which was wont to be call'd *Leucophrys*, was call'd *Tenedos*, from one *Tenes* or *Tennes*, who brought a Colony thither. *Diodorus Siculus* ſpeaks of it like a true Hiſtorian: *Tennes*, ſays he, was illuſtrious for his Virtue; he was Son of *Cycnus* King of *Colone* in *Troas*, and after he had built a Town in the Iſle *Leucophrys*, he gave it the Name of *Tenedos*. He was, during his Life, beloved by his Subjects, and adored by 'em after his Death; for they rais'd a Temple, in which they offer'd Sacrifice to him. *Diodorus* treats as fabulous what the Inhabitants of *Tenedos* publiſh'd concerning him; but *Pauſanias* and *Suidas* ſpeak of it very ſeriouſly. 'Tis ſaid, in ſhort, that *Tennes* was Son of *Cycnus* and *Proclea*, Siſter of *Caletor*, who was kill'd by *Ajax* at the time he attempted to burn the Ships of *Proteſilaus*. After the death of *Proclea*, *Cycnus* marry'd *Philonome*, who thereby became Stepmother of *Tennes* and *Hemithea* his Siſter. The Hiſtory adds, that this Stepmother ſaw ſo many Charms in *Tennes*, and ſo little diſpoſition to make himſelf be beloved by her, that ſhe complain'd to her Husband how her Son would have raviſh'd her. *Stephanus Byzantinus* adds, that the Witneſs ſhe produced in proof of her Charge, was a Player on the Flute. *Cycnus*,

Biblioth. Hiſt. lib. 5.

Phocic.

as

Vol. I. Pag. 296.

Isle of TENEDOS.

as much affected with his Wife's Virtue, as incens'd at his Son's Audaciousness, caus'd him to be lock'd up in a Chest, wherein his Sister *Hemithea* would needs accompany him. They were thrown into the Sea, which cast 'em on the Island we are speaking of: these two charming Persons were receiv'd with such Applause, that *Tennes* was declared King thereof. Some time after, *Cycnus*, convinced of his Son's Innocence, took a Resolution to go to *Tenedos*, and express his Concern for what had been done: but *Tennes*, instead of receiving him, went to the Port, where with a Hatchet he cut the Cable that fasten'd his Father's Ship. The Hatchet was not lost: *Periclytus*, a Citizen of *Tenedos*, took care to see it carry'd to *Delphos*, into the Temple of *Apollo*; and the *Tenedians* consecrated two of 'em in the Temple of their City. Suid.

Letter IX.

THESE Adventures made a noise, and gave birth to two Proverbs: When any one was minded to reproach a false Witness, he would say he was a *Flutenist of* Tenedos; and when any Affair was to be dispatch'd in the instant, they brought in the Hatchet of *Tenedos*. *Aristotle*, cited by *Stephanus Byzantinus*, explains the thing in another manner. He says, that a King of *Tenedos* having by an express Law condemn'd Adulterers to be beheaded by a Hatchet, the first Example was made in the Person of his own Son: this Geographer affirms, there were represented on the Medals of the Island the Heads of the two Lovers back to back, and on the Reverse the Hatchet with which they were executed. *Goltzius* has given a Type of a like Medal. It might be explain'd according to the Remark of *Stephens*; but the Conjecture of M. *de Boze*, perpetual Secretary of the Academy Royal of Inscriptions and of Medals, is much happier, and perfectly natural. That Academician, whose Learning outstrips his Years, is of opinion that these two Heads are of *Tennes* and *Hemithea* his Sister: his Thought is confirm'd by another Medal of the Cabinet of M. *Baudelot*, on which these two Heads (back to back) have a sort of Diadem over them.

Τενέδιος αὐλητής. Stephan. Τενέδιος πελέκυς. Suid. ibid.

Dissert. on the *Janus* of the Antients.

M. *BAUDELOT*, who is fruitful in ingenious Conjectures, thinks one of these Heads is that of *Jupiter*, and the other that of an *Amazon*, who, when those Heroines used to make Incursions, had founded some Town in *Tenedos*. This is not wide of Probability, and the Inhabitants of this Island were perhaps desirous to preserve the Remembrance of it

on their Coins; as did thoſe of *Smyrna*, *Epheſus*, and many other Towns of *Aſia*. The Hatchet on the Reverſe makes intirely for M. *Baudelot*'s Opinion; for every body looks on this Inſtrument as the Symbol of the *Amazons*. Yet, on the other hand, it has been thought this was the Inſtrument uſed by the People of *Tenedos* in their Executions of Criminals. To expreſs an unmerciful Judge, 'twas a Saying, according to *Suidas*, *Such an one is an Advocate of* Tenedos. Hatchets were in ſo great uſe in this Iſland, that there uſed to be continually behind the Judge an Officer bearing a Hatchet, and ready to exerciſe it on ſuch as bore falſe witneſs: the King himſelf would ſometimes be the Executioner of this ſevere Juſtice.

Τενέδιος ξυνήγορος. Τενέδιος ἀνδραποδιστής. Suid.

NOTHING has render'd this Iſland more famous in Antiquity, than the Siege of *Troy*. *Virgil* rightly ſays, that *Tenedos* was within ſight of that powerful City, and ſuppoſes that the *Greeks* conceal'd themſelves in a Port of this Iſland, when they made as if they quitted the Siege. After the Fall of *Troy*, its Circumſtances were ſo miſerable, they were forc'd to give themſelves up to their Neighbours, who built *Alexandria* on the Ruins of *Troy*, as *Pauſanias* obſerves.

Eſt in conſpectu Tenedos, notiſſima famâ, Inſula dives opum, Priami dum regna manebant. *Virgil.*

THIS Iſland was one of the firſt Conqueſts of the *Perſians*, who after the Overthrow of the *Ionians* at the Iſle of *Lada* right againſt *Miletus*, made themſelves maſters of *Scio*, *Lesbos*, and *Tenedos*. It was reduced by the *Athenians*, or at leaſt took party with them againſt the *Lacedemonians*, ſince *Nicolochus*, who ſerv'd under *Antalcidas*, Admiral of *Lacedemon*, ravaged this Iſland, and raiſed Contributions on it, in ſpite of the Vigilance of the *Athenian* Generals who were at *Samothrace* and *Thaſſe*. This perhaps was the reaſon why the *Tenedians* caus'd to be graved on their Medals an Owl, as is apparent from that of M. *Baudelot*; the Owl being the Device of the *Athenians*.

Herod. lib. 6. Xenophon Hollen. 5.

THE *Romans* enjoy'd *Tenedos* in their day, and the Temple of that Town was plunder'd by *Verres*, who impiouſly did the ſame by thoſe of *Scio*, *Erythrea*, *Halicarnaſſus*, and *Delos*: he carry'd away the Statue of *Tennes*, Founder of the Town; which threw the Inhabitants, *Cicero* ſays, into the greateſt Concern. The ſame Author frequently ſpeaks of that memorable Battel won by *Lucullus* at *Tenedos* over *Mithridates*, and the Captains whom *Sertorius* had brought into his Army.

Cic. pro Lege Man. pro Mur. pro Arch. Poeta.

TENE-

Letter IX.

TENEDOS shared the same Fate with the other Islands under the *Roman* Emperors, and under the *Greek* Emperors. The *Turks* laid hands on't betimes, and still have it in possession: it was taken by the *Venetians* in 1656, after the Battel of the *Dardanelles*, but the *Turks* took it again almost as soon. Theven. Voyag. tom. 1.

STRABO makes this Island eighty Stadia about, *i. e.* ten miles: it is a good eighteen, and would be almost circular, but for its Elongation to the South-East. This Author determines the distance of the *Terra-firma* at eleven Stadia, equivalent to 1375 paces, tho they reckon about six miles. *Pliny* made a better Judgment, in removing it twelve miles and a half from the antient *Sigæum*, which was on Cape *Janissary*: the distance between *Lesbos* and *Tenedos* he settles at fifty miles. All that *Strabo* says of this Island, is, that it had one Town, two Havens, and a Temple dedicated to *Smynthian Apollo*. Who would think this Sirname of *Apollo* was occasion'd by Mice? And yet these Vermin were represented on the Medals of the Island; they are call'd by the *Cretans*, *Trojans*, and *Eolians*, Σμίνθοι. *Elian* relates, that they made such devastation in the Fields of the *Trojans* and *Eolians*, they were obliged to consult the Oracle of *Delphos*. The Answer imported, that they should be deliver'd from them, if they sacrificed to *Smynthian Apollo*. We have two Medals of *Tenedos*, with Mice graved on 'em; the one with *Apollo*'s Head irradiated, and a Field-Mouse under it; on its Reverse is a two-edged Hatchet: the other Medal is with two Heads, back to back; the Reverse is the same Hatchet erected, and beneath it two Mice are placed. *Strabo* delivers, that a Mouse was graved at the foot of *Apollo*'s Statue in the Temple of *Chrysa*, to unfold the reason of his being sirnamed *Smynthian*, and that it was done by *Scopas* the famed Sculptor of *Paros*.

ΤΕΝΕΔΟΣ ΤΕΝΕΔΙΩΝ.

Σμινθεος Απολλων. Strab. Rer. Geog. lib. 13.

A MERCHANT of *Constantinople*, who was on board our Ship, told us there were no Relicks of Antiquity now in *Tenedos*: And indeed all its Magnificence fell with that of *Troy*. For our parts, we had no great desire to hunt after the Ruins of those Granaries *Justinian* built there, for a Staple or Repository of Corn brought from *Alexandria* for *Constantinople*, which oftentimes corrupted by being kept on ship-board by contrary Winds, at the entrance of the *Dardanelles*. These Magazines, *Procopius* tells us, were 280 foot long, and 90 broad. Their Height was very

Procop. de Ædific. Justin. lib. 5. cap. 1.

very conſiderable, and conſequently muſt have been extraordinary ſtout Buildings. We admired that wiſe Emperor's Forecaſt; but all this was no Spur to our Curioſity, any more than the Spring which in *Pliny*'s time overflow'd its Baſon in the Summer Solſtice, from three a-clock after midnight till ſix. A much greater Attractive with us, was the Muſcat Wine of this Iſland, the moſt delicious of all the *Levant*. I ſhall never forgive the Antients omitting to make the Panegyrick of this Liquor, they who affected to celebrate the Wines of *Scio* and *Lesbos*. 'Tis no excuſe to ſay the Vine was not at that time planted in *Tenedos*; the contrary may eaſily be proved, by the Medal of *Tenedos* in the Cabinet of M. *Baudelot*. Thereon is repreſented, on the ſide of the two-edged Hatchet, a Branch of a Vine charg'd with a very handſom Bunch of Grapes, in token of this Fruit's abounding in the ſaid Iſland. Our Concern, on this occaſion, was ſufficiently alleviated at *Conſtantinople*, by Monſieur the Marquiſs *de Ferriol* Ambaſſador of *France* there. He drinks the beſt Wine of *Tenedos*, and keeps the beſt Table in all the Eaſt, even from *Conſtantinople* to *China* or *Japan*.

Hiſt. Nat. lib. 2. cap. 103.

Iſle of Moors.

WE paſs'd the 26th of *March* very near the *Iſland of Rabbits*, or *Iſlands of* Moors, known to the Antients by the name of the *Calydnes*; theſe Iſlands are abandon'd. The Sea being very calm, our Ship had little or no motion; ſo that M. *Aubriet* had full opportunity to draw a Plan of *Tenedos*: To it I ſhall add a very exact Draught of the whole Iſland, communicated to me ſince my Return.

YOUR Lordſhip will permit me, before I leave the *Archipelago*, to give you an account of what I learnt at *Mycone* concerning the Iſland of *Nicaria*, from a Papas of that Country, who pretended to be of the Family of the *Paleologi*, tho he had not a Shoe to his Foot, and was forc'd to ſlit Deal-Boards for a Livelihood. We attempted twice to paſs over to *Nicaria*, but were repuls'd by the Weather.

NICARIA. Ικαρία καὶ Ικαρος ἐν Ικαρίᾳ, *whence* Nicaria.

THIS Iſland is ſixty miles about, and extends from the Point call'd *Papa*, looking towards *Mycone*, as far as to the Point of [1] *Fanar*, over againſt Cape [2] *Catabate* in the Iſle of *Samos*. *Strabo* gives to *Nicaria* but 300 Stadia of Circumference, which is no more than 37 miles and a half. He determines the diſtance of theſe two Capes at eighty Stadia, which is

[1] Ακρωτήριον Δρακανὸν. Strab.

[2] Ακρωτήριον Κανθαριον. Strab.

View of the City of
TENEDOS

is but ten miles: and yet the Grand Bougas, or the Canal which is between *Samos* and *Nicaria*, is 18 miles over. Letter IX.

NICARIA is very narrow, and cross'd quite through by a Chain of sharp-rais'd Mountains; for which reason it formerly was call'd the long narrow Island. These Mountains are cover'd with Wood, and supply the whole Country with Springs. The Inhabitants have no other Trade to live by, but the Sale of Planks of Pine, Oak, and Timber for building or burning, which they carry to *Scio* or to *Scalanova*: and indeed the *Nicarians* are so very poor, that they beg Peoples Charity as soon as ever they're out of their own Island; yet 'tis intirely their own fault, for not improving their Lands as they ought. They gather little Wheat, but a good deal of Barley, Figs, Honey, Wax: but after all, they're a parcel of Sots, Churls, and Demi-Savages. They make their Bread in proportion to what they mean to eat for Dinner or Supper. This Bread is nothing but Buns without Leven, which they half-bake on a flat Stone heated very hot: if the Mistress of the House be big with child, she has a double Portion of these Buns, one for herself, and another for her Child; the same Civility is paid to Strangers.

Antea vocata Doliche & Macris. *Plin. ibid.*

THIS Island was never well peopled. *Strabo* mentions it as an uncultivated Country, whose Pastures were of great use to the *Samians*. 'Tis thought, at present there are not above 1000 Souls in it: the two principal Towns have about 100 Houses each; one is call'd *Masseria*, and the other *Peramare*. The Villages are *Aratusa*, where there are but four Houses, which is a great many; for at *Ploumara* they have but three, two at *Nea*, four at *Perdikis* near *Fanar*, five at *Oxo*, seven at *Langada*. They call a Village, in this Island, any place that has above one House in it.

Μάσσεια. Περαμαρε. Αραδουσα. Πλουμαρα. Νεα. Περδικις. Οξε. Λαγγαδε.

NICARIA has not chang'd its Name; it is call'd *Icaria*, just as in days of yore: but the *Franks*, who don't understand *Greek*, corrupt most Names. Every one knows that this Name is ascribed to *Icarus* Son of *Dedalus*, who was drown'd hereabouts in the Sea, whence 'twas named the *Icarian* Sea. *Strabo* takes *Leros* and *Cos* into this Sea. *Pliny* makes its Extent only from *Samos* to *Mycone*. M. *Bochart* alone derives the Name of *Icaria* from the *Phenician* word *Icaure*, which signifies *full of Fish*; which however is not very different from the *Greek* the Antients call'd the same Island by. Be it as it will, the Fable of *Icarus* is very prettily explain'd

Icaros, quæ nomen mari dedit. *Plin. Nat. Hist. lib. 4. cap. 12.*

Ichthyoessa. *Plin. ibid.*

Ιχθυόεσσα. Steph.

Hist. Nat. lib. 7. cap. 56. Bœotic. explain'd by *Pliny*, who attributes the Invention of Ship-Sails to *Icarus*. *Pausanias* will have it to be *Dedalus*: but take it which way you will, in all appearance the Wings which the Fable gives *Icarus* to make his escape into *Crete*, were no other than the Sails of the Ship that carry'd him to the Island we are speaking of, and where he suffer'd shipwreck for want of knowing how to work the Sails.

ALL the Inhabitants of *Nicaria* are of the *Greek* Communion, and 'tis said their Language comes nearer the old *Greek* than that of the other Islands, where Commerce has occasion'd the Settlement of many Strangers, who have introduced infinite numbers of Words and Terminations of their respective Countries. 'Tis highly probable, this Island has follow'd the destiny of that of *Samos*, its Neighbour and Mistress. The Isle of *Nicaria* is no where spoken of in the Relations of any War, but that between *Baldwin* II. Emperor of *Constantinople*, and *Vatace* Son-in-Law of *Theodorus Lascaris*: for the Fleet of *Vatace* took in 1247 the Isles of *Metelin*, *Scio*, *Samos*, *Icaria*, and *Cos*, as we learn from *Gregoras*.

Du Cange Hist. of Emp. of Const. l. 4. Nicephor. Gregoras, l. 2. c. 5.

THE *Nicarians* acknowledge the Bishop of *Samos* in Spirituals. He has a Protopapas there, under whom there are twenty four Papas, who have the care of several Chappels. There's but one Monastery, call'd *St. Lesbia*, whose Body they have, as they believe: but this Monastery abounds with Monks all one as the Villages do with Inhabitants; for there's but one single Caloyer belonging to it.

Ἁγία Λέσβια.

THE Island wants Ports, as *Strabo* has observ'd. One of the principal Calanques is at *Fanar*, where was the antient Town *Dracanon*. The other looks to *Scio*, and is call'd *Carabousta*, that is, the Calanque or the Port. The Ruins of the Town of *Ænoe* are hard by, in a place call'd simply *the Field*, or *the Field of Rushes*. Here seems to be the place where the *Miletians* brought a Colony: and as *Carabousta* is the best Port of the Country, there's ground to believe 'tis this that was call'd *Isti* at that time. The good Ports of these Quarters are in the Isles of *Fourni*, which have borrow'd their Names from their Figure; for they are naturally hollow'd in the Rocks like the Roofs of Ovens. These Islands are equally distant from *Nicaria* and *Samos* to the Leeward, and consequently more Southern. There's nothing to be seen but Wild-Goats.

Δρακανον. Καραβουσια. Ænoe, Strab. & Athen. Τὸ Κάμπο καὶ τὸ Καλάμι. Strab. Rer. Geog. Ἴστι. Strab.

STRABO affirms, there was in *Nicaria* a Temple of *Diana*, call'd *Tauropolium*; and *Callimachus* made no scruple to say that of all Islands this was the most delighted in by *Diana*. *Goltzius* has given the Type of a Medal, representing on one side a Huntress *Diana*, and on the other a Person on a Bull, which may be taken for *Europa*; but, according to the Conjecture of *Nonius*, it is rather the same *Diana*, the Bull denoting the Luxuriance of the Pastures of the Island, and the Protection of that Goddess. This Medal was struck in the Island we are speaking of, and not in another Island of the same name in the *Sinus Persicus*. *Dionysius Alexandrinus* advances, that they used to offer Sacrifice in this latter to *Apollo Tauropolis*. *Eustathius*, his Commentator, says no more than that it was a very famous Island; but he adds, that they likewise paid great Veneration to *Apollo* and *Diana Tauropoles* in the Island of *Icaria* of the *Egean* Sea: whence we must conclude, that these Deities were the Object of Worship among the Inhabitants of these two Islands. *Tauropolis* in this place signifies a Protector of Bulls; and not a Merchant, as one would think by the name. 'Twould be tedious to relate the Sentiments of the antient Authors concerning this Name; we must abide by that of *Suidas*: it is sufficient to observe, that *Diana Tauropolis* was not only honour'd in the Islands of *Icaria*, but also in that of *Andros*, and at *Amphipolis* in *Thrace*, as we learn from *Livy*. We must not confound the Name of *Tauropolis* with that of *Taurobolis*, which likewise belong'd to *Diana*. The *Taurobolis* properly was a Sacrifice altogether singular, which *Prudentius* has very well described, and has since been most learnedly explain'd by M. *de Boze*.

Letter IX.

Ἐστι δὲ καὶ Ἀρτέμιδος ἱερὸν καλούμενον Ταυροπόλιον ἐν τῇ Νήσῳ. Strab.

IKARIΩN.

Vers. 608, &c.

Lib. 44.

THE *Fanar* or *Fanari* of *Nicaria* is an old Tower, which used to serve for a Light-house to direct Shipping between this Island and *Samos*; for this Canal is dangerous when the Sea runs high, tho 'tis eighteen miles over. That of *Nicaria* at *Mycone* is near forty miles, and from one Port to the other above sixty. Messieurs *Fermanel* and *Thevenot* were mistaken in speaking of *Nicaria*: they took it for *Nissaro*, where are the famousest Divers of all the *Archipelago*. The Inhabitants of *Nicaria* are wretchedly poor, and have nothing to do but to cut Wood: they are without either Cadi or *Turk*; all their Affairs are managed by a couple of Administrators, who are chose annually. In 1700, they paid 525 Crowns

Φανάρι, Lantborn, Light-house.

to the Capitation, and 130 Crowns to the Cuſtomer of *Scio* for the Land-Tax, and more particularly to have the liberty to go ſell their Wood out of the Iſland. They uſe nothing but Hand-mills, fetch'd from *Milo* or *Argentiere*; but the *Milo* Stones are the beſt. Theſe Mills conſiſt of two flat round Stones, about two foot diameter, which they rub one on another by means of a Stick, which does the office of a Handle. The Corn falls down on the undermoſt Stone, through a hole which is in the middle of the uppermoſt, which by its circular motion ſpreads it on the undermoſt, where it is bruiſed and reduced to Flower: which Flower working out at the rim of the Mill-ſtones, lights on a Board, ſet on purpoſe to receive it. The Bread made hereof is better-taſted than that of Flower ground either by Wind or Water-mills: theſe Hand-mills coſt not above a Crown, or a Crown and a half.

I am, &c.

LET

Pl. 1.
Pag. 305
1. Calabacte Mountain.
2. Ruins of Iuno's Temples.
3. Ruins of ye Town of Samos.
4. Ruins of another ancient Town.
5. Mycale or Sampson's Mountain.
6. Ruins of an ancient Town in the narrowest part of Petty Boughas.
7. Ruins of an ancient Town:
8. Island Nartexis Νηοιδιον Ναρθηκις Strab.
9. The Cape of Neptune. Ακροτηρειον Το Ποσειδιον
SAMOS
Prasonisi Rock
Port of Vati
Vourlotes
St. Elijah
Palaeo Castro
Carlovas
Neocorio
Platano
Vati
Port of ye Gallies
Port Seitan
Leca
Castania
Comarea
Petty Boughas
Pirgos
Gueitani
Metelinous
Albaniticorio
Cape of Samos
Bavonda
Cora
Myles
Port of Tigagni
Maratrocampo
Grand Boughas
Suraca
Spatarei
Cape Colonne
Το Ηραιον
Τρωγιλιος Ακρα Pes Mycales Strab.
Τρωγιλιος Νησος
NATOLI
Latus Priamensis Strab.
Grand Fourni
St. Menas
Samopoula
Ripara Plinii trisula aspera.
Scale of 15 Miles Greek
5
10
15

LETTER X.

To Monseigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

NOT to break the Description of the *Archipelago*, I shall here entertain you with an Account of *Samos*, *Patmos*, and *Skyros*; tho we saw them not till our Return from *Anatolia*.

Description of the Islands of Samos, Patmos, Fourni, *and* Skyros.

WE set out from [1] *Scalanova* for *Samos* the 25th of *January*, 1702, on a Tartane of Captain *Dubois*, who was picking up *Turkish* Pilgrims, on the Coasts of *Asia*, to conduct 'em to *Alexandria*. These Pilgrims are call'd *Agis*, and go from *Alexandria* to *Mecha*. The Opportunity was favourable, in securing us against the Banditti, who lurk in the Boghas of *Samos*. These Boghas are the Straits at the two Points of the Island. The little Boghas is at the East-South-East, and its Mouth looks to the South. *Strabo* allows it to be but [3] 875 paces broad, tho 'tis in reality above 1000, and in length 3000. It parts the Isle of *Samos* from the *Terra-firma* of *Asia*: this [4] Strait is shut in, according to the same Author, between the [5] Cape of *Neptune* and the Mountain of [6] *Mycale*, which is just over against it in *Asia*. This Mountain, the highest thereabouts, and forky at top, is to this very day in the same state *Strabo* describes it; namely, a very fine Country for Hunting, well wooded, and full of Deer; 'tis call'd the Mountain of *Samson*, because of a Village of the same name, not far off, and which in all appearance was built on the Ruins of the antient Town of *Priene*, where *Bias* one of the seven Wise-men of *Greece* had his birth. The Robbers that haunt these parts in troops, did not

[1] Νεάπολις ἡ πρώτερον μὲν ἦν Εφεσίων νῦν δὲ Σαμίων. Strab. Rer. Geog. lib. 14.

[2] *Mouths, Canals, Straits.* Bogazi, *in* Turkish.

[3] *Seven* Stadia.

[4] Σάμος Πορθμός, Fretum Samium. *Strab. ibid.*

[5] Τὸ Ποσάδιον. Strab.

[6] Ἡ Μυκάλη τὸ ὄρος ἔυθηρον καὶ ἔυδενδρον. Strab. ibid.

Πριηνή. Strab.

not permit us to get a nearer insight into this matter, nor likewise whether the Village of *Tchangli* stands in the same place where was the famous *Panionium*, where assembled the Deputies of the twelve Towns of *Ionia*, among which *Samos* held a considerable rank: in this Sacred Place the most weighty Affairs were wont to be regulated, after sacrificing to *Neptune*. *Tchangli* is between *Samos* and *Scalanova*, to the North of *Mycale*, exactly in the Position *Strabo* assigns to *Panionium*. There wants only an Inscription to authorize this Point.

Τὸ δὲ Πανιώνιον ἐστι τῆς Μυκάλης χῶρος Ἱερός. Herod. lib. 1. Strab. lib. 8. Ποσειδὸν Ελικονίος.

IN the middle of this Strait towards its Southern Mouth on a Rock, is erected an antient Chappel; and the little Island which the Antients call *Nartecis*, is placed between this Rock and the Isle of *Samos*. *Nartecis* helps to determine the Situation of *Neptune*'s Cape, which took its name from a Temple dedicated to that God. The King has a Medal of *Commodus*, the Reverse whereof represents *Neptune* and *Jupiter*; the Legend is of the *Samians*.

Νησίδιον ἡ Ναρθηκίς. Strab. Rer. Geog. lib. 14. Ἔχει δὲ νεὼν Ποσειδῶνος. πρόκειται δὲ αὐτοῦ νησίδιον ἡ Ναρθηκίς. Ibid. Legend. CAMIΩN.

THE grand Boghas is to the [1] South-West of the Island, between the Western Point, call'd the [2] Cape of *Samos*, and the grand Isle of *Fourni*. This Strait is eight miles broad, and not above ten miles distance from *Nicaria*: accordingly they reckon eighteen miles from *Samos* to *Nicaria*, from Cape to Cape. All the Ships coming down from *Constantinople* into *Syria* and *Egypt*, after resting at *Scio*, are obliged to pass through one of these Straits. The same must they do, that go up from *Egypt* to *Constantinople*. Here they meet with good Harbours, and it would be too long a Course for 'em to pass towards *Mycone* and *Naxia*: so that these Boghas are very proper places for the Corsairs to spy what Ships pass to and fro.

[1] Λιψ. Labech.
[2] Καυθάριον. Strab. lib. 14.

THO the Passage from *Scalanova* to *Samos* is but twenty five miles, we were obliged, by reason of a Calm, to put in behind a small Rock call'd *Prasonisi*, very near the little Boghas. We went ashore next day, the 30th of *January*, and in two hours and a half got to *Vati*, a Village in the North of the Island on the descent of a Mountain, within a mile of the Port. There are scarce more than 300 Houses in this Village, with five or six Chappels; but both the one and the other are scurvily built, tho this is one of the most considerable Places of the Island.

Πρασονησι.

THE

THE Villages of the Southern Coast are *Cora*, which in vulgar *Greek* signifies *the City*, and yet it scarce contains 600 Houses, and most of 'em empty ever since the Country was ravaged by *Morosini*, General of the *Venetian* Army. *Cora* is two miles from the Sea, adjoining to the Ruins of the antient Town of *Samos*. Its Air is at this time unwholesome, because of the Waters stagnating in the Plain, which formerly empty'd themselves in the Sea; yet is the Country fruitful and pleasant to the Eye. Within a league of *Cora* is a small Village call'd *Miles*, or the Mills; next comes *Bavonda*, four miles from the Sea: the other Villages to the South, are *Neocorio*, two miles from the Coast; *Gueitani*, three miles; *Maratrocampo*, the like distance; *Esoreo*, five miles; *Spatarei*, on Cape *Coloune*; *Sureca* is hard by. *Paleocastro* is two miles from the Sea, North; *Vourlotes*, the like; *Fourni*, three miles; *Carlovassi*, one mile; and *Castania* is at the foot of the Mountain *Catabate*, as is also *Albaniticorio*. We must add to these Villages, *Platano*, the handsomest of 'em all; *Pyrgos* and *Comarea*, which are about the middle of the Island. This Island is full of Eminences and Precipices, whence it had its Name; for, according to *Constantine Porphyrogenetes*, the antient *Greeks* used to give the Name of *Samos* to such places as were very high. There's nothing agreeable in this Island but the Plain of *Cora*. The great Chain of Mountains crossing *Samos* from one end to t'other, was used to be call'd *Ampelos*. Its Western Part, which dips into the Sea towards *Nicaria*, retain'd the same Name; it was also call'd *Cantharium* and *Cerceteus*. 'Tis this terrible Rock that makes the Cape of *Samos*. The *Greeks* have preserv'd to it the Name of *Kerki*, which sounds somewhat like *Cerceteus*. They also call it *Catabate*, which signifies a Precipice.

Letter X.

Χώρα.

Μιλης.
Βαυονδα.
Ναυχωριο.
Γειτανι.
Μαραθροκαμπο.
Εσορεο.
Σπαταρει.
Συρεκα.
Παλαικαστρον.
Υουλοτες.
Καρλουασσι.
Καστανια.
Αλβανιτιχωριο.
Πλατανοι.
Πυργος.
Κομαρεα.

Ἄμπελος.
Κανθάριον.
Strab. lib. 14.
Τὸ ὄρος ὁ Κερκετεὸς.
Strab. lib. 10.
Καταβάτη, *Mountain of Precipices.*
Καταβαίνω, descendo.

WHILE *Greece* was in its splendour, this Island was very populous and well-manured. At top of the Mountains are still to be seen Rows of Walls for bounding the Lands. I don't think there are at present in *Samos* above 12000 Men, all of the *Greek* Church. There are not above three Families of *Turks*; that of the Cadi, that of the Aga, who live both at *Cora*; and that of the Aga's Subdelegate, who resides at *Carlovassi*, or at *Vati*, the Mansion of the Vice-Consul of *France*. The Aga is properly only a Waivod, sent to collect the Land-Tax.

Or else this Name may be occasion'd from being often struck with Thunder: Καταβάτης Ζεὺς, ἀπὸ τὸ κτβιβάζειν τὸν κεραυνὸν. Suid. Jul. Poll. lib. 1. cap. 1. Libanius Legat. ad Julian. Pausan. Eliac. prior. Pharnutus in Jovis

Jovis cognominibus, *speak of* Jupiter, Καταβάτης, *who darts the Thunder.*

ONCE a year they chuſe an Adminiſtrator or two in each Village, except *Cora*, *Vati*, and *Carlovaſſi*, where they elect two Papas and four Burghers, in caſe there be ſo many: otherwiſe, they take Maſters of Caicks, or Labourers. The Papas themſelves are nothing but Peaſants advanced to Orders, without any other Merit but that of ſaying Maſs by heart. There are above 200 of 'em, and the number of Caloyers is ſtill greater; ſo that the Iſland is govern'd by Churchmen, who poſſeſs ſeven Monaſteries, namely, *Our Lady of the Girdle*, *Our Lady of the Thunder*, *Our Lady the Great*, *St. Elijah*, the Convent of the *Croſs*, *St. George*, and *St. John*.

Παναγια Ιαζουν. Παναγια βεργα. Παναγια μεγαλη. Αγιος Ηλιας. Σταυρος. Αγιος Γεωργιος. Αγιος Ιωαννης. Θεολογος.

THERE are four Nunneries in *Samos*; one at *St. Elijah*, another near *Our Lady the Great*, a third at *Bavonda*, and the laſt at the Monaſtery of the *Croſs*: we were furthermore told, there were above 300 private Chappels.

THE Biſhop of this Iſland, who is alſo Biſhop of *Nicaria*, reſides at *Cora*, and enjoys about 2000 Crowns annual Income. Beſides which, he draws a conſiderable Revenue by bleſſing the Waters and the Cattel, which Ceremony is perform'd the beginning of *May*. All the Milk-meats and all the Cheeſe that are made that day, belong to the Biſhop: he has likewiſe two Beaſts out of every Herd.

THE *Samians* live at their eaſe, and are not tyranniz'd over by the *Turks*. The Iſland is rated at 1290 Billets to the Capitation, at five Crowns a Billet; which comes to 6450 Crowns. The Aga, who puts his Seal on every Billet, exacts likewiſe one Crown; and the Papas, who will be meddling in every thing, and who ſettle the Allotment of the Billets, claim ten Pence each Billet, ſo that the private Men pay ſix Crowns ten Pence. The Cuſtoms of the Iſland are farm'd but at 10000 Crowns: 'tis thought the Aga who levies the Duties, gets full as much. Whenever a *Greek* dies without Male Iſſue, the Aga is Heir to all his arable Lands: the Vineyards, the Olive-Plantations, and the Gardens belong to the Daughters, and his Relations may have the Refuſal when the Lands are to be ſold. The Aga's Silk pays 4 *per Cent.* Cuſtom: the Aga has great Perquiſites out of this Commodity.

Two Timins.

THE Women of this Iſland are very naſty and ugly, and don't ſhift above once a month. Their Habit is a Veſt after the *Turkiſh* manner, with

Women of Samos.

a red Coif, and a Taſſel yellow or white, which hangs down their back, as does their Hair, which moſt commonly they part into a couple of Treſſes, at the bottom whereof hangs a Bunch of ſmall Plates of Block-Tin or Silver of a coarſe Alloy, for they have ſcarce any other in this Country. Letter X.

THE Land-Tax here is about 12000 Crowns. A Tenth is likewiſe paid out of all ſorts of Grain and Fruit, without excepting the very Onions and Gourds: they have abundance of Melons, Lentiles, *French*-Beans, *&c.* The Muſcadine Grapes are the beſt and beautifulleſt Fruit of the Iſland: when they are ripe, the Vineyards are crouded with People, every body eats his fill, and picks and chuſes where he thinks fit. Good Wine might be made of 'em, if they knew how to make it, and put it into wooden Casks; but the *Greeks* are extremely naſty, and beſides, they can't forbear mixing Water with it: yet have I drank excellent Muſcadine Wine at *Samos*, which had been carefully made for the account of our *Smyrna* Merchants. They gather about 3000 Barrels of Muſcadine at *Samos*. Each Barrel weighs 158 Pounds 4 Ounces; and a Load of this Wine, which is a Barrel and a half, ſells on the ſpot from 4 to 7 Livres 10 Sous; that of red Wine is worth but 4 Livres, or 100 Sous: this is a deep-colour'd Wine, and would be good, if it were not mix'd with Water; 'tis carry'd to *Scio*, *Rhodes*, and *Napoli di Romania*. The *Greeks* pay 4 or 5 *per Cent.* for exporting this Wine, or more, juſt as the Cuſtom-houſe Officers pleaſe: the *French* pay but half as much. No Duty is paid to the Grand Signior; but every [1] Piece of a Vineyard that has fifty paces in length, and twenty in breadth, pays him [2] forty Sous *per ann.*

Fifty Oques.

[1] Εσχατος.

[2] *An* Aſpre.

THE Impoſt on Oil is after the rate of 10 *per Cent.* The *Greeks* for the Export of this Commodity pay 4 *per Cent.* and the *French* 2 *per Cent.* but the whole ſeldom exceeds 8 or 900 Barrels, each weighing as much as the Barrels of Wine, *i. e.* 158 Pound. They'll ſell you 1139 Pound for a Crown.

THEY every year lade three Barks with Wheat for *France*. Each Bark contains 8 or 900 Meaſures, that is, 60000 or 67500 pound weight, for each Meaſure is 75 pound. It is call'd a Quilot: the Quilot is three Panaches, each Panache is 8 Oques, and the Oques are 25 pound. Beſides the common Grain, they ſow in *Samos* a great deal of large white Millet,

Milium arundinaceum plano alboque semine. *C. B.*

Millet, which they call *Chicri*. The poorer sort, in making their Bread, mix half Wheat and half Barley and white Millet. Some mix only Millet and Barley, of both which they have great plenty in this Island.

WHAT Figs they dry, are only for their own use: they are very white, and three or four times as big as those of *Marseilles*, but not of so delicate a taste: Caprification is not practis'd in this Island, and therefore the Fig-Trees are less fruitful here than elsewhere. We thought their Cheese none of the best; they put 'em new into Leathern Vessels with Salt-water, and let 'em drain and dry at leisure: the custom is to send once a year three Bark-load of it to *France*; 100 pound weight costs but two Crowns, or a Sequin.

THE Pine-Trees, in the North of the Island, yield about 300 or 400 Quintals of Pitch: 'tis worth a Crown a Quintal, and pays 4 *per Cent.* Custom. Velanides is another Commodity this Island exports to *Venice*, and *Ancona*; 'tis that sort of Acorn which the Tanners use when reduced to Powder, and of which I have given a description already. *Samos* was antiently call'd the *Island of Oaks*, upon occasion of the vast numbers of Oaks it produced.

Βελανίδι. Gland.

Δρύσσα. Steph.

18 *or* 20 *Timins the Pound.*

THE Silk of this Island is very fine; 'tis worth 4 livres 10 sols, or 100 sols a pound; this Traffick one year with another may be rated at twenty or twenty five thousand Crowns. Their Honey and Wax are admirable: fifty pound weight of Honey sells for a Crown, but their Wax is worth nine or ten Sous a pound. They gather no less than 200 Quintals of Honey; but of Wax, scarce 100: the Quintal weighs 140 pound, as it does in all the other parts of *Turkey*.

Μαχμαστὶ ἡ Μαχμαστία.

THE Scammony of *Samos* is not over-good: it is of a red colour, hard, tough, and consequently not easy to break. It not only purges with violence, but oftentimes occasions Gripings of the Bowels, and very uneasy Super-purgations: we did not see the Plant it comes from, because it shoots not before the end of *March* or beginning of *April*. They shew'd us for the Plant of Scammony, the young Stalks of a sort of Bind-weed, whose Leaves are not unlike those of our little Bind-weed, but that they are larger, hairy, flash'd at their Basis not so prettily as those of the *Syrian* Scammony. The Scammony of *Samos* answers perfectly well to *Dioscorides*'s Description of it; it grows in the Plains of

Convolvulus minor, arvensis. *C. B.*

Mysia,

A Francolin.
A sort of Fowl frequenting the Marshes.

Mysia, between Mount *Olympus* and Mount *Sipyli*: but 'tis ſtrange, that in the days of *Dioſcorides* they ſhould prefer the Juice of this Species to that of Scammony of *Judea*, which is the ſame with that of *Syria*; for Experience obliges us to reject that of *Myſia* or of *Smyrna*, and ſtick to the uſe of that of *Aleppo* or *Syria*. That of *Samos* and *Scalanova* is conſumed in *Anatolia*. It is Cuſtom-free; and but little is tranſported to the Weſtern Parts of the World.

THE Fecundity of the Iſland of *Samos* was matter of admiration with the Antients. *Strabo* was raviſh'd with every individual thing in it, except the Wine: but belike he never taſted its Muſcadine Wine, or perhaps they never bethought themſelves of making any. *Athenæus*, after *Æthlius*, reports that the Fig-Trees, Apple-Trees, Roſe-Trees, and the Vines too of this Iſland, bore Fruit twice a year. *Pliny* takes notice of the Pomegranates of *Samos*, ſome of which had red Seeds, others white. Beſides Fruit, the Country is at this time full of Wild-Fowl, Partridge, Woodcock, Snipe, Thruſhes, Wood-Pidgeons, Turtle-Doves, Wheatears. Its Poultry too is excellent: Heath-cocks are not common there, but keep to the Sea-ſide between the little Boghas and *Cora*, near a marſhy Pool, which we have not omitted in our Chart; they call 'em Meadow-Partridge. There are no Rabbits in *Samos*, but abundance of Hares, Wild-Boars, Goats, and ſome Deer. They breed much Cattel: they have fewer Sheep than Goats. The *French* lade a Bark with Wool once a year: 'tis ſold at the rate of 5 ſols for 3 pound 2 oz. weight.

Ὅτι φέρει καὶ ὀρνίθων γάλα, καθάπερ πού καὶ Μένανδρος ἔφη. Strab. Rer. Geog. lib. 14.

Athen. Deipn. lib. 14.

Hiſt. Nat. lib. 13. c. 19.

Ταγηνάει. Attagen. *Λιβαδοπέρδικες.*

PARTRIDGES you may have for three-pence a Brace. The Natives not knowing how to ſhoot flying, wait for 'em along the Brooks where they come to drink in Droves, like Larks; they'll kill ye ſeven or eight at a time, nay fifteen or twenty. The Mules and Horſes of the Iſland are not handſome, but are good Goers; and tho they let 'em graze as they liſt, without confining 'em to Incloſures, they never ſtray from their Owners Houſes, and are eaſily taken up whenever there's occaſion. They breed a great many Beeves, but know not what a Buffalo is. The Wolves and Jackals do ſometimes a deal of miſchief. They have ſome Tygers too, which come from the *Terra-firma* by the little Boghas.

SAMOS does not want for Iron Mines; moſt of the Land looks of the colour of Ruſt. All about *Bavonda* is full of a Bolus, deep red, very

fine,

Samia vasa etiamnum in esculentis laudantur. *Plin. Hist. Nat.*

Nos Samio delectamur. *Cic. in Verrem.*

Aul.Gell. lib.5.

[1] Στάμνα.

[2] Κολλύριον καὶ Ἀσῆρ. *Dioscor. lib. 5. c.172.* Plin.Hist.Nat. lib.32. cap.16.

[3] Dioscor. ibid. cap. 173. Plin. Hist.Nat. lib.36.cap.21.

fine, very dry, and sticks to the Tongue. It is a natural Saffron of *Mars*, from whence they extract Iron, by the assistance of Linseed Oil: *Samos* was heretofore famed for Earthen Ware; perhaps it was this Earth about *Bavonda*. According to *Aulus Gellius*, the *Samians* were the first Inventors of the Pottery-Trade; now no body follows it, and they use the *Ancona* Ware intirely: the [1] Jars for Brandy and Wine come from *Scio*. With taking ever so little pains, one would find at *Samos* [2] those two sorts of white Earth which were used medicinally by the Antients; but they don't concern themselves about such Inquiries, any more than for the *Samian* Stone, [3] which was not only of use to polish Gold withal, but was very prevalent in many Distempers.

THE Emery Stone is not scarce in this Island. Oker is common about *Vati*: it takes a very fine yellow being put in the fire, and if it lies there long, turns to a browniſh-red; it has no manner of taste, and naturally stains a fillamot colour. There is found about *Carlovassi* a very black and fine Earth, but altogether insipid; which, because it serves to dye sowing Thred of a black colour, should seem to partake of Vitriol.

ALL the Mountains of this Island are of white Marble. On the way from *Vati* to the little Boghas there's a very beautiful Pillar, not yet loosen'd from its Quarry. I was told there was a fine Jasper towards *Platano*. These Mountains are very cool, full of Springs cover'd over with Trees, and very delightful. The most noted Streams are that of *Metelinous*, and that which runs beyond the Ruins of the Temple of *Juno*.

THE Port of *Vati*, which looks to the North-West, is the best of the Island. Ships come to an anchor on the right, in a sort of a Bay form'd by a little Hill jutting out like a Pot-hook. This Port, which is capacious enough for a large Fleet, gave occasion to build a Town there; its Ruins, tho without any Badges of Magnificence, look to be of a vast extent: it has been forsaken a long time by the Inhabitants, for fear of the Corsairs. Fetching a compass round the Island, from this Port Westward, you come to the Coast of *Carlovassi*, which is fit for nothing but Caicks or large Boats, and those too must be tow'd ashore. The Port *Seitan* is nine miles off *Carlovassi*; but it is the worst Port of the whole Island, and the North-Wind is fatal to most Vessels there. Beyond *Seitan*, the Island terminates by the Mountain of *Catabate*, which makes the Cape

Seitan, *in* Turkish *Language, signifies the Devil.*

Κατάβατη, de καταβάσις, Descensus.

of

of *Samos*, and the Cape forms one of the sides of the great Boghas: when a Storm threatens, you must retreat into some Port of the Islands of *Fourni*, on the right. After doubling the Cape of *Samos*, you come to *Maratrocampo*: thence you pass between the Island of [1] *Samapoula* and the Cape *Colonne*, named the [2] Cape of *Juno* on account of a Temple hard by, sacred to that Goddess. From this Cape you enter into a very convenient Port, but too much expos'd to the South-East Wind; which made the Antients to build on the Coast of *Cora*, over against the Town of *Samos*, a beautiful Mole, to shelter their Gallies: this Mole now goes by the name of *Tigani*, because of its Roundness; for in vulgar *Greek*, *Tigani* signifies a round Cake.

Letter X.

[1] Ripara. *Plin. Hist. Nat.*

[2] Το Ηραῖον. Strab. Rer. Geog. *They also call it Cape* de Cora, *and* White Cape. Ασπρονησο.

IN the little Boghas, over against the Mountain of *Samson*, is a Retreat for Ships call'd the *Gally-port*; about which we discern'd the Ruins of an antient Town and the Remains of two Temples, as we conjectured from five or six Columns lying on the ground. The one was built on an Eminence, and the other in a Bottom: the Ruins of the Town are full of Bricks, interspers'd with some pieces of white Marble and bits of Columns of Jasper stain'd red and white. At the Point of the Port, the narrowest part of the Boghas, are the Foundations of an antient Tower of Marble: the People of the Country pretend there used to be Chains a-cross to bar the Strait; adding withal, that there are still to be seen on the other side, which is on the *Terra-firma*, certain massy Rings of Brass for that very purpose. The last Port of the Island is that of *Prasonisi*, behind a Rock so call'd, between the Boghas and the Port of *Vati*. Before you discover this Port, you pass by three or four Rocks, the chief of which is call'd *Didascalo* or *Dascalio*, within Gun-shot of the Island: this, they say, was formerly the College or School of the whole Country.

I HAVE nothing further to add, in relation to the Ports of the Island. The old Town of *Samos* extended from the Port of *Tigani*, which is three miles from *Cora*, to as far as the [3] great River which runs within 500 paces of the Ruins of the Temple of *Juno*: for [4] *Strabo* advances, that one of the Suburbs of this Town was at the Cape of *Juno*; the same Author writes, that *Tembrio*, and *Procles* after him, built *Samos*. The Translation has it *Patrocles*, but 'tis much more probable it should be King *Procles*. *Vitruvius* pretends, the Town of *Samos*, and the thirteen

[3] Ο Ιμβρασος ποταμὸς. Strab. lib. 14. Μεγάλος ποταμὸς, *in vulgar* Greek.

[4] Τὸ περάσειον τὸ πρὸς τῷ Ηραίῳ. Strab. ibid.

Archit. lib. 4. cap. 1.

Towns of *Ionia*, were the Work of *Ion* the *Athenian*, who gave *Ionia* its Name.

THO *Samos* is intirely deſtroy'd, yet may it be divided into Upper and Lower, for the better underſtanding the Plan. The Upper Town took up the Hill, North; and the Lower ran along the Sea-ſhore from Port *Tigani* to the Cape of *Juno*. *Tigani*, which is the Gally-Port of the Antients, as I ſaid e'en now, is in form of a Half-Moon, and regards the South-Eaſt: its left Horn is that famed Jettee, which *Herodotus* reckon'd among the three Wonders of *Samos*; this Jettee was 20 Toiſes in height, and advanced above 250 paces into the Sea. So extraordinary a Work at that time of day, is an Evidence of the *Samians* Application to Marine Matters: and ſo we find 'em receiving with open Arms *Aminocles* the *Corinthian*, the ableſt Shipwright of his time, who built 'em four Ships, about 300 Years before the end of the *Peloponneſian* War. It was the *Samians* that carry'd *Batus* to *Cyrene*, above 600 Years before Chriſt; in ſhort, we have *Pliny*'s word for't, that they were the Inventors of Tranſport Ships for carriage of Cavalry.

Lib. 3.

Thucyd. lib. 1.

Hiſt. Nat.

FROM the Port of *Tigani* we aſcended an Eminence thick ſet with Marble Tomb-ſtones, without either Sculpture or Inſcriptions. Thence, Northward, begin the Remains of the Walls of the Upper Town, on the ſlope of a rugged Mountain. This Compaſs continuing to the top, form'd a large Angle towards the Weſt, after running the whole length of the Mountain's ſide. Theſe Walls, by what appears, were very noble, eſpecially thoſe in ſight of *Cora*: they were ten foot thick, and in ſome places twelve, built with huge Scantlings of Marble, cut for the moſt part facet-wiſe like Diamonds. We ſaw nothing in all the *Levant* to compare with them: the Inter-ſpaces were Maſonry; all the Redoubts were of Marble, and had their Fauſſe-ports to throw in Soldiers on occaſion.

THE Brow of the Mountain, Southward, was cover'd with Houſes in form of an Amphitheatre, and faced the Sea. Below, is ſtill ſeen the place of a Theatre, the Materials whereof have been carry'd away to build *Cora*. It was ſituated on the right of a Chappel, call'd, *Our Lady of a thouſand Sails*, or *Our Lady of the Grotto*, on account of a remarkable Grotto fill'd with Congelations. In the places about the

Παναγία Κιλιαρίωτισσα ἢ Σπηλιανή.

Chappel

Chappel are abundance of Marble Pillars, ſome round, others pannel'd. Letter X.

GOING down from the Theatre to the Sea, you behold a world of broken Pillars, moſt of 'em either channel'd or in pannels; ſome round, others channel'd on the ſides with a Plat-band before and behind, like thoſe of the Frontiſpiece of *Apollo*'s Temple at *Delos*. There are alſo ſeveral other Columns with different Profils on ſome adjacent Riſings: their Diſpoſition ſtill is round or in ſquares, which makes me gueſs they ſerv'd for Temples or Porticos. The like we ſee in many other places up and down the Iſland.

THE Ruins of the Houſes, among which they now drive the Plough, are of ordinary Maſonry, mix'd with Bricks and ſome pieces of Marble, adorn'd with Mouldings, or ſimply ſquared out. We ſaw no Inſcriptions: thoſe made when *Greece* was in its Glory, are either ſo broken or defaced, they can't be underſtood.

AS for the Breadth of the Town, it took up part of that fine Plain which comes from *Cora* as far as to the Sea, Southward; and Weſtward, as far as to the River that runs beyond the Ruins of *Juno*'s Temple. The Water was convey'd by an Aqueduct, the Remains whereof are ſtill in part to be ſeen as you come from *Miles* to *Pyrgos*, as likewiſe at the Port of the Farm of the grand Convent of our Lady. Theſe Canals or Aqueducts were of excellent Brick made of *Bavonda* Earth, and were very neatly ſet in.

Μετόχι τῆς μεγάλης παναγίας. Μετόχι, *which ſignifies in vulgar* Greek *a Farm, a Country-houſe; it comes from* μετοίκησις, habitatio.

BESIDES this Aqueduct, the Waters that come from *Metelinous*, empty themſelves likewiſe at the Entrance of the Lower Town, after having paſs'd under the Arches of an Aqueduct croſs the Dale leading from *Cora* to *Vati*. On the right of this Dale is the Mountain whereon is built the Upper Town: on the left is a Mountain, which I ſhall hereafter call the perforated Mountain, for certain Reaſons which ſhall be given. You paſs over this ſmall Stream along the Sea-ſhore, going from *Tigani* to the Ruins of the Temple: hereabouts are ſtill to be ſeen the Badges of a very conſiderable Chriſtian Church. Beyond this Stream, you croſs another, which comes directly from *Cora*, and in all appearance ſerv'd the Upper Town with Water.

ON the left of the Dale, near to the Aqueduct that croſſes it, are certain Caverns, the Entrance of ſome of 'em was artificially cut; and if we may believe the People of the Country, they have ſerv'd for above 2000 Years as Sheltring-places to the Sheep, Goats, and Cows: and for that reaſon the Land there is full of Nitre. We were told they had ſhut up one of theſe Caverns where this Salt is perfectly chryſtalliz'd; the *Turks* are neither induſtrious nor ingenious enough to make uſe of it, and would lay by the heels ſuch *Greeks* as ſhould preſume to touch 'em.

IN all appearance ſome of theſe artificial Caverns were what *Herodotus* ſays were rank'd among the moſt wonderful Performances of the *Greek* Nation. *Eupalinus* the Architect of *Megara* was the Contriver of this likewiſe. *The* Samians, to uſe the words of *Herodotus*, *bored through a Mountain* 150 *Toiſes deep*; *and in this Opening*, *which was* 875 *paces long*, *they form'd a Canal twenty Cubits deep and three foot broad*, *to convey to their Town the Waters of a beautiful Spring*. The Entrance of this Opening is ſtill to be ſeen; the other parts have been fill'd up ſince then. The beautiful Spring which tempted 'em to go upon ſo great a Work, is doubtleſs that of *Metelinous*, which I ſhall take notice of in its proper place; for this Village is ſeated on the other ſide of the bored Mountain. From this marvellous Canal, the Water paſs'd through the Aqueduct that croſſes the Dale, and proceeded to the Town by a Conduit which took the ſame turn as the Canal of *Cora*. The Canal that croſs'd the Mountain is of a ſurprizing deepneſs; but this perhaps they were obliged to, for preſerving the Level of the Spring. *Laurentius Valla* had no good grounds for believing that the Breadth of its Canal was triple its Depth; for certainly the Opening, by what now appears of it, could not be above ſixty Cubits broad: beſides, a Canal of this diameter, and twenty Cubits deep, would be capable of carrying a large River inſtead of a Spring. M. *du Ryer* ſeems not to have underſtood this Paſſage of *Herodotus*; for, according to his Tranſlation, the Spring ſhould iſſue out of the bored Mountain; whereas the Mountain was bored on purpoſe to bring the Water that way.

Απὸ μεγάλης σπηλῆς. Herod. lib. 3.

SOME 500 paces from the Sea, and almoſt the like diſtance from the River *Imbraſus* towards Cape *Cora*, are the Ruins of the famous Temple of *Samian Juno*, that is, *Juno* the Protectreſs of *Samos*. The more inge-

Ιερὸν τῆς Ηρας. Deipn. lib. 15.

nious sort of Papas still call it by the name of *Juno*'s Temple. *Menodotus* the *Samian*, cited in *Athenæus* as the Author of a Tractate about the Curiosities of *Samos*, says that it was built by *Caricus* and some Nymphs; for this Island was first in possession of the *Carians*. *Pausanias* says, it was suppos'd to be the Work of the *Argonauts*, who had brought from *Argos* to *Samos* a Statue of the Goddess, and that the *Samians* asserted that *Juno* was born on the Banks of the River *Imbrasus* under one of those Trees we call *Agnus Castus*. It is true these Trees are very frequent along this River, and indeed throughout the Island, and the whole *Archipelago*. The Stump of the *Agnus-Castus* was shewn in way of Veneration for a long time in the Temple of *Juno*. *Pausanias* proves also the Antiquity of this Temple from that of the Goddess's Statue, which was the Workmanship of *Smilis* Sculptor of *Egina*, Cotemporary of *Dedalus*. *Clemens Alexandrinus*, on the Credit of *Æthlius* a very antient Author, observes that the Statue of *Juno* at *Samos*, was only a Stump of Wood, afterwards form'd into a Statue. *Athenæus*, on the Veracity of the same *Menodotus* whom we just now mention'd, forgets not a famous Miracle which happen'd when the *Tyrrhenians* would have carry'd off *Juno*'s Statue: those Pirates were wind-bound, till such time as they restored it again to its place. The Island was much resorted to on account of this Prodigy, which had spread its Fame far and near; the Temple was burnt by the *Persians*, but it was not long e'er it was rebuilt, and so heap'd with Riches, that in a very short space of time there was no room for the Statues and Pictures. *Verres* in his Return from *Asia*, notwithstanding the Example of the *Tyrrhenians*, made no scruple to rifle this Temple of whatever was valuable: *Cicero* very justly reflects on him for this Impiety. Neither did the Pirates shew any more respect to this Edifice in *Pompey*'s time. *Strabo* calls it a great Temple fill'd with Pictures and antique Ornaments: among which, doubtless was that of the Loves of *Jupiter* and *Juno*, represented so natural, that *Origen* reproaches the Gentiles with it. There was likewise in the Temple of *Samos* a Court or Yard for the Statues, among which were three Colossus-like by *Myron*, on the same Base. *Mark Anthony* carry'd 'em away, but *Augustus* restored those of *Minerva* and *Hercules*, and only sent that of *Jupiter* to the Capitol, to be placed in a little Temple he caus'd to be built there.

Letter X.

Λύγος in antient and modern Greek.

Pausan. 533.

Lib. 4. contra Celf.

OF

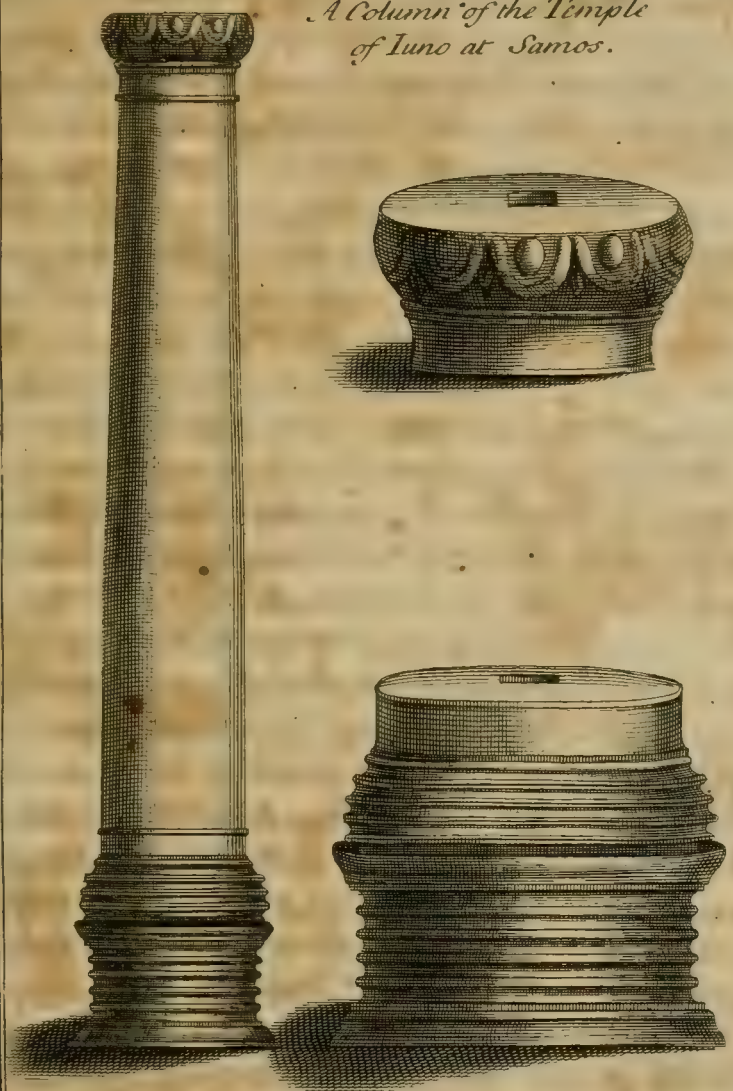
OF ſo many fine things, we found but two Reliques of Columns, and ſome Baſes of the beautifulleſt Marble I ever ſaw. Some years ago the *Turks* imagining that one of theſe Columns was full of Gold and Silver, attempted to demoliſh it by firing ſome Cannon at it from on board their Gallies: and accordingly damaged it very much.

SOME Baſes of Columns are ſtill to be ſeen, and look to be ſquared out into a Parellallogram (or long Square) but being intermix'd with ſeveral Tympanums of demoliſh'd Columns, there's no aſcertaining the Diſpoſition, and conſequently the Plan of the whole Edifice, which, according to *Herodotus*, was the third Wonder of *Samos*: that Author owns it was the moſt ſpacious Temple he ever beheld, and, but for him, we had never known who was the Architect; he was a *Samian*, one *Rhœcus* by name. Lib. 3.

THIS *Rhœcus* had therein employ'd a very particular Order of Columns, as may be ſeen by the Figure. It is indeed neither better nor worſe than the *Ionian* Order in its infancy, void of that Beauty it afterwards acquired. The Baſis of the great Column juſt now mention'd is two foot eight inches high, with a large round Cordon below, an inch high: the Baſe is adorn'd with five annular deep Channellings; the other part of this Baſe is of the diameter of the Shaft, but it is terminated by a little Cordon or Edging: this Baſis is poſited on a Pedeſtal eight inches high, girt with five Rings like ſo many Hoops. There remains but one ſingle Chapiter, which we caus'd to be uncover'd, for it was bury'd in the Incloſure of the Temple: this Chapiter, which at this time is the only one in the World of its kind, is one foot ſeven inches high, and anſwers to the Profil of its Baſe. Its Tympanum has a large *Rouleau* one foot high, on which are cut Eggs in Relief, each within its reſpective Border; and from the Interſpaces of the Borders hang Points like Flames of Fire. There is a ſmall Aſtragal below the Rouleau; the Plan which bears upon the Shaft or Body of the Column, is four foot three inches diameter, and concludes alſo in a ſmall Aſtragal. The Frontiſpiece of the Temple faces the Eaſt and the Town of *Samos*, as may be gueſs'd from the Range of the two Columns mention'd before; for they range from North to South. We dug above two foot, to come at the Pedeſtal that ſupports the Baſe of the largeſt Column, and this Pedeſtal bears on a well-

ſquared

A Column of the Temple of Iuno at Samos.



squared Piece of Marble, which perhaps was part of the Steps of the Temple. Standing, as it does, in a bottom, no wonder the Water has in so long a space of time brought Earth enough to cover 'em. If these Conjectures are true, the Face of the Temple must not have been above 24 Toises long, for there's but that distance from the great Column to that with one Tympanum: however, as we have *Herodotus* and *Strabo*'s word for it that it was a great Temple, it is highly probable this is but part of that Face. We must not be govern'd by the Draught of that Temple, as we find it on the old Medals; for oftentimes they represent different Temples under the same Form, as I my self have observ'd in some of the *Levant*, where the Temples of *Ephesus* and *Samos* were of the same Design. Letter X.

AS for the Goddess, she was differently habited, according to the parts she acted: she was made to preside in [1] Marriage, in [2] Child-birth, and [3] other Accidents natural to Women: but as for the Garb peculiar to each respective Ceremony, he must be a better Antiquary than I am, to ascertain it. All I know of the matter, is, that the Crescent or Half-Moon on her head, and under her feet, denoted the monthly Influence she had on the Fair Sex: whence she was call'd the Goddess of the Months. For this reason, perhaps, she was represented on the Medals of this Island with Bracelets hanging from her Arms down to her Feet, with a Crescent over all. The Crescent signify'd the Months, and the Bracelets shew'd that she had taught the Women how to reckon certain Days: as we still see the People of the East cast their Accounts by the Beads of their Bracelets.

AFTER all, I know nothing more obscure than these pretended Bracelets of *Juno*; for I see no foundation to believe with [4] *Tristanus*, that what I take for Bracelets should be Beards of a Ship's Anchor. Be it as 'twill, there's no great harm in venturing sometimes into the Ocean of Discoveries, tho it abounds with Fictions. I therefore propose it to the Curious to examine, whether these same Bracelets with a Crescent over 'em may not be an Attribute of *Juno*, betokening what I have said above concerning Women, or else whether they are only a sort of Ornament which *Juno* advis'd 'em to wear; for that Goddess was the Inventor of Dress, according to St. *Athanasius*.

[1] Juno Pronuba. Itaque nobilissimum & antiquissimum templum ejus est Sami, & simulachrum in habitu nubentis figuratum: & sacra ejus anniversaria nuptiarum ritu celebrantur. *Lactant. lib. 1. de falsa Relig. cap. 17.*

[2] Juno Lucina, *apud Terent. in Andr. act. 3. scen. 1.* Juno à juvando dicta, *inquit Donatus.* Lucina, *ab eo quod in lucem producat*: sic apud nostros Junonem Lucinam in pariendo invocant, *ait Cic. lib. 2. de Nat. Deor.*

[3] Dea Mena menstruis fluoribus præest. *Aug. de Civ. Dei, l. 7. c. 11.*

MHNH CAMIΩN, *Is the Legend of a Medal of* Augustus *and* Livia *in* Patin. Numism. Imp. Rom.

[4] Comment. Hist. tom. 1.

TRISTANUS has given a Type of a Medal of the *Samians*, repreſenting *Juno* with a very bare Neck. She has a Tunick reaching to her feet, with a Girdle very tight about her; the Folding of the Tunick makes a ſort of Apron: her Veil hangs from the top of her Head to the bottom of the Tunick. The [1] Reverſe of a Medal in the King's Cabinet, repreſents this Veil at its full ſtretch, making two Angles on the Hands, one Angle on the Head, and another at the Heels. I have ſome Medals of *Samos*, where *Juno*'s Neck is cover'd with a ſort of Camail, beneath which hangs a Tunick with the Girdle placed croſs-wiſe. The Head of theſe laſt Medals is crown'd with a Hoop reſting on each Shoulder, and ſupporting on the top of its Bow a ſort of Ornament picked below, widening above, like a Pyramid revers'd. On one of the Medals in the King's Cabinet, that Goddeſs wears on her Head a [2] Bonnet ſharp-pointed, terminated by a Creſcent: on other [3] Medals in the ſame Cabinet, is ſeen a kind of Basket ſerving that Goddeſs for a Head-Dreſs, the other parts of her Habit reſembling our Benedictine Monks. The Head-geer of the *Turkiſh* Women is very like this of *Juno*, and makes 'em look very graceful: that Goddeſs was undoubtedly the Inventreſs of this becoming Dreſs for the Head, and which our Commodes have ſince imitated. *Juno*, who preſided at Nuptials, wore a [4] Crown of Cyperus (a ſort of Ruſh) and of thoſe Flowers call'd by us *Immortal*: a little Basket was fill'd with 'em, and faſten'd to the top of the Head; from hence perhaps comes the cuſtom now in uſe in the *Levant*, of putting Crowns on the Heads of the new-marry'd Couple. The Abbot *de Camps* has a fine Medallion of *Maximin*, on the Reverſe whereof is the Temple of *Samos*, with *Juno* in the Nuptial Habit, and two Peacocks at her Feet: this Habit differs not from thoſe we have been ſpeaking of, and Peacocks are repreſented on it, becauſe they were bred about that Goddeſs's Temple, as Birds ſacred to her.

[1] *Graved in* Spanheim, *ib.*

[2] Πάπας ἔνδυμα τῆς Ἥρας. Heſych.

[3] *Graved in* Spanheim, *ib.*

[4] Πυλίων in Athen. Deipn. lib. 14. Jul. Pol. lib. 5. cap. 16.

CAMIΩN.

Athen. ibid.

BESIDES all theſe Medals I have been mentioning, I met with a very fair one of *Tranquillina*, on the Reverſe whereof is *Meleager*, or rather *Gordianus* the Husband of that Empreſs, who ſlew a Wild-Boar in hunting. In the King's Collection there are more Medals of the ſame Type, and another with the Head of *Decius*.

THE third of *January* we lay within a mile and a half of *Cora*, in the Farm of the great Convent of the Virgin: this Farm is but a quarter of

of a League from the Ruins of a Temple, in a Plain full of Vines, Olive, Mulberry, and Orange-Trees, eſpecially about *Miles*, which is not above two miles from the Farm. The firſt of *February* we ſet out for the great Convent ten miles from the Farm, and dined there: it is ſituated half-way up agreeable Mountains, cover'd with Holm-Oaks, Pine-Trees, Philarea, Adrachne; we found ſome Stocks of this Tree with large Fruit ending in a point; it ſhall be deſcribed hereafter, as alſo a fine ſort of Germander with Betony-Leaves, which grows about the ſame place. After we had eaten ſome Olives, and drank a Glaſs or two of rat-gut Wine, in this Convent, we went to *Pyrgos*, a Town ſeven miles off; the Neighbourhood whereof abounds with a fine ſort of *Cachrys*, which at this time was in flower. The ſecond of *February* we went through *Platano*, eight miles from *Pyrgos*, thence by the Convent of *St. Elijah* four miles off; that Evening we lay at *Neocorio*, which is one of the three Villages that form the Town of *Carlovaſſi* two miles from the Sea. Letter X.

Cachrys Cretica, Angelicæ folio, Aſphodeli radice. *Corol. Inſt. Rei Herb.* 23.

THE third of *February* we took horſe for the great Mountain of *Catabate*, which is at the further end of the Iſland: our Guides led us directly to *Marathrocampo*, eight miles from *Carlovaſſi*, and we ſpent the Night in St. *George*'s Farm belonging to the Convent of St. *John* of *Patmos*.

THE fourth of *February* we went to ſee the Chappel, or rather the Hermitage of *Our Lady of fair Appearance*, which is four miles off, in a Bottom commanded by ſome hideous Rocks: the Solitude is charming, but the Mouth of the Cavern where the Chappel ſtands, is frightful; you go up by a Stair-caſe almoſt perpendicular. In the bottom of the Cavern they have cut a beautiful Conſervatory of Water, which they draw up from an amazing Profundity. This Chappel is as homely as the other *Greek* Chappels.

Παναγία Φανερωμένη.

OUR Guides cou'd by no means be prevail'd on to advance farther on the Mountains; the Cold was very piercing, and their Mules would have been ſtarv'd with hunger in thoſe deſart places: ſo we return'd to *Marathrocampo*, in order to viſit another Solitude more gloomy than the former, and very properly named, *Our Lady of the Bad Way*. We did not get thither till next day, after having croſs'd over not a few Mountains overrun with Pine-Trees, Broom, and Arbute-Trees: this ſolitary place gave us hopes of finding ſome Plants worthy notice.

Παναγία Κακοπέρατα.

contrary to it: M. *Luppazuolo*, a *Greek* by Nation, and Conſul of *Venice* at *Smyrna*, never drank any thing but Water, and yet lived to be 118 Years of Age. So that no concluſive Argument can be drawn from the Uſe of Drinks; for M. *Luppazuolo* could not endure even Coffee or Sherbet: but what redounds more to the honour of his Memory, is, his having one Daughter 18 Years old, and another 85, without reckoning a Son, who dy'd near 100 Years old.

WE were prevented by the bluſtering of the Weather from narrowly inſpecting ſome fine ſorts of Renunculus with a blue Flower: there was but little Snow on the Mountains the 23d of *February*, but a great deal of Hail big as Peas. Theſe Mountains are cover'd with two ſorts of Pine-Trees; but there are no Fir-Trees, whatever the Inhabitants ſay, who call by that name a beautiful ſort of Pine, which is at *Paris* in the Parterre of the Royal Garden, with Leaves about five inches long, and one line broad, ſtiff, flat on one ſide, round on the other: its Fruit is four inches long, an inch and a half thick, very picked, conſiſting of very large and hard Scales. Theſe Pines riſe to a great height, and are fit to make Ship-Maſts; they yield abundance of Turpentine, but it runs in waſte, tho 'tis very clear and well-looking. The other Pines on theſe Mountains are the common ſort growing in all hot Countries.

Ελάτη.

Pinus ſylveſtris, maritima, conis firmiter ramis adhærentibus. *J. B.*

FROM theſe Mountains we croſs'd the Iſland for *Cora*, where we had hopes given us of finding ſome antient Inſcriptions; yet we met with nothing but a few Epitaphs ſince the Chriſtian Æra, and thoſe in private Houſes. The Ladies of *Cora* ſeeing us ſo intent on Plants, brought us one, and caus'd us to be ask'd if we knew its Virtues: it was very like that call'd *Tartonraire* at *Marſeilles*. After thanking them for their Noſegay, we caus'd 'em to be told they were in too good a ſtate of Health to need the uſe of it, and that even in *France* it was never preſcribed, but to Perſons of the ſtrongeſt Conſtitution: they burſt into a Fit of Laughter, and pointed to their Head-dreſs, which our Interpreter told us was to let us know they made uſe of this Plant to dye their Veils yellow. A moment after, he ſhew'd us two or three of theſe Ladies ſweeping their Terrace, and pointing at their Brooms, to ſignify that it was call'd *Broom-Herb*. When they uſe it to dye with, they caſt the tops of the Herb into boiling Water; after ſome Bubblings, they add a little [1] Alom-Powder, then put in the

Thymelæa ſeu *Tartonraire*, Lini foliis argenteis. *Corol. Inſt. Rei Herb.* 41.

Σαρωμάταχι, Broom-herb. Σάρωμα, a Broom.

[1] Στίψη.

the Linen, Cloth, or Skins, and let 'em soak all night, off the fire: it dyes a very good Yellow, but I'm of opinion a more perfect Colour might be made of it by more skilful hands. This Plant differs not from that on the Coasts of *Provence*, only its Leaves are narrower and longer. M. *Wheeler* has observ'd the difference. Letter X.

Voyage into *Dalmatia* and *Greece*, tom. 1.

THE 24th of *February*, maugre the bad Weather, we got to *Vati*, designing to embark for *Scalanova*, and so to pass to *Smyrna*; but we were detain'd by the continual Rains and contrary Winds at *Vati* till the middle of *March*. It was a little Deluge, nothing but Torrents running down from the Mountains, which at another time are calcin'd in a manner; whence its Name of *Samos*, i. e. a dry sandy Soil.

Σάμος quasi Ἄμμος, arena. Et Samia genitrix quæ delectatur arena. *Juv. Sat.* 16. *vers.* 6.

IN the interim we went to see a handsome Village call'd *Metelinous*, two miles off *Cora*. *Metelinous* took its name from the Isle of *Metelin*, being built, or rather rebuilt, by a Colony of Inhabitants of this Island, transported thither after Sultan *Selim* had given *Samos* to the Captain-Bashaw *Ochiali*. Ever since that Admiral's death, the Revenue of *Samos* is appropriated to a Mosque he caus'd to be built at *Topana*, one of the Suburbs of *Constantinople*: this Mosque still bears the name of its Founder, and the Suburb that of the Artillery which is cast there; for *Top* in *Turkish* signifies a Cannon, and *Hana* a House: thus *Topana* is an Arsenal or Foundery for Cannon.

Relation of M. *de Breves*'s Voyage.

THE Spring of *Metilonous* is the best in the Island, and must be one of those two mention'd by *Pliny*. I make no doubt it was conducted to the Town of *Samos*, cross the Mountain mention'd by *Herodotus*: this Author calls it *the great Spring*, and the Mountain is between *Metelinous* and the Ruins of *Samos*. The Disposition of the Places proved perfectly favourable, the moment they had conquer'd the difficulty of boring it; but in all probability they were not exact enough in levelling the ground, for they were obliged to dig a Canal of twenty Cubits deep, for carrying the Spring to the place design'd: There must have been some mistake in this Passage of *Herodotus*. *Joseph Georgirene*, Bishop of *Samos*, was no doubt a very diligent Inquirer into all these things; but the Description he has given of *Samos*, *Nicaria*, and *Patmos*, is so scarce, tho translated out of vulgar *Greek* into *English*, that I have not been able to procure it.

Gigartho & Leucothea. *Nat. Hist.* lib. 3.

AT the corner of the Church of *Metelinous* before this Spring, is ſet in breaſt-high an antient Bas-Relief of Marble, perfectly fine, which a Papas found ſome years ago, digging up a Field: it is two feet four inches long, fifteen or ſixteen inches high, three inches thick, but lying low to the ground, the heads of it are extremely batter'd. The Bas-Relief contains ſeven Figures, and repreſents the Ceremony of imploring the Succour of *Eſculapius* in the caſe of ſome ſick Man of Quality: he is ſitting up in his Bed, his Head and Breaſt rais'd, holding a Pitcher by both Handles; the God of Phyſick is ſeen on his right hand, towards the Bed's-feet, in the ſhape of a Serpent: the Table, which is right againſt the Patient, and ſtanding on three feet like Goats-feet, is ſpread with a Pine-Apple, two Flaggons, and two things like Pyramids placed at each end. On the right, ſits a Woman in an Elbow-Chair with a very high back to it; the Drapery of this Figure is very good, and the Sleeves ſit pretty tight: her Face fronts ye, and ſhe ſeems to be giving directions to a He-Slave cloſe by her, and who is habited in a looſe Coat over a Veſt. At the foot of the Bed is another Woman ſitting on a low Stool, cover'd to the ground with Cloth: ſhe is habited like her in the Elbow-Chair, but you only ſee her ſideways; this perhaps is the ſick Man's Wife, for there ſtands before her a young Child naked, with a Dog fawning about him. A young She-Slave is alſo placed behind this Woman, and is dreſs'd in a ſhort Coat without Sleeves, under which falls a ſort of Under-Petticoat full of Pleats: ſhe reſts her left hand on her Breaſt, and in her right, which is erect, ſhe holds a Heart with the point upwards. Farther off, at the extremity of the Bas-Relief, is ſeen another He-Slave ſtark naked, who with one hand is taking Drugs out of a Mortar, to put 'em in a Cup which he has in the other hand, and to whom *Eſculapius* ſeems to be giving order to pour them into the Veſſel held by the Patient. Along the top of the Bas-Relief runs a kind of Border, broken, and divided into four long ſquare Pannels: in the firſt is repreſented a very fine Head of a Horſe; the ſecond contains two Flames; the third is adorn'd with a Helmet and Cuiraſs; the fourth is broken, and leaves nothing to be ſeen but the Rim of a Buckler. Doubtleſs theſe Attributes were intended to ſet forth the Inclinations and Employments of the Patient.

Letter X.

WHILE we were considering the Beauty of this Bas-Relief, they presented us with some Medals; the best whereof was that of the famed *Pythagoras*, who will be for ever an Honour to this Island, on account of the Rank he held among the antient Philosophers: but I'll be sworn there are none of his Disciples now left in *Samos*; for the *Samians* are no more fond of fasting, than they're Lovers of Silence. The Medal we are speaking of, has the Head of *Trajan*: *Pythagoras* is on the Reverse, sitting before a Column, which bears a Globe, on which that Philosopher seems to be pointing to something with his Right Hand. The same Type is in *Fulvius Ursinus*, but *Pythagoras* rests his Left Hand on the Globe. The like Medals are also seen with the Heads of *Caracalla* and *Etruscilla*, the fairest I ever saw in the King's Cabinet, struck with a *Commodus* on it, and on the Reverse *Pythagoras* pointing with a Rod to a Star on a Celestial Globe: this must be the Star of *Venus*, which he was the first Discoverer of, as we are told by *Pliny*.

ΤΡΑΙΑΝΟC ΔΕΚΙΟC. Legend. ΠΥΘΑΓΟΡΗC CAMIΩN. ΑΥΤΟΚΡΑΤΩΡ ΚΑΙΣΑΡ ΜΑΡΚΟΣ ΑΥΡΗΛΙΟΣ ΚΟΜΜΟΔΟΣ ΣΕΒΑΣΤΟΣ.

Hist. Nat. lib. 2. cap. 8.

ON the left hand of the Spring of *Metilonous*, is an Inscription whose Characters have the appearance of being well done; but they are not now legible: perhaps the Name of the Spring may be pick'd out by some abler Heads; perhaps too this Inscription records the Names of those, who undertook to convey this beautiful Spring to *Samos*. This Spring, at present, falls into a little Brook, that empties it self in the Port of *Tigani*.

AT length, not knowing how to dispose of our time, we made an inquiry among some of the most eminent Men of the Island, concerning a pretended Light which the Mariners fancy they see in the Cape of *Samos* when they're out at Sea, and which is invisible on shore. These Doctors assured us, it appear'd in so steep a place, that no Person could be suspected to inhabit there, and that this Fire must needs be miraculous: for my part, I am persuaded of the contrary; and supposing that any such Fire was ever perceiv'd, I doubt not but it was kindled either by the Caloyers or Shepherds, partly to divert themselves, and partly to preserve the memory of a thing the Papas of the Island call *a great Miracle*.

Μέγας Συῦμα.

WE catch'd at a Glance of the Sun, to make our Geographical Remarks.

Scalanova is between the North-East and East.

Cape

Cape *Coraca* between the North and North-North-Weſt.
Cape *Blanc* between the North-Weſt and the North-North-Weſt.
Scio North-Weſt.
Patmos between the South and South-South-Weſt.
Siagi North.
Epheſus North-Eaſt.
The higheſt Top of *Mycale* or *Samſon*, between the Eaſt and Eaſt-South-Eaſt.
The Iſle of *Arco* between the South-South-Weſt and the South-Weſt.
Gatoniſi South.
Cos or *Stanchio* between the South and the South-South-Eaſt.
Palatia or *Miletus* South-South-Eaſt.

THIS, my Lord, is all I have to ſay touching the Iſland of *Samos*. We muſt return to Port *Seitan*, to give an account of our Voyage to *Patmos*. Notwithſtanding our Eagerneſs to go to *Nicaria*, we were fain to tarry in this Port, for want of a fair Wind; ſo we reſolv'd to range
1702. the Coaſt and Cape of *Samos* in the mean time: this Cape is ten miles from *Seitan*. Our deſign was to enter the greater Boghas, which is between this Iſland and that call'd the Great *Fourni*.

PATMOS. Patino. THEY reckon forty miles from the Cape of *Samos* to the Iſle of *Patmos*, now call'd *Patino*: we caſt anchor in Port *de la Scala*, which is one of the fineſt Ports throughout the *Archipelago*, and faces the North-Weſt and the Eaſt. That of *Gricou* is likewiſe an admirable one, it is in the South-Eaſt, and has two Openings form'd by a Rock juſt at the Entrance: one of theſe Openings is turn'd to the South-Eaſt, and the other to the North-Weſt. *Sapſila* is another good Port, between that of *Scala* and *Gricou*, but expos'd to the North: the Port of *Diacorti*, which is in the South-Eaſt of the Iſland, and into which the South and Labech blow ſo as to hinder the coming out, is not fit for Barks, any more than that of *Merica*, which is turn'd to the Miſtral, and which is on the Weſt of that of *la Scala*.

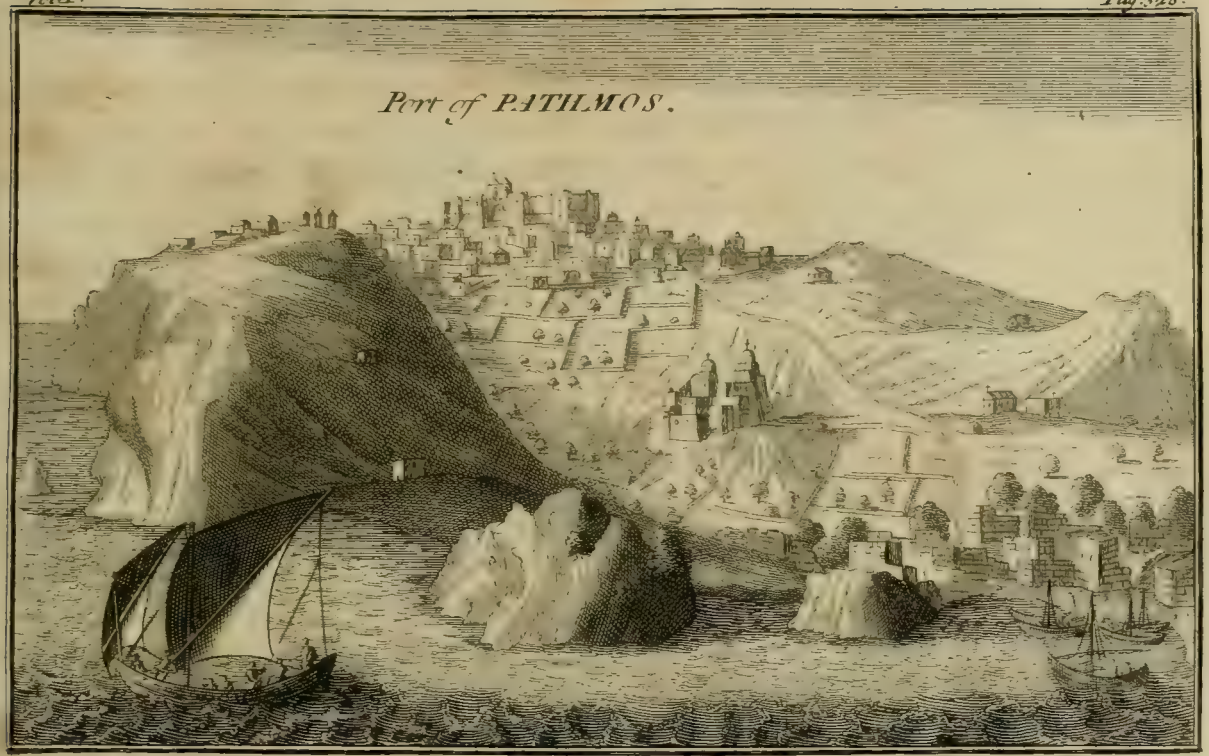
PATMOS is conſiderable for its Ports, but its Inhabitants are not much the better for 'em. The Corſairs have obliged 'em to quit the Town which was in the Port of *la Scala*, and to retire two miles and a half, up the Hill about St. *John*'s Convent.

THIS

ISLE of PATHMOS
Port Merica
Port la Scala
Port Sapsila
Port Grecou
Port Diacorti
Scale of two Miles Greek.

74

Port of PATHMOS.



THIS Convent is as a Citadel, conſiſting of ſeveral irregular Towers; it is a very ſubſtantial Building, on a very ſteep Rock: we were told, that the Emperor *Alexis Comnenes* was the Founder of this Monaſtery. Its Chappel is ſmall, and painted after the *Greek* manner, than which nothing can be more paltry: the Sexton made us pay a Crown for ſhewing us the Body of St. *Chriſtodulus*, that is, *Servant of Chriſt*; they believ'd that it was at this Saint's perſuaſion the Emperor caus'd the Houſe to be built. This good Father for t'other Crown would fain have drawn out the Shrine, to let us ſee they had the whole Body; but we had enough of his Head and Face. This Convent has an Income of 6000 Crowns: the Church-Plate is very handſome; but their greateſt Rarity of all is two large Bells over the Gate-way, for in the *Levant* it is a very extraordinary thing to meet with a large Bell. But the *Turks* having a Veneration for St. *John*, they allow the Caloyers of *Patmos* the liberty of this advantage: there are above a hundred Caloyers in this Monaſtery, but generally not above ſixty are reſident, the reſt are looking after their Farms in the neighbouring Iſlands.

Ἅγιος Χριστόδουλος.

THE Iſle of *Patmos* is one of the baſeſt Rocks in all the *Archipelago*; it is bleak, uncover'd, without Wood, and very barren: it is indeed repleniſh'd with Hills and Mountains, the higheſt whereof is call'd *St. Elijah*. *John Cameniates*, who was one of the Slaves whom the *Saracens* made at the taking of *Theſſalonica* his native Place, and conducted to *Candia*, affirms that theſe unfortunate Wretches tarry'd ſix days at *Patmos*, and had not Water to drink: they might have fared well, had they been ſuffer'd to hunt; for the Iſland abounds with Partridges, Rabbits, Quails, Turtles, Pidgeons, Snipes: it does not produce much Wheat or Barley; they have their Wine from *Santorin*, for the Growth of *Patmos* ſcarce amounts to 1000 Barrels. They practiſe Caprification on the Fig-Trees, but there are not many of 'em: ſo that the whole Buſineſs of the Iſland conſiſts in the Induſtry of the Inhabitants, who with a dozen of Caicks, or other ſmall Boats, go and fetch Corn on the *Terra-firma*, and even as far as the Coaſts of the Black Sea, for Cargoes to the *French* Ships.

Ann. 904. Ανύδρος γὰρ ὄντος τοῦ τόπου ἐκολάζετο τοὺς αἰχμαλώτους ἡ δίψα. Cameniat. de Excid. Theſſal. cap. 68.

THE Iſland of *Patmos* is but eighteen miles in compaſs: it may be reckon'd twice as much, including all the in-and-out Windings from Cape to Cape; ſo that *Pliny* may be forgiven, for making it thirty miles in circumference.

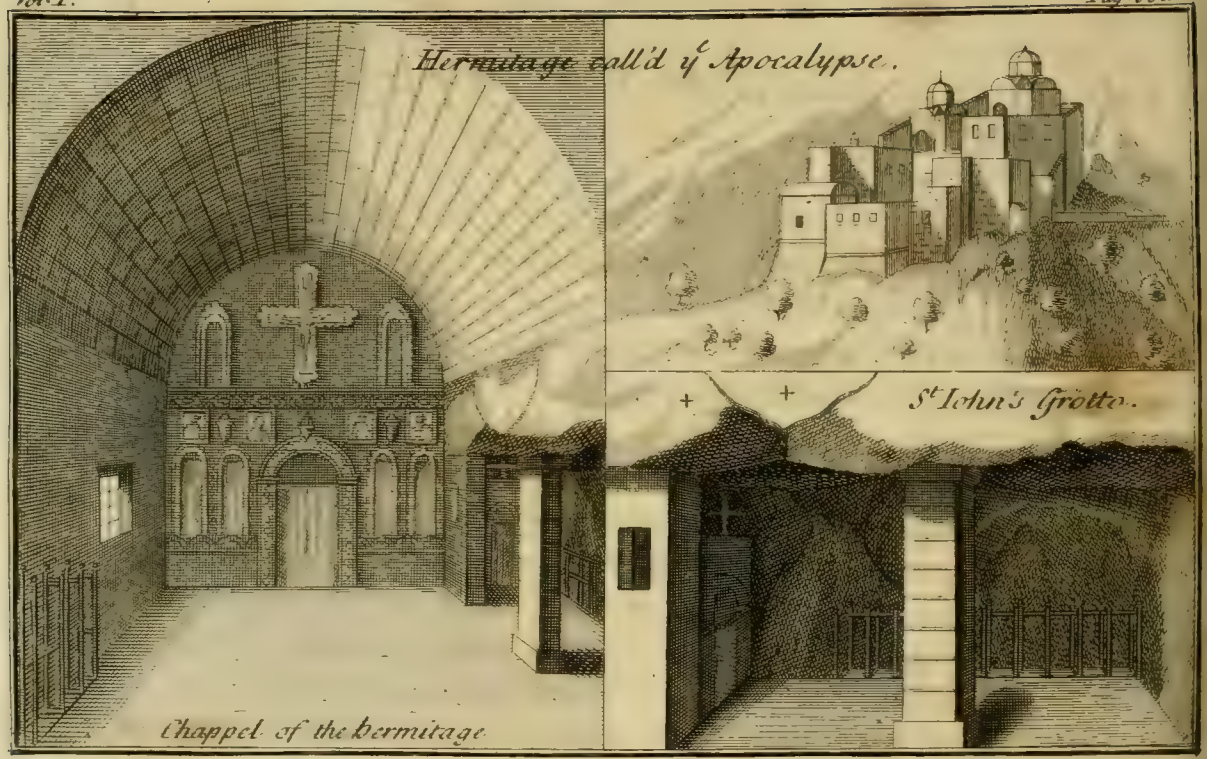
Patmos circuitu triginta millε paſſuum. *Plin. Hiſt. Nat.* l. 4. cap. 12.

cumference. *Patmos* is ſixty miles diſtance from the Iſles of *Cos*, *Stampalia*, and *Mycone*; it is but eighteen miles from *Lero*, and forty five from *Nicaria*.

THERE are hardly 300 Men in *Patmos*, and to one Man there are at leaſt twenty Women: they are naturally pretty, but diſfigure themſelves ſo with Paint, they are really frightful; yet that is far from their Intention, for ever ſince a certain Merchant of *Marſeilles* marry'd one of 'em for her Beauty, they fancy there's not a Stranger comes thither but to make the like Purchaſe. They look'd upon us as very odd Fellows, and ſeem'd to be mightily ſurpriz'd when they were told we only came to ſearch for Plants; for they imagin'd, on our arrival, we would carry into *France* at leaſt a dozen of Wives. It is ſtrange, that in ſo poor a Country the Houſes are better built than in the Iſlands where there's more Trade: the Chappels are arch'd over, and very neatly cover'd; they reckon above 250 of them in the Iſland, yet there were but nine or ten Papas when we were there, the Plague having ſwept away the others, as we were told. Tho the Biſhop of *Samos* calls himſelf Biſhop of *Patmos*, yet they fetch what Biſhop they think fit, when they are minded to conſecrate any Papas.

THE Civil Affairs are managed by two Adminiſtrators, choſen every year; theſe levy the Capitation, which amounts to 800 Crowns, and the Land-Tax, which is 200, without including the Preſents that muſt be made to the Captain-Baſhaw and his Officers, when they come to receive the Grand Signior's Dues. There are neither *Turks* nor *Latins* in this Iſland: the Conſul of *France*'s Office is perform'd by a *Greek*, tho he has no Patent or Power for ſo doing. He told us, that purely to do the Nation ſervice his Family had taken upon them that Office for three Generations from Father to Son, by virtue of an old Parchment-Writing in ſome of our Kings Reign, they know not which; we judg'd it might be *Henry* IV. By ſome Accident or other, this Parchment was not to be found when we deſired to ſee it. This ſame Conſul is a good ſort of Man; all Strangers addreſs themſelves to him, and in caſe of need he would take upon him to be Conſul of all Nations that come thither: he loſes nothing by it; for if we were well received in his Houſe, it coſt us more than it would have done any where elſe. They don't ſpeak *French* at his Houſe, but ſtammer

Women of
PATHMOS



+ + The Chinks of ye Rock thro' which ye holy Ghost is said to have dictated to St John.

Letter X.

a sort of *Provensal*; and as the Inhabitants of the Island are all of the *Greek* Rite, we had pass'd our time but very ill with them, had not the Ladies resorted hither to us, under pretence of picking and cleansing the Plants we brought from out of the Country. There are not any Reliques of note in this Island; only three or four Stumps of Marble Columns in the Port of *la Scala*: they seem to be of a good design, and are certainly the antientest in the *Archipelago*, where they have long since forborn amusing themselves with such things: it is not unlikely these are the Relicks of some Temple of the chief Town which bore the Name of the Island, according to *Galen*'s Remark. In the Porch of St. *John*'s Church, there's an Inscription, but Time has render'd it illegible, as it has another in the Nave.

ΑΠΟΚΑΛΥΨΙΣ.

THE House call'd the *Apocalypse* is a poor Hermitage, depending on the great Convent of St. *John*. The Superior has given it for Life, for 200 Crowns, to an antient Bishop of *Samos*, who received us very civilly: this is thought to be the Place where St. *John* wrote the *Revelations*; perhaps so, for that Holy Evangelist says it was in the Island of *Patmos*, whither he was banish'd in the Persecution of *Domitian*, which began *Anno* 95. after Christ. The same Year St. *John* was dipt into a Cauldron of boiling Oil at *Rome*, and then banish'd to *Patmos*. The next Year *Domitian* was kill'd on the 18th of *September*, a Year after the Banishment of St. *John*: but the Senate having annull'd what he had done, *Nervà* recall'd all those that were banish'd; and thus that Evangelist return'd to *Ephesus* in *February* or *March*, *Anno* 97. and his Exile lasted but eighteen Months. The Author of the *Chronicon Paschale* makes St. *John* continue in *Patmos* fifteen Years, and St. *Irenæus* fixes it at five Years. St. *Victorinus* Bishop of *Pettau*, and *Primatius* a Bishop in *Africa*, affirm St. *John* to have been sent to *Patmos*, to work in certain Mines there, now unknown.

Glycæ Ann. par. 3. Zonaræ Ann. lib. 11. Cedren. Compend. Hist.

Biblioth. Patr. tom. 1. p. 579, & 1357. Comment. in Apocalyp.

THE Hermitage of the *Apocalypse* is on the side of a Mountain situated between the Convent and the Port *de la Scala*. The way to it is very narrow, cut half-way in the Rock, and leads to the Chappel; this Chappel is not above eight or nine paces long, and five broad; the Arch-Work, tho of the *Gothick*, is pretty enough: on the right is St. *John*'s Grotto, the Entrance whereof is about seven foot high, with a square Pillar in the middle. Over-head they shew Strangers a Tissure or Chink in the

quick Rock, through which, they tell ye, the Holy Ghoſt dictated to St. *John*, when he wrote the *Apocalypſe*: the Grotto is low, and has nothing remarkable. The Superior preſenting us with ſome pieces of this Rock, aſſured us they had the Virtue to expel evil Spirits, and cure divers and ſundry Diſeaſes; in return, I gave him ſome *Pilulæ Febrifugæ*, which he had no little occaſion for, to expel an Ague that had hung upon him ſome months.

WE went once more to the grand Convent of St. *John*, to make a Geographical Station.

Lero is between the South-Eaſt and Eaſt-South-Eaſt.
Lipſo Eaſt.
Calimno South-Eaſt.
Nicaria North-Weſt.
Arco between the North-Eaſt and Eaſt-North-Eaſt.

WE departed from *Patmos* the 15th of *February* in moſt ſerene Weather, which at this time of the Year is much to be ſuſpected, being generally a Prognoſtick of a Storm; our Deſign was to paſs over to *Nicaria*: the South-Eaſt was ſo bluſtering, we were obliged to put in at *St. Minas*, one of the Iſles of *Fourni*, where we happily arrived about Evening. Next day the Wind increaſing, we went a ſimpling through a Storm of Rain, Hail, Thunder and Lightning; and in the Evening return'd, laden with curious Plants: but as there are no Caverns in this Iſland, or at leaſt none that we could find, our Seamen, to ſecure us from the Weather, had buſy'd themſelves all the day in taking to pieces an old *French* Bark that had been lately caſt on the ſhore by a Tempeſt. With the Remains of this Veſſel we erected a ſorry Hut, which let in the Rain on all ſides; and what was ſtill worſe, a ſudden Guſt of Wind over-ſet our Edifice, when we thought our ſelves moſt ſecure. We were forced once more to ſet it up, with huge Stones placed on it, to prevent the like Diſaſter: we ſtopt the Door-way with the Sail of our Caick, but were under continual apprehenſion of having our Roof of Planks bore away by a Hurricane, and our Brains beat out by the Stones.

Sirocco.

Ἅγιος Μηνᾶς, *A Greek Martyr, whoſe Feſtival they celebrate on* Decemb. 10.

THE third day, which was *Febr.* 17. having nothing to eat but Biſket, nor to drink but Rain-Water, which pour'd down from the Rocks

full

full of Mud, we made an Eſſay to get aboard, and had like to have been Letter X.
ſwallow'd up by the Sea; the Billows whereof taking our Caick in flank, very near turn'd it Keel upward more than once, notwithſtanding our Sail, which was of little uſe to us againſt the Fury of the Wind. You may be ſure we were not very eaſy in a Boat but fifteen foot long, with three ignorant Fellows to manage it, and who were almoſt frighted out of their wits: one row'd, another ſteer'd, the third ply'd the Sail; while we empty'd out the Water with our Hats.

OUR Fear redoubled at the ſight of ſome Citrons which came floating on the Water, in token of a Shipwreck; which happen'd to be of a large Caick, with ſome of whoſe Crew we had been drinking the day before. They truſted to the Goodneſs of their Veſſel, being quite new; but having no Compaſs, any more than we had, and not having a clear ſight of the Cape of *Samos*, they ſplit on the Rocks. We then held a Council, and after mature Deliberation, inſtead of going to *Nicaria*, we thought our beſt way would be to double the Cape of *Samos*: as good-luck would have it, we gain'd the North of the Iſland, where we found the Sea as ſmooth as Oil, according to the Seamens Phraſe in a Calm. We caſt anchor at *Carlovaſſi*, and ſent for ſome Papas to come and ſay Maſs in way of Thankſgiving.

THE Iſle of *St. Minas* is in the grand Boghas between *Samos* and *Nicaria*, below the grand *Fourni*: all the Iſles to the Leeward are call'd *Fourni*, becauſe the *Greeks*, as we ſaid before, fancy their Ports, which are better than ordinary, to be ſhaped like an Oven. Theſe Iſlands are call'd by the Geographers *Cruſia*, *Tragia*, *Dipſo*, *Ponelli*; but the *Greeks* know nothing of theſe Names: at leaſt our Sailors, tho Natives of the Place, never heard of any ſuch. True it is, there's an Iſland call'd *Lipſo* eight miles from *Patmos*, and conſequently a good diſtance from the Iſlands of *Fourni*. Thoſe neareſt the grand Boghas, are the grand *Fourni*, *St. Minas* or the little *Fourni*, *Fimena*: the others are *Alachopetra*, *Praſoniſi*, *Coucounes*, *Atropofages*, *Agnidro*, *Strongylo*, *Daxalo*, and many more which have no name, making in all about eighteen or twenty, but not any one of 'em inhabited.

THAT of *St. Minas* is not above five or ſix miles in compaſs; it is in form like an Aſs's Back, and conſiſts as one may ſay of two parts; that

facing

facing *Patmos* is of ordinary Stone, cover'd over with Mould and Underwood; the other, which seems to be glued to it, is of the most uncommon Marble I ever saw: and 'tis in the Chinks of this Marble where the best Plants of the Island grow; among others, the Liferon, (Bind-weed) a Shrub with Leaves silver'd o'er, like those of the Olive.

Convolvulus argenteus umbellatus erectus. *Inst. Rei Herb.*

MOST of the other Islands are long, narrow, and travers'd through with a Ridge of Mountains: *Candia*, *Samos*, *Nicaria*, *Patmos*, *Macronisi*, are of this form. It seems as if the lower Country being of a moveable Foundation had been gradually carry'd away by the Sea, and nothing left but the Ruins of the Mountains which resisted the Force of the Waves.

Dorycnium. *Plateau Clus. Asp.* 254.

ΣΚΥΡΟΣ. SCYRUS.

I SHOULD here conclude my Account of the *Archipelago*, but that I must intreat a few more moments of your Lordship's Attention in favour of *Theseus* and *Achilles*, so far as concerns the Island of *Skyros*; where the former was bury'd, and the latter made love: tho it is very remote from *Samos*, and we saw it not till our Return from *Smyrna* to *Marseilles*, yet I'm apt to think it would be better to speak here of it, than to separate it from the other Islands of the *Archipelago*. The [1] *Pelasgians* and the *Carians* were the first Inhabitants of *Skyros*; but we find it not in History, before the Reign of *Lycomedes*, who ruled there when [2] *Theseus* King of *Athens* retired thither to enjoy the Possessions of his Father. *Theseus* not only demanded the Restitution of his Patrimony, but sued for Aid of the King, against the *Athenians*: but *Lycomedes*, either through apprehension of that Great Man's superior Genius, or because he would not fall out with *Menestheus*, who had forced him from *Athens*, led *Theseus* to the top of a Rock, under pretext of shewing him his Father's Lands; but History records, he caus'd him to be cast head-long from the Rock. Some say, *Theseus* fell off accidentally, as he was taking the Air after Supper: be it as 'twill, his Children, whom he had sent into the Island *Eubea*, went to the War of *Troy*, and reign'd at *Athens* after the death of *Menestheus*.

[1] Steph.

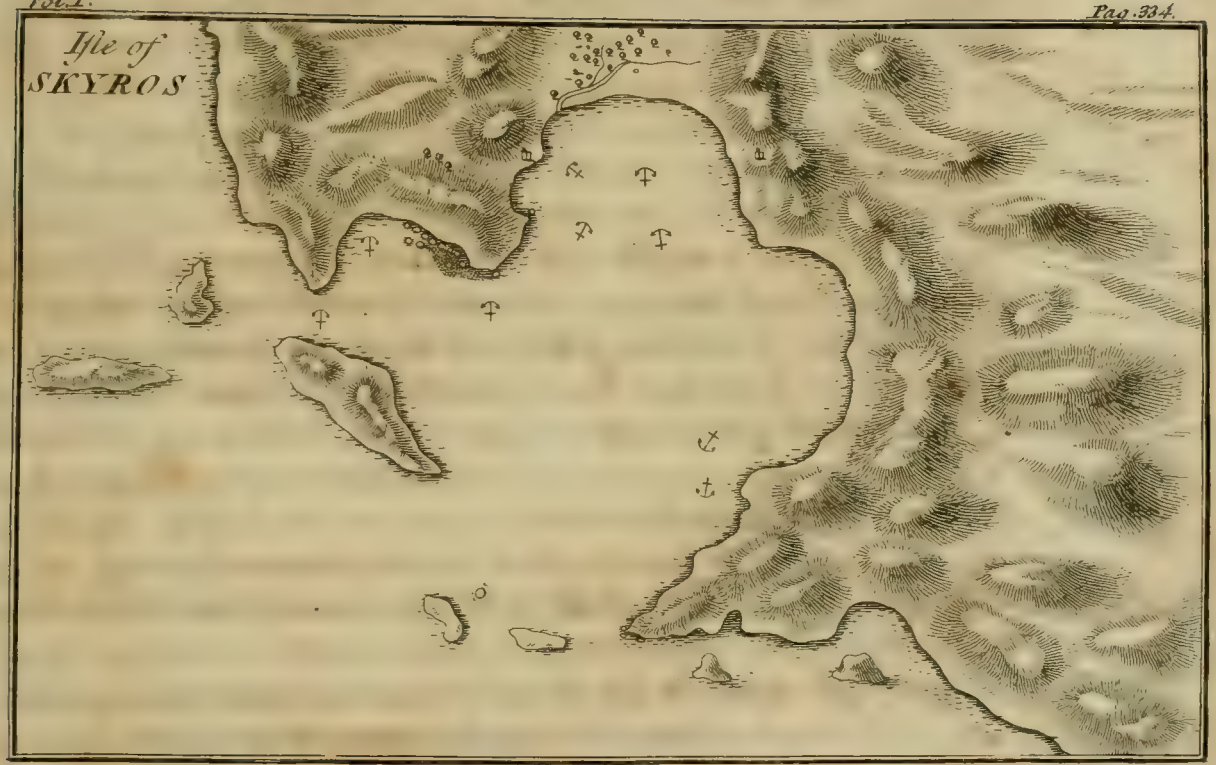
[2] Plutarch. in Thes.

THE Isle of *Skyros* became famous, says *Strabo*, by the Alliance which *Achilles* struck up there with *Lycomedes*, by Marriage with *Deidamia* his Daughter, by whom he had *Neoptolemus*, call'd *Pyrrhus* on account of his yellow Hair. He was bred in the Island, from whence he drew the best Soldiers that he carry'd to the War of *Troy*, to revenge his Father's Death.

Rer. Geog. Servius in Æneid. 3.

Πυῤῥὸς, rufus.

The



7.5

The People of this Island were very warlike: *Pallas* was the Protectress of the Country; her Temple stood on the edge of the Sea, in the Town that bore the same Name with the Island. Of that Temple, there still remain some bits of Columns, and Cornishes of white Marble close by a forsaken Chappel, on the left hand going into Port *St. George*: we could find no Inscription, but by the old Foundations and the Beauty of the Port, we may be pretty sure the Town stood there. If they be not the Relicks of the Temple of *Pallas*, they are at least those of that of *Neptune*, who was worship'd here. *Goltzius* has given the Type of a Medal, with *Neptune* holding his Trident on one side, and on the other the Prow of a Ship.

Letter X.

Palladi littoreæ celebrabat Skyros honorum Forte diem. *Stat. Achilleid. lib.* 1.

Σκύρος νῆσος καὶ πόλις. Ptol. lib. 3. cap. 13.

ΣΚΥΡΙΩΝ.

AFTER the War of *Troy*, the *Athenians* perform'd great Honours to the Memory of *Theseus*, and recogniz'd him for a Hero; nay, they were commanded by the Oracle to gather up his Bones, and preserve them with reverence. *Marcian* of *Heraclea* affirms that the People of *Chalcis*, the Capital of *Eubea*, settled themselves at *Skyros*, being allured 'tis like by the Convenience of its Port. Going through this Island, I bought a silver Medal, which was some years ago dug up among the Ruins of the Town as they were at plough; it is struck in the name of the *Chalcidians*, who tho Inhabitants of *Skyros*, yet retain'd the Name of their own Country, to distinguish themselves from the *Pelasgians*, the *Dolopes*, and others who were come and settled at *Skyros*: this Medal is stamp'd with a beautiful Head, but whose I know not, the Name being quite worn away; on the Reverse is a Lyre. This Piece bearing the Name of the *Chalcidians*, one would not believe it to have been struck at *Skyros*, had it not been dug up there.

Plutarch. in Thes.

ΧΑΛΧΙΔΕΩΝ.

NOW I'm speaking of the *Dolopes*, *Plutarch* takes notice of 'em as sorry Husbandmen, but eminent Pirates, whose common practice it was to rifle and imprison such as came to traffick with 'em. Some of these Villains having been sentenced to restore their ill-gotten Goods to the Merchants of *Thessaly*, to avoid doing it, they signify'd to *Cimon*, Son of *Miltiades*, that they would surrender to him the City of *Skyros*, if he would but come before it with his Fleet: by which means he became Master of the Place. *Diodorus Siculus* adds, that in this Expedition the

Ἐργάται κακοὶ γῆς. Plutarch. in Cimon.

Thucyd. lib. 1.

Biblioth. Hist. lib. 11.

Island

Iſland was caſt lots for, and that the *Pelaſgians* heretofore poſſeſs'd it conjointly with the *Dolopes*.

CIMON uſed his utmoſt endeavours to find out where they had bury'd the Bones of *Theſeus*: at length an Eagle was ſeen ſcratching the Earth with his Beak and Talons on a ſmall Hillock; which moved 'em to ſearch the ſame place, where they found the Coffin of a tall proper Man, with his Sword and Pike lying by him: this was enough. *Plutarch* (in his Life of *Theſeus*) does not ſay whether they were the Arms of an *Athenian*, a *Carian*, a *Pelaſgian*, or a *Dolopian*. They made no further ſearch, but ſent away this Coffin to *Athens* 400 years after that Hero's death. The Remains of ſo great a Man were received with great Demonſtrations of Joy; they even offer'd Sacrifices on that occaſion: the Coffin or Bier was placed in the heart of the City, and ſerv'd for an Aſylum to Offenders.

SKYROS was wreſted out of the hands of the *Athenians* during their Bickerings with their Neighbours; but it was reſtored to 'em, by that famous Peace which *Artaxerxes* King of *Perſia* gave to *Greece*, on the Sollicitation of the *Lacedemonians*, who deputed *Antalcidas* to him to obtain it. After the death of *Alexander* the Great, *Demetrius* the firſt of the Name, call'd *the Town-Taker*, reſolv'd to reſcue the Towns of *Greece*, took that of *Skyros*, and turn'd out the Gariſon.

Πολιορκητὴς. Diod. Sic. Biblioth. Hiſt. lib. 20. p. 828.

'TWERE needleſs to mention that this Iſland was reduced to the Obedience of the *Roman* Empire, and then to that of the *Greeks*. *Andrew* and *Jerom Gizi* reduced *Skyros*, after the taking of *Conſtantinople* by the *French* and *Venetians*: the Dukes of *Naxia* at length poſſeſs'd themſelves of it. *William Carcerio* made a Conqueſt of it, and left it to his Deſcendants: his Grandſon *Nicholas Carcerio*, the ninth Duke of the *Archipelago*, caus'd the Caſtle to be fortify'd with the utmoſt care, on advice that the *Turks* had an intention to ſeize it: and indeed they did make a Deſcent, but were ſhamefully beat off. About the Town are ſtill to be ſeen the Ruins of thoſe Fortifications, which the *Mahometans*, who are now Maſters of the Place, have let run to decay.

Du Cange Hiſt. of the Emp. of *Conſt.* Hiſtory of the Dukes of the *Archipelago*.

'TIS obvious why this Iſland was call'd *Skyros* (*i. e.* rugged) by the Antients, the whole Country being thick-ſet with Mountains: nor is it ſurprizing, that in *Strabo*'s time its Goats were more valu'd than thoſe of

any

any other Iſland; for thoſe Creatures delight in Steepneſſes, and will browze on the ſharpeſt Point of the higheſt Rock. The ſame Author too praiſes the Metals and Marble of this Country, but at preſent there are no Mines that they know of in this Iſland; and for their Goats, we ſaw no difference between them and thoſe we had met with elſewhere: we ate in *Skyros* excellent Cheeſe, made of theſe Goats Milk mix'd with ſome Sheep's. This Iſland, tho every where briſtling up with ſharp-rais'd Hills, is very agreeable, and well-manured for the few People it contains; there not being above 300 Families in it, tho it meaſures ſixty miles in circumference. Letter X.

THE Inhabitants pay 5000 Crowns a year to the Grand Signior, in lieu of all ſorts of Impoſts: they have enough Wheat and Barley for their Subſiſtence; the *French* themſelves come thither ſometimes for theſe ſorts of Grain. The Vines make the Beauty of the Iſland: their Wine is excellent, and cheap enough; a Crown a Barrel: great quantities are tranſported to the *Venetian* Army in the *Morea*. As for Wax, they ſcarce gather a hundred Quintals. There's no want of Wood, as in the other Iſlands: beſides Copſes of Holm-Oak, Lentisk, Myrtle, *&c.* we were told there were beautiful Pines. *Skyros* is the only Iſland I know of, that produces *Eleagnus's*; they are in the Plain going from Port *St. George* to the Village.

THE 18th of *April* 1702, the South-Eaſt Wind, attended with a Storm of Hail and Rain, forced us into that Port; which is a very good one, as is likewiſe another call'd the Port of three Mouths.

THERE's but one Village in all *Skyros*, and that on a Rock running up like a Sugar-Loaf, ten miles from the Port of *St. George*. The Monaſtery, which bears that Saint's Name, makes the fineſt part of this Village, tho it has not above five or ſix Caloyers, who carefully preſerve an Image of Silver, on a very thin Leaf, on which there is a coarſe Repreſentation of St. *George*'s Miracles: this Leaf, which is about four foot deep, and two broad, is nail'd on a piece of Wood which has a Handle to it like a Crucifix, and which they carry as they do a Banner. They pretend this Image eſcaped the Fury of the *Iconoclaſtes*, and alſo performs great Miracles daily, exerciſing particular Severities on ſuch as neglect to fulfil the Vows made to St. *George*. There are not greater Impoſtors in

the world than the *Greeks*: Hear what they would have made Father *Sauger* believe concerning this matter. "This Image, says he, painted very "bunglingly on a Log of Wood, is placed over the great Altar of the "Cathedral dedicated to St. *George*, and serv'd by Schismaticks. When "the Church is full of People, the Image is seen to move of it self; and "notwithstanding its heavineſs, will transport it self through the Air "into the midst of the Assembly: among whom, if there chances to be "one that has fail'd to perform his Vows, the Image singles him out, "squats it self on his shoulders, where it sticks close, and plies him "with furious Buffetings, till he pays what he owes to the Church. The "Cream of the Jest is, the Image is not only endu'd with this Virtue "within the narrow Limits of the Church, but generally throughout "the whole Island, where it will go and unkennel a Man in the most "secret Lurking-place. It goes its rounds in an extraordinary manner; a "blind Monk carries it on his shoulders; the Image all the while, by "an occult Impression, directing him where he shall go: the Debtor "seeing 'em coming, makes off, you may be sure, as fast as he can; but "all to no purpose: let him dodge and play at bo-peep as much as he "pleases, the Monk is steddy in his pursuit, ascends, descends, passes, "repasses, enters all places; soon as ever he finds his Man, the Image "leaps on his neck to rights, and so belabours him, that some have told "me they thought the poor Wretch would be murder'd."

History of the Dukes of the *Archipelago*.

WITHOUT having recourse to Magick, as does Father *Sauger*, the best way is flatly to deny the Fact, as we did, when they would have paum'd these Impertinences on us. A very honest Gentleman, in company with us, had a mind to convince himself of the thing, and promised St. *George* ten Crown-pieces, with an intention never to pay him: in our return back, we went to the Church, to see if the blind Image-Porter with his Burden would come and claim his Promise, or knock him down for Non-performance; but, Heaven be prais'd, both Image and Image-bearer happen'd to be out of the spleen that day.

FATHER *Sauger* was likewise mis-inform'd as to the Nature of the Image: it is not painted, but only carv'd on a Plate of Silver, which the more surpriz'd us, because such sort of Sculptures are an Abomination to the *Greeks*. The Chappel where it is kept, is very small, adorn'd with Gildings

Gildings after the *Greek* Mode: the Convent is very nasty, but we drank admirable red Wine there. It is certain we did not smart for our Curiosity, and the Monks seeing by our Countenances that we were not overburden'd with Credulity, only laugh'd at our Questions; but still stuck to their main Point, of not promising any thing to the Image, unless a Man has a Will and the Means to be as good as his word. We assented to this Proposition, and commended their Devotion to St. *George*, abstracted from their Knavery. Letter X.

THE Inhabitants of this Island are all of the *Greek* Communion: they have another Monastery call'd after the name of St. *Demetrius*, but it is a beggarly one; that of St. *George* belongs to the Caloyers of St. *Laura*, who live at *Monte-Santo*, and who depute none of the simplest among the Fraternity, to keep up the People's Zeal for St. *George*: they take particular care to instruct the Monk that's blind, or pretends to be so.

THE Cadi is the only *Turk* on the Island: the Administrators are obliged to ransom him, if the Corsairs should chance to kidnap him. The Cadi is very passive, and acts e'en as the Administrators would have him: these latter are three in number, and chosen once a year; they exercise strict Justice, especially on leud Women. When any such are caught in the Fact, be they fair or be they foul, they mount her on the back of a She-Ass, and make her ride through the Town, while every body has a fling at her, some with Mud, some with Cow-dung, others with rotten Eggs, and the like.

THE Bishop of *Skyros* is very indigent, he lives in a manner upon Charity, and is lodg'd in a Dungeon rather than a House. A Man may live very cheap in this Island; you may have a good fat Sheep for forty Pence, and Lambs for half that price: there's plenty of Wild-Fowl, of every kind and sort, especially Partridges. Their Water is admirable, and every Rock affords a Spring: the Brook that empties it self into Port *St. George*, is very pretty; when the Ships take in a Provision of fresh Water, they send their Boats to shore, and convey the Water into Barrels through a Leather Pipe.

I am, &c.

LETTER XI.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Deſcription of the Strait of the Dardanelles, *of the Cities of* Gallipoli *and* Conſtantinople.

WE ſet ſail for *Conſtantinople* the 15th of *March* 1701, from the Port of *Petra* in the South part of the Iſland of *Metelin*: having a fair Wind, we in a few hours got ſight of *Tenedos*, between which and *Troas* we paſs'd, and in a few hours more, enter'd that famous Canal, which ſeparates the two faireſt Quarters of the Earth, *Europe* and *Aſia*: 'tis call'd the *Helleſpont*, the Strait of *Gallipoli*, the Canal of the *Dardanelles*, the Arm of *St. George*, the Mouths of *Conſtantinople*; the *Turks* know it by the name of *Boghas*, or Strait of the *White Sea*.

Et ſatis amiſſa, locus hic infamis ab Helle. *Ovid. Epiſt. Leand. ad Heron.*

THE *Helleſpont*, every one knows, ſignifies the Sea of *Helle*; for the Antients believed that a Daughter of *Athamas* King of *Thebes*, whoſe Name was *Helle*, was drown'd therein as ſhe was going to *Colchis* with her Brother *Phryxus*, to carry the Golden Fleece. According to all appearance, the Name of *Dardanelles* comes from *Dardane*, an antient City not far off it, and would have been bury'd in oblivion, but for the Peace which was there concluded between *Mithridates* and *Sylla* General of the *Roman* Army: this Strait was call'd the Arm of St. *George*, on occaſion of a Village beyond *Gallipoli*, call'd *Periſtaſis*, where there's a famous Church of St. *George*, much reſpected by the *Greeks*.

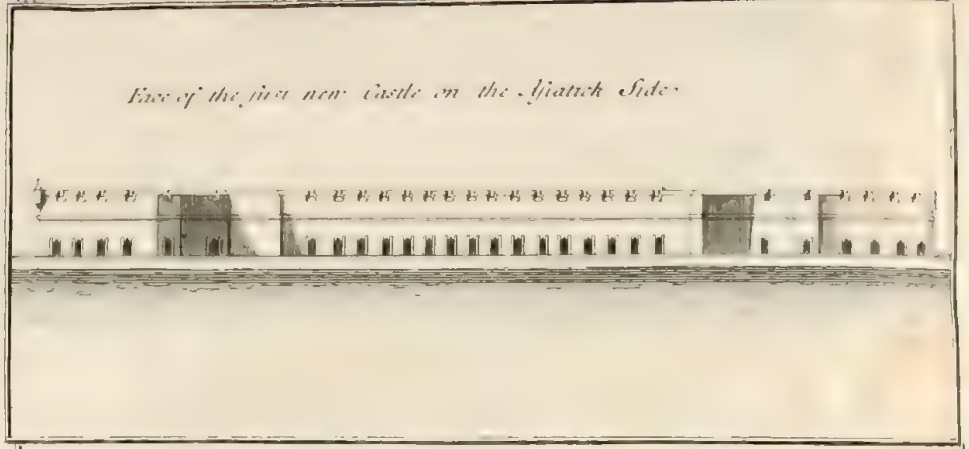
Plutarch. in Syll.

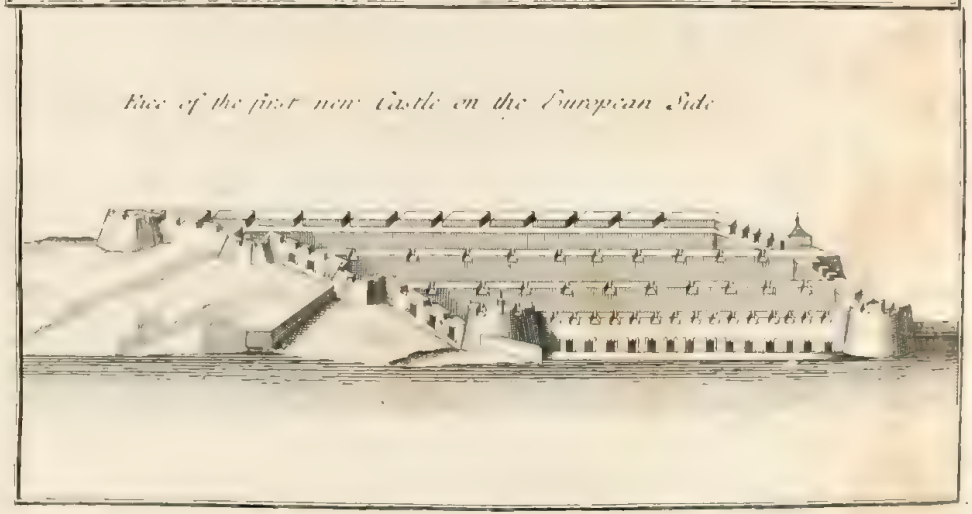
Περίστασις.

THE Canal is in a fine Country, bounded on each ſide with fruitful Hills, on which you ſee ſometimes Vineyards, ſometimes Olive-Plantations,

The first new Castle on the Asiatick side

The first new Castle on the European Side


Face of the first new Castle on the Asiatick Side


Face of the first new Castle on the European Side

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Et ſatis
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Plutarc
Syll.

Πεεὶς

tions, and a deal of arable Land. As you go in, you leave *Thrace* and [1] Cape *Greek* on the left hand; *Phrygia* and [2] Cape *Janissari* on the right: the *Propontis*, or Sea of *Marmara*, presents it self on the North; the *Archipelago* remains in the South. The Mouth of the Canal is four miles and a half over: it is defended by the new Castles which *Mahomet* IV. built there in 1659, to secure his Fleet from the Insults of the *Venetians*, who used to come and attack it in sight of the old Castles. The Generals *Morosini*, *Bembo*, *Mocenigo*, signaliz'd themselves here more than once, during the *Candian* War.

Letter XI.

[1] Promontorium Mastusia. *Plin. Hist. Nat. lib.* 4. *cap.* 11. *Solin. cap.* 10. *Capell. lib.* 6. Μασυσία ἄκρα. Ptol. lib. 3. cap. 12. Τὸ Ἱερωτσύλεων. Strab. lib. 13.

[2] Promontorium Sigæum. *Plin. ibid.* Σιγεὶας ἄκρα. Strab. ibid. Imperium deinde sumit Hellespontus & mare incumbit, vorticibus limitem fodiens, donec Asiam abrumpat Europæ. *Plin. Hist. Nat. lib.* 5. *cap.* 32.

THE Waters that pass through this Canal, from out of the *Propontis*, are as rapid as if they flow'd beneath a Bridge: when the North Wind blows, no Ship can enter; but when 'tis South, you hardly perceive any Current at all: only beware of the Castles.

AND yet this Passage might be forced without much danger, the Castles being above four miles asunder: the *Turkish* Artillery, however monstrous they look, would not much annoy the Ships, if they had a good Wind, and went in a file. The Port-holes of the Cannon belonging to these Castles, look like Coach-house Doors; but the Cannon, which are the largest I ever beheld, not being set on Carriages, can't fire above once. And who would dare to charge 'em in the presence of Ships of War, that would pour in such Broadsides upon 'em, as would soon demolish the Walls of the Castles which are not terrass'd, and bury beneath their Ruins both Guns and Gunners? half a dozen Bombs would do the business.

SUCH Merchant-Ships as come from *Constantinople*, stop three days at the Castle of the *Asian* side, to be search'd whether they have any of the *Turks* Slaves on board; and yet there passes not a day, but some or other of these poor Creatures make a shift to escape: no Ship of War, of whatever Nation, is exempted from being thus visited, without express Order from the *Porte*; it's true, 'tis rather a Ceremony than a Search.

THE Geographers are generally of opinion, that the Castles of the *Dardanelles* are built on the Ruins of *Sestos* and *Abydos*, two antient Towns famed for the Loves of *Hero* and *Leander*; but they are manifestly mistaken, for the Castles are directly opposite to each other, whereas those two Towns were situated very differently: *Sestos* was so far advanced

Abydos magni quondam amoris commercio insignis est. *Amm. Marcel. lib.* 1. *cap.* 19.

Rer. Geog. lib. 13. Herod. lib. 7. vanced towards the *Propontis*, that *Strabo* reckons 3750 paces from the Port of *Abydos* to that of *Seſtos*. *Leander* muſt have been a ſtout Blade, to ſwim ſuch a length to ſee his Miſtreſs; and accordingly he is repreſented on the Medals of *Caracalla* and *Alexander Severus*, as conducted by a *Cupid* flying before him with a Torch, no leſs an Aſſiſtance to him than the Beacon his Miſtreſs took care ſhould be kindled on the top of the Tower where ſhe uſed to wait his coming: a Man muſt be no Milk-ſop, to make love in that ſort. *Strabo*'s Account of the Situation of *Seſtos* and *Abydos*, is our beſt Rule to go by: not only ſo, but there are no Remnants of Antiquity near the Caſtles, and the narroweſt place of the Canal is three miles further, on the ſide of *Maita* in *Europe*. There are ſtill to be ſeen alſo ſome remarkable Foundations and old ruinous Buildings on the *Aſia* ſide, where *Abydos* ſtood.

Herod. ibid. *XERXES*, whoſe Father caus'd that Town to be burnt, to cut off from the *Scythians* an Entrance into *Aſia Minor*, judiciouſly choſe this Strait to paſs his Army over into *Greece*; for *Strabo* writes, that where he made his Bridge, 'twas about a mile over. Out of a ridiculous Vanity, as if he had a mind to lord it over the Elements, that Monarch order'd 300 Laſhes to be given to the Sea, and a Pair of Hand-Fetters to be caſt into it, for its daring to break down the firſt Bridge he laid over it: the Workmen fared worſe, for they had their Heads ſtruck off. Some days after this, *Xerxes* being deſirous to reconcile himſelf with the Sea, made Libations to it out of a golden Bottle, and beſought the Sun to remove the Obſtacles that impeded his ſubduing all *Europe*: the Bottle was thrown into the Canal, with a gold Cup and a Scymeter. I cannot determine, ſays *Herodotus*, from whom we learn this Ceremony; whether *Xerxes*, by caſting theſe things into the Water, meant it as a Sacrifice to the Sun, or whether out of Compunction of Mind, for cauſing it to be ſcourg'd, he ſought by his Offerings to make amends for the Outrage he thought he had done to it.

De Boſph. Thrac. lib. 2. cap. 12. M. *GILLES* thinks, that the *Greek* Poets father'd this Folly on *Xerxes*, and that *Herodotus* took the thing too ſeriouſly: the 300 Laſhes, according to M. *Gilles*, betoken ſo many Anchors, which they had caſt into the Sea to fix the Ships that ſerv'd toward the building this ſecond

 Bridge;

'rian. lib. 1.
: Exped. Alex.

Herod. ibid.

Biblioth. lib.
part 2.
In Panathe-
ic.
Var. Hist.
. 13. cap. 3.
In Themist.

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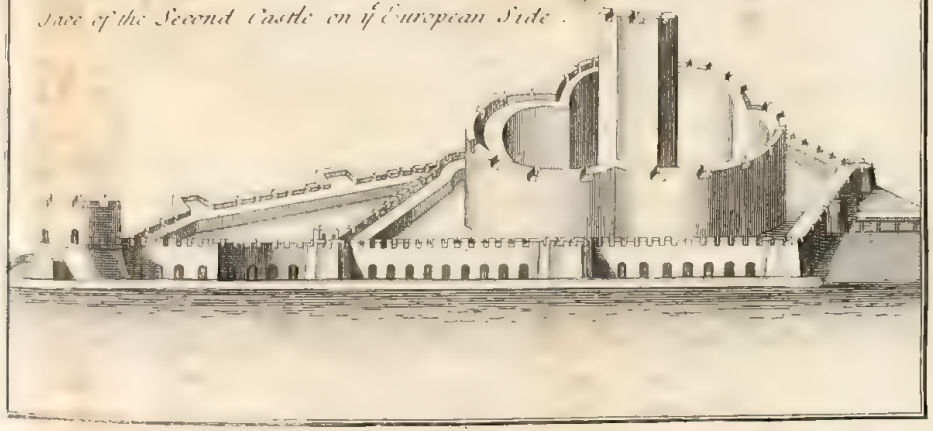
Face of the Second Castle on the Asiatick Side.

Face of the Second Castle on the European Side.



The Old Castle on the Asiatick Side.

The Old Castle on the European Side.

Bridge; and by the Pair of Fetters is design'd the two Iron Chains that fasten'd 'em together at both ends, and on each side. Letter XI.

OVER this second Bridge, within the compass of seven days and seven nights, march'd Seventeen Hundred Thousand Foot-Soldiers, according to [1] *Herodotus*, and Fourscore Thousand Horse, exclusive of the Camels and Carriages: [2] *Diodorus Siculus* says, but Eight Hundred Thousand Foot; [3] *Isocrates*, not so many by a Hundred Thousand; [4] *Ælianus* holds to this Number for all the Troops together, Horse and Foot; *Justin* and *Orosius* add thereto Three Hundred Thousand Auxiliaries: lastly, [5] *Cornelius Nepos* fixes the Infantry at Seven Hundred Thousand, but increases the Cavalry to Four Hundred Thousand.

Arrian. lib. 1. de Exped. Alex.

[1] Herod. ibid.

[2] Biblioth. lib. 3. part 2.

[3] In Panathenaic.

[4] Var. Hist. lib. 13. cap. 3.

[5] In Themist.

THE *Turks*, when they made their first Incursions over this Canal, came very short of such Numbers; but before we speak of that, 'tis good to observe that *Parmenio* was order'd by *Alexander* the Great to transport his Cavalry, and most of the Infantry, from *Sestos* to *Abydos*, for which Service they employ'd 160 Gallies, besides Ships of Burden. *Chalcondylus* affirms, that under the *Ottoman* Empire 8000 *Turks* took, as it were, a Leap over the *Hellespont*, and penetrated beyond the *Danube*, where they were repuls'd by the *Scythians*, and forced back into *Asia*; while the Emperors of *Constantinople*, *Andronicus* the old and the young, of the Family of the *Paleologi*, were ruining the Empire by their Division: the *Mussulmans* however were not so totally expell'd, but that there still remain'd behind some of 'em, particularly in *Thrace*, whither they afterwards drew greater numbers under *Solyman* the Son of *Orcan*.

ACCORDING to [6] *Leunclavius*, it was five miles from the *Dardanelles*, where this Transfretation was perform'd; for he supposes that [7] *Maita* is but three miles distance therefrom, on the *Europe* side; and he places, two miles from *Maita*, the Castle of [8] *Zemenic*, where the *Turks* landed. *Solyman* walking one day along the Borders of *Phrygia*, which he had newly conquer'd, was so struck with the Ruins of *Troy*, that he suddenly fell into a profound Meditation. *Jusuph Ezes Bey*, one of his principal Officers, could not forbear asking him the occasion of it: I would (said *Solyman*) gladly cross the Sea to *Greece*, without the privity of the Christians. *Ezes*, to pleasure him, puts himself into a Boat with but one Friend, and off he goes to the *Europe* side, where he seizes and

[6] Annal. Sultan. Osmen. & Hist. Mussulm.

[7] Μαδοτος. Herod.

[8] Χιριδοκαστρὸν. Cimenlic Issar, *a sorry Town 20 miles from* Gallipoli.

and carries back a *Greek* to his Maſter, who treated him ſo well, that he undertook to ſhew that Prince the ſhorteſt way to enter *Greece* by ſtealth. Seven or eight hundred pick'd Soldiers being carry'd over by night, the Priſoner led them directly to the Caſtle of *Zemenic*, where they met with no reſiſtance, the Inhabitants being buſy'd about their Harveſt, and the Caſtle almoſt bury'd under huge heaps of dung. The *Turks*, far from mal-treating the People, expreſs'd the greateſt Love to them, and gave 'em Preſents; they did indeed ſend away a few Priſoners to *Solyman*, to aſſure him of the Place's being taken: ſhortly after, the Cavalry repair'd thither likewiſe. At length *Gallipoli* was attack'd and taken, *Anno* 1357. *Solyman* died the ſame Year with a Fall from his Horſe in hunting. *Orcan* ſurvived him but two months: he was ſucceeded by *Mourat*, his ſecond Son, who took *Adrianople* in 1360, and made it the Capital Seat of his Empire in *Europe*, as *Pruſa* was in *Aſia*.

I HAVE been often told at *Conſtantinople*, that the *Turkiſh* Annals were cramm'd with Stories and Stratagems, which the *Turks* boaſt of, in their Conqueſts over the Chriſtians. The following is one related by *Leunclavius*, and tranſlated from the *Turkiſh* Original. The ſame *Solyman*, mention'd before, ſends fourſcore Fellows over the *Helleſpont*: theſe, lurking in the Vineyards till Break of Day, laid hold on half a dozen Husbandmen, as they were going to their Work; the next night, ſeventy of theſe *Muſſulmans* put themſelves in ambuſh near the Town, while the other ten remain'd further off with their Priſoners, four of whom they murder'd, and hung on Trees upon a riſing ground, with their heels upwards, and ript out their Bowels as Butchers do Sheep in the Shambles: one of 'em was put on a Spit like a Pig, and ſuch as remain'd alive were obliged to turn the Spit, and roaſt him at a fire. Next day the *Turks* took more Priſoners, who happen'd to be decrepid old Men, that could hardly creep along: they were ſtrangely frighten'd to hear they were *Turks*, and lived upon nothing but Man's Fleſh; after ſome very diſmal Dialogues they diſmiſs'd 'em, telling 'em they were uſed to better Meat, but bade 'em be ſure to ſend 'em ſome young Folks to feed upon. About goes the Spit all the while. The old Men, not having ſeen above ten *Turks*, return'd to Town faſter than they went out, and fell a ſwearing like mad at their Townſmen: What a devil do ye ſtand here for, with your fingers

Hiſt. Muſſulm. lib. 4.

in your mouths? Look yonder! ſee thoſe *Turks*, there's but half a ſcore of 'em, and they're roaſting one of our Brethren, and would have done the ſame by us, but that we were too tough and skinny: nothing but young Fleſh will down with them. The Commandant of the Place, who was in the Prime of his Years, order'd out all the young Fellows immediately to go and kill the *Turks*: accordingly, out they all run. Mean while the ſeventy *Muſſulmans*, who lay conceal'd among the Buſhes, enter'd the Place and ſeiz'd the Gates, as ſoon as they ſaw the Croud at a proper diſtance. The Populace ſtill preſs'd forward, without ſuſpecting the Stratagem: at laſt the *Turks* that were roaſting the Chriſtian, inſtead of running farther into the Country, made the beſt of their way to the Town. What Fools are they, ſaid the *Greeks*, to take refuge in our Houſes! let 'em go, let 'em go, we'll deſtroy 'em all together. But as ſoon as theſe ſame Fools were got into the Town, they ſhut the Gates, and mounted the Walls with their Comrades, and moſt of the Children which were left in the Houſes. The poor *Greeks* look'd very ſheepiſh at this Spectacle: they were told, unleſs they return'd to their Houſes, they would cut the throats of all the Children; but if they would ſubmit, they ſhould have no harm done 'em. The Populace, not knowing what to do, accepted of the Offer: but the Perſons of Diſtinction ſtood out, till the *Turks* had ſworn on the Alcoran not to take their Eſtates from 'em. Tho no Oath can be propos'd that a Villain will not take, yet they had recourſe to a kind of mental Reſtriction, unexpected by the *Greeks*: the Men of Note were all put to death, tho their Eſtates were not touch'd, which the *Turks* aſſured 'em they would not. The *Muſſulmans* are very good at theſe Diſtinctions: *Mahomet* II. after the taking of *Negropont*, caus'd the Governour to be ſaw'd through the Body, ſaying, he had promis'd to ſpare his Head, but not his Trunk. Letter XI.

THE *Greek* Hiſtorians differ in all theſe Adventures; for *Ducas* pretends, that the *Turks* paſs'd not the *Helleſpont* for the firſt time till the Years 1356 and 1357. that it was *Homur* Son of *Atin*, and *Orcan*, who ravaged all *Thrace*; one was maſter of *Smyrna* and *Epheſus*, and the other of *Pruſa*. Certain it is, the *Muſſulmans* did not infect *Europe* till about 700 Years after the Eſtabliſhment of Mahometiſm in *Aſia*: for the Egira,

or Mahometan Æra, which takes its date from *Mahomet*'s Flight from *Mecha*, began in the 622d Year of Christ; and *Othoman*, the first Emperor of the *Turks*, died not till *Anno* 1328.

GALLIPOLI. Callipolis. *Plin. lib.* 4. *cap.* 11. Καλλίπολις.

GALLIPOLI was the first Town they canton'd themselves in: the Situation of that Place is so convenient for passing into *Thrace*, that the Princes who have had designs on that Province, have ever begun by making themselves masters of that Town. It fell to the share of the *Venetians*, after the taking of *Constantinople* by the *Latins:* but [1] *Vatace* Emperor of the *Greeks*, who made his residence at *Magnesia* of Mount *Sipylus*, being at war with *Robert de Courtenai*, fourth *French* Emperor, besieg'd it, took it, and utterly destroy'd it in [2] 1235. The *Catalans*, who signaliz'd themselves in so many Rencounters in *Greece*, fortify'd themselves at *Gallipoli* in 1306, under *Roger de Flor* Vice-Admiral of *Sicily*. After the death of that General, who was murder'd at *Constantinople*, in violation of a solemn Oath made by the Emperor *Andronicus*, by the Image of the Virgin painted by St. *Luke*; the *Spaniards* cut to pieces most of the Burghers, and so well intrench'd themselves in the Town, that *Michael Paleologus*, the Emperor's Son, was fain to raise the Siege. [3] *Remond Montaner*, and the Wives of the *Catalans*, whose Husbands were in the Army that kept the Country, made so gallant a Defence against *Anthony Spinola*, who form'd a second Siege by order of the Emperor, that the *Genoese* were constrain'd to retire. At length the *Catalans*, persuaded that they could not hold out long in *Gallipoli*, level'd the Works in [4] 1307. Thus *Solyman* Son of *Orcan* must have got it cheap in [5] 1357, for the Town was at that time dismantled, and the Emperor [6] *John Paleologus*, to comfort himself for the loss of it, said he had only lost a Jar of Wine and a Stye for Hogs; alluding, doubtless, to the Magazines of Victuals and Cellars built by [7] *Justinian*, not only for maintaining a strong Garison within the Town, but Troops without. In the same view that Emperor, according to *Procopius*, caus'd *Gallipoli* to be substantially wall'd about. *Bajazet* I. knowing the Importance of this Post for passing from *Prusa* to *Adrianople*, which at that time were the two Capital Seats of the *Ottoman* Empire, caus'd *Gallipoli* to be repair'd in [8] 1391; he strengthen'd it with a huge Tower, and made a good Port for his Gallies. *Musta-*

[1] Gregor. IX. Epist. 313. l. 5. Du Cange Hist. of the Emp. of *Const.* lib. 3.

Joannes Ducas qui & Batatza generque Theodori Lascaris, imperii sedem habuit Magnesia ad Sipylum annis 33. *Ducas Hist. Byzant.*

[2] Du Cange ibid. lib. 6.

[3] Pachim. lib. 13. cap. 24.

[4] Du Cange ibid.

[5] Calvis.

[6] Annal. Turc.

[7] Procop. de Ædific. Just. lib. 4. cap. 10.

[8] Ducas Hist. Byzant. cap. 4.

pha,

View of Gallipoli.

pha, [1] one of his Sons, fail'd not to seize it after the death of *Mahomet* I. in order to bar the Entrance of *Amurat* I. into *Europe*: but this latter, who was his Nephew and lawful Successor, retook *Gallipoli* and *Adrianople*, where he hang'd up *Mustapha*. Letter XI.

[1] Idem, c. 24.

THE *Genoese* facilitated to *Amurat* the Passage of the Canal. [2] *Ducas* reports, that it was done by the help of the Ships of *John Adorne Podestat* of the new *Phocea*; but this *Podestat*, young as he was, improved the Opportunity like a wise Man: In the middle of the way he ask'd the Sultan an Exemption from the Tribute paid yearly by the *Genoese* for the Alum of *Phocea*, and obtain'd it. [3] *Chalcocondylus* mentions nothing of the Alum, but affirms this Transportation was procured by dint of Mony; and [4] *Leunclavius* adds, that *Amurat* gave no less than one or two Ducats for each Soldier.

[2] Cap. 25, & 27.

[3] Lib. 5.

[4] Pand. Hist. Jun. cap. 89.

GALLIPOLI is still a large Town at the mouth of the *Propontis*, or Sea of *Marmara*, in a Strait about five miles broad; it is 25 miles from the *Dardanelles*, 40 from the Isles of *Marmara*, and 12 from *Constantinople*. *Gallipoli* is in a Peninsula, which has two Ports, one to the South, and the other to the North. They reckon in it about 10000 *Turks*, 3500 *Greeks*, not quite so many *Jews*. The *Bazar*, or the *Bezestein*, the place where the Merchandizes are sold, is a handsome House with several Domes cover'd over with Lead: the Town has no Walls, and is only defended by a sorry square Castle, with an old Tower, which doubtless is that of *Bajazet*. We were assured the Doors to the *Greek* and *Jews* Houses were not above two foot and a half high, and the like in many Towns of *Turky*, to prevent the *Turks* in their Frolicks from coming a horse-back into their Houses, where they would commit a thousand Outrages.

I CAN say no more of *Gallipoli*, not having been personally in it: we anchor'd in a Port six miles below it, the North Wind detaining us there till the Holy Saturday, and we had the mortification not to land at *Gallipoli*: all we could do, was, as we pass'd by, to take a Draught of it, wherein we were favour'd very opportunely by a Calm of Weather.

An Portus Coelos, *or* Κοιλος. *Amm. Marc. lib.* 2. *cap.* 2.

WE were told, that on the *Asia* side, right against *Gallipoli*, there was a Village call'd *Chardac* or *Camanar*, whither they come from *Smyrna* to pass the Canal, and take the way to *Gallipoli* by Land, and that the Winds were not favourable for going by Sea to *Constantinople*: we would gladly

have taken this Road. On the way ſtands *Rodoſto*, *Heraclea*, *Sclivrea*, and other Places, touching which, ſundry Obſervations might be made; but our Captain would not put in any where on the *Europe* ſide, and the Wind riſing South-Weſt, ſoon brought us in ſight of the Iſles of *Marmara*, on the ſide whereof is a beggarly Town named *Lartachi*, ſaid to be the old City of *Priapus*. The Wind wafted us over the *Propontis*, and preſented us the fineſt View in the world, I mean, the Seven Towers and the Coaſt of *Conſtantinople*, which poſſeſſes the Entrance of the *Thracian Boſphorus*, call'd likewiſe the Canal of the Black Sea.

CONSTANTINOPLE.

CONSTANTINOPLE, with its Suburbs, is, beyond diſpute, the largeſt City of *Europe*; its Situation, by conſent of all Travellers, and even the antient [1] Hiſtorians, is the moſt agreeable and the moſt advantageous of the whole Univerſe. It ſeems as if the Canal of the *Dardanelles*, and that of the *Black Sea*, were made on purpoſe to bring it the Riches of the four Quarters of the World: thoſe of the *Mogul*, the *Indies*, the remoteſt North, *China* and *Japan*, come by the way of the *Black Sea*; and by the Canal of the *White Sea*, come the Merchandizes of *Arabia*, *Egypt*, *Ethiopia*, the Coaſt of *Africk*, the *Weſt-Indies*, and whatever *Europe* produces. Theſe two Canals are as the Doors of *Conſtantinople*; the North and South, which are the ordinary Winds there, are as it were the two Leaves of the Door: when the North Wind blows, the South Door is ſhut, that is, nothing can come in from the Southern Coaſt; this Door opens, when the South Wind reigns: if you will not allow theſe Winds to be call'd the Doors of *Conſtantinople*, you muſt agree 'em to be its Keys at leaſt.

[1] Polyb. Hiſt. lib. 4. Tacit. Ann. lib. 12.

Εἰσάγει μὲ εἰς τὸν πόντον νότος, ἐξάγει ὁ βορέας καὶ τούτοις ἀνάγκη χρῆσθαι θεοὺς ἑκάτερον τὸν δεσμὸν τῶν ἀνέμων. Polyb. Hiſt. lib. 4.

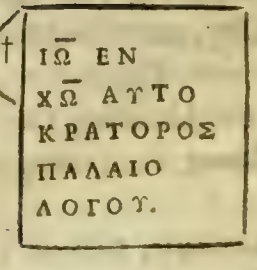
M. *THEVENOT* will have *Conſtantinople* to be not ſo big as *Paris*, and but ten or twelve miles about; M. *Spon* allows it fifteen: for my part, I believe its Compaſs to be twenty three miles; to which if you add twelve for the Suburbs of *Galata*, *Caſſun-Pacha*, *Pera*, *Topana*, *Fundukli*, the Circumference of this vaſt City will be 34 or 35 miles. I can't hold with them, who reckon *Scutari* among the Suburbs of *Conſtantinople*, becauſe 'tis only parted by the breadth of the Canal: neither on the other hand can I come into their Sentiment, who cut off from *Conſtantinople* all the Suburbs beyond the Port; ſince even under the firſt Chriſtian Emperors,

perors, *Galata* was the thirteenth Region of the City: the Fig-Tree Quarter, which is the same as *Galata*, makes part of the City, according to the Emperor *Anastasius*, and *Justinian* placed it in the new Circumference. By little and little they have join'd to *Galata* the neighbouring Towns, as at *Paris* the Faux-bourg *St. Germain*, the Faux-bourg *St. Antoin*, and others. Letter XI. Novel. 59. In lib. 18. Cod. de Sacr. Eccles.

WE must then distinguish the two parts in *Constantinople*, that on this side the Port, and that on the other side: the first is the antient *Byzantium*; and *Constantinople*, whose Plan is of a triangular figure: two of its sides are wash'd by the Sea, namely, that of the Port, which is the crookedest of all, and that which goes from the Point of the Seraglio to the Seven Towers; the third is longer than the rest, and is on the firm Land. To each of the two first, they usually allow seven miles, and nine miles to the other: the first Angle of this City is at the Seven Towers, the second at the Point of the Seraglio, and the third at the Mosque of *Ejoub*, towards the fresh Waters.

THE Walls of *Constantinople* are very good; those of the Land-side have a double Range twenty foot from each other, and defended by a flat-bottom'd Ditch some twenty five foot broad: the outer Wall, which is about two Toises high, is defended by 250 low Towers; the inner Wall is above twenty foot high, and its Towers, which answer to those of the outer, are well-proportion'd. The Battlements, the Courtines, the Port-holes, are well-contriv'd, but we saw no Artillery: Free-stone is what it mostly consists of. I think we counted five Gates on this side: it might be easily fortify'd, for the Situation is naturally sloping; very far from commanding the City.

THE Walls from the Seven Towers to the Seraglio, and those along the Port, look to be somewhat more disregarded: there's no going round 'em, because of several Out-jettings to the Water. There's no Wharf or Key; some part of the Walls, especially toward the Port, is saddled with Houses: the Towers of both sides are set at a proper distance, but have been often damaged by Storms, and repair'd as often by the *Greek* Emperors *Theophilus*, *Michael*, *Basil*, *Constantine Porphyrogenetes*, *Manuel Comnenes*, *John Paleologus*; as may be seen by the Inscriptions on the Seven Towers, and other places in and about the Walls.



Of John Paleologus *Emperor in Jesus Christ.*

THESE following are as you go from the Seven Towers to the Seraglio.

ΠΑΣΙ ΡΩΜΑΙΟΙΣ ΜΕΓΑΣ ΔΕΣΠΟΤΗΣ ΕΓΕΙΡΕ ΡΩΜΑΝΟΣ ΝΕΟΝ ΠΑΝΜΕΓΙΣΤΟΝ ΤΟΝΔΕ ΠΥΡΓΟΝ ΕΚ ΒΑΘΡΩΝ.

Romanus, *Illustrious Emperor of all the* Greeks, *did rebuild from the very Foundation this new large Tower.*

ΠΥΡΓΟΣ ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΥ ΠΙΣΤΩΝ ΕΝ Χω̄ ΑΥΤΟΚΡΑΤΟΡΩΝ ΕΥΣΕΒΕΙΣ ΒΑΣΙΛΕΙΣ ΡΩΜΕΩΝ.

The Tower of Basilius *and* Constantine, *faithful Emperors in Jesus Christ, pious Kings of the* Romans.

ΠΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΕΝ
ΚΡΙΣΤΩ ΑΥΤΟΚΡΑΤΟΡΟΣ.

The Tower of Theophilus *Emperor in Jesus Christ.*

ΠΥΡΓΟΣ ΘΕΟΦΙΛΟΥ ΚΑΙ ΜΙ-
ΧΑΗΛ ΠΙΣΤΩΝ ΕΝ Χω̄
ΑΥΤΟΚΡΑΤΟΡΩΝ.

The Tower of Theophilus *and* Michael, *faithful Emperors in Jesus Christ.*

ΑΝΕΚΑΙΝΙΣΘΗ ΕΠΙ ΒΑΣΙΛΕΙΟΥ ΚΑΙ ΚΟΝΣΤΑΝΤΙΝΟΥ ΤΩΝ ΠΟΡΦΥΡΟΓΕΝΝΗΤΩΝ ΦΙΛΟΧΡΙΣΤΩΝ ΣΕΒΑΣΤΩΝ ΔΕΣΠΟΤΩΝ ΕΝ ΕΤΕ Κ.Φ.Κ.Α.

This Tower was renew'd under Basil *and* Constantine Porphyrogenetes, *Servants of Jesus Christ, august Emperors in the Year .....*

ΑΝΕ-

ΑΝΕΚΑΙΝΙΣΘΗ ΕΠΙ ΜΑΝΟΥΗΛ ΤΟΥ ΦΙΛΟΧΡΙ ΒΑΣΙΛΕΙΟΣ ΡΩΜΕΙΟΥ ΥΙΟΥ ΕΝ.....ΚΑΙ ΑΥΤΟΚΡΑΤΟΡΟΣ ΡΟΜΑΙΩΝ ΤΟΥ ΚΟΜΝΗΝΟΥ ΕΝ ΕΤΕΙ ϚΧΟΒΜΒ.

This Tower was renew'd under Manuel, *Servant of Jesus Christ*, Roman *Emperor, Son.....and of the* Roman *Emperor* Comnenes, *in the Year.....*

ΟΝ ΤΗΣ ΘΑΛΑΣΣΗΣ ΘΡΑΥΣΜΟΣ ΜΑΡΚΩ ΚΡΟΝΩ ΚΑΤΑΔΟΝΙ ΠΟΛΛΩ ΚΑΙ ΣΦΟΔΡΩ ΡΗΓΝΥΜΕΝΟΝ ΠΕΣΕΙΝ ΚΑΤΕΝΑΓΚΑΣΕ ΠΥΡΓΟΝ ΕΚ ΒΑΘΡΩΝ ΒΑΣΙΛΕΙΟΣ ΕΤΕΙΡΕ ΕΥΣΕΒΗΣ ΑΝΑΞ.

This Tower, which the Concussions of the Sea, violently and often repeated, had brought to ruin, was rebuilt from the Foundation by the pious King Basil.

THERE are seven Gates from the Point of the Seraglio to the Seven Towers; five land-ward, and eleven on the Port: but whichever Gate you go in at, you mount an Ascent. *Constantine*, who design'd to make *Constantinople* like *Rome*, could not have found a better Spot for Eminences: it is a very tiresome City for Foot-Travellers; Persons of note go on horse-back. Before we enter the Town, we must once more admire the Outside: Nothing upon earth can be more delightful, than with one Glance of the Eye to discover all the Houses of the biggest City in *Europe*, whose Roofings, Terrasses, Balconies, and Gardens, form a Variety of Amphitheatres set off with Bezestains, (Places like our Changes, for selling Wares) Caravan-Serais, (Houses of Hospitality) Seraglios, and especially Mosques or Churches, which far outshew ours in *France*. These Mosques, tho hideous for their Bulk, yet in appearance they have nothing about 'em but what's beautiful; the Defects and Oddnesses of the *Turkish* Architecture not being discernable so far off: on the contrary, their principal Domes, accompany'd with other little Domes, both cover'd with Lead or Gilding; their Steeples, if I may use that word for Towers very slender and extremely high, with the Crescent at top: all together yield a charming Spectacle to one that stands at the Entrance of the Canal of the *Black Sea*; nay, this Canal it self strikes you with admiration, for *Fanari-Kiosc*, *Chalcedon*, *Scutari*, and the adjoining Country, have

have an agreeable effect upon the Eye, when, no longer able to bear the Lustre of *Constantinople*, you turn your Face to the right.

I MUST however confess, that the Objects we had seen from our Ship, appear'd quite different, on comparing them with those that presented themselves to us when we went ashore. I know not whether it was the Onions they sell at the corner of every Street, that awaken'd in us the Idea of those famous Temples in *Egypt*, whose Outside dazled the Beholder's Eye; but I could not help comparing *Constantinople* with those stately Edifices, wherein were nothing but Crocodiles, Rats, Leeks, Onions, which those Idolaters regarded as so many Deities. The Houses of *Galata*, where we landed, are low, built mostly of Wood and Mud, so that a Fire consumes thousands of 'em in a day; a Disaster which frequently befals 'em, either from the *Turks* smoking in bed, or else done on purpose by the Soldiers, for the sake of pilfering: it would be no great damage, if nothing but the House was destroy'd, for they cost but a trifle to build again, and there's Wood enough on the Coasts of the *Black Sea* to rebuild *Constantinople* once a year, if occasion were; but a world of Families are utterly undone by the burning of their Merchandizes. 'Tis a small matter, when they speak but of 2 or 3000 Houses burnt: a Man has oftentimes the mortification to see his House pull'd down and pillaged, tho the Fire be 200 paces off; especially when the North-East, which the *Turks* call *the black Wind*, is in its fury. They have found no other Remedy to prevent the whole Town from being devour'd, but only to blow up a great many Houses, otherwise the Conflagration would become general. The foreign Merchants have of late Years wisely bethought themselves to build at *Galata* very substantial Ware-houses of Free-stone, standing single, and having no more Windows than are barely necessary; the Shutters whereof, as well as the Doors, are cover'd with Iron Plates.

Cara-sel.

THE Plague and the *Levantis*, next to Fire, are the two Scourges of *Constantinople*: it is true, the *Turks* are unworthy to live, they stand and see 5 or 600 die in a day of this cruel Distemper, without doing the least thing either to avoid it or struggle against it, and never begin their Processions till it sweeps away about 1200 in a day. They buy and sell the Goods and Houshold Stuff of the Infected, just as if they had died of

Old-

Old-Age or a violent Death. As for us, we had the Forecaſt, when we Letter XI.
ſet out from *Marſeilles*, to lay in a proviſion of *Lapis Infernalis*; and if the leaſt Spot had appear'd on our Body, we ſhould not have fail'd to tap it with a Lance, ſcarify it, and clap ſome of this cauterizing Stone upon it, to eat away as ſoon as poſſible that part where the Strength of the Poiſon diſcharges it ſelf: beſides this, we would have made uſe of Treacle, Orvietan, *Engliſh* Drops, and other cordial and ſpirituous Medicaments, which we had Box-fulls of. Theſe Remedies muſt be preceded by the Uſe of Emetick Tartar, which is to be repeated according to occaſion without delay, the moment the Head ails any thing, or the leaſt Loathing is felt.

AS for the *Levantis*, who are Soldiers of the Gallies that inſult People with their Cutlaſſes in their hand, and make ugly Faces to frighten ſuch as don't know 'em; ſome years ago the Caimacan, or Governour of the City, at the ſollicitation of the Embaſſadors, gave Strangers a permiſſion to defend themſelves againſt theſe diſorderly Rake-ſhames, who have been often quell'd by dint of Sword and Piſtol. Tho the *Turkiſh* Bravoes look on us as a parcel of very aukard Fellows, that know not how to handle our Arms nobly and with a good grace; yet they fly from the Point of our Swords. *Theſe Chriſtian Dogs*, ſay they, *run a Man through the guts at once, without giving him time to defend himſelf.* Our Swords do their buſineſs off-hand, whereas ſome Movements of the Body are required for the Uſe of a Scymeter. As ſoon as ever you perceive in the ſtreets of *Conſtantinople* any Perſons making towards ye, in a Waiſtcoat and Drawers, bare-legg'd, with only Pumps on, and a Ponyard in their hand, you muſt unſheath your Sword; ſome have the precaution to carry it naked under their Coat: if you wear a Veſt, you ſhould not ſtir without Pocket-Piſtols, well charged and primed, or at leaſt ſomething like 'em. A certain *French* Merchant one day put to flight a couple of theſe *Levantis*, with a large Ink-horn, which they took for ſome Fire-Arms: they fancy our Canes have Tucks within 'em, and always take their meaſures from the Countenance we bear towards 'em. To avoid their Inſults, People ſometimes take Janizaries for their Guard.

THE Marquiſs *de Ferriol* gave us ſome of his Guard to go along with us: he lodg'd us in the *Chateau-Gaillard*, a Quarter in the *Palais*

de France, which he had allotted for us: this Palace ſeem'd to us to be an inchanted Place, for the Miſery we had ſeen in the *Archipelago*, had given us a very diſadvantageous Notion of the reſt of *Turky*. The Palace of *France* is the moſt agreeable Houſe in all *Conſtantinople*, to Perſons bred up in *Europe*; it was built by order of *Henry* IV. when M. *de Breves* was Embaſſador, but there were fine Apartments made by M. *de Nointel*: Gentlemen there meet with every thing that's fit for 'em. Out of this Palace, they know not what *Good Eating* means; no, not if you were to go to the further end of *Japan*. The Embaſſador's Table is as well ſupply'd as the beſt in *Paris*: inſtead of Copper-Veſſels tinn'd over, which even the Grand Signior uſes in the Seraglio, you ſee nothing in his Excellency's Houſe but Piles of ſilver Plates, and Buffets charg'd with Baſons, Ewers, Salvers, Vaſes, and Goblets of the ſame Metal. All the Nations of the World are tempted thither by the Magnificence and engaging well-bred Behaviour of the Owner: we cannot ſufficiently admire with what Reſolution the Marquiſs *de Ferriol* maintains the Grandeur of the *French* Name, at a Court where one is every day expos'd to the Caprices of new Miniſters.

WHILE our *Turkiſh* Habits were making, we rambled about the Town in our *French* Dreſs, with a Sword to our ſide, a powder'd Wig and Hat cock'd, tho nothing is more offenſive to the *Muſſulmans*, eſpecially ſuch as live further up in the main Land. 'Tis not ſo with thoſe of *Conſtantinople* and *Smyrna*; by a frequency of ſeeing us in our ordinary Equipage, they are familiarized to our ways. We ſhould have made no difficulty of walking the ſtreets without Janizaries, if my Lord Embaſſador, in regard we were employ'd by his Majeſty, had not order'd ſome to attend us wherever we went.

THE Streets of *Conſtantinople* are very ill paved, ſome not at all; the only Street that is practicable, is that which goes from the Seraglio to the Gate of *Adrianople*: the reſt are cloſe, dark, deep, and look like ſo many cut-throat Lanes; and yet you frequently meet with good Buildings, Bagnios, Bazars, and ſome Houſes of Great Men, built with Lime and Sand, and angled with Free-ſtone, the Apartments running very cleverly into one another.

Greek Women of Constantinople

Greek Women in their Fur Gowns.

WE thought the Place more populous than they told us it was; the Houses are but two Stories high, and are well fill'd. I make no question but there are as many People at *Constantinople* as in *Paris*: you meet with but few *Turks* in the streets, they keep within doors, without concerning themselves about what passes abroad, except certain Women belonging to the absent Bashaws, and these have no aversion to Strangers; but their Intrigues are attended with Danger, and Tenderness is sometimes succeeded by Cruelty. TheHusbands, that they may have no pretence for going abroad, have made 'em believe there's no Paradise for Women; or if there be one, they may attain it by saying their Prayers at home. To amuse 'em, they build Baths for 'em, and treat 'em with Coffee: but notwithstanding all this Precaution, a way is often found to introduce handsome young Fellows, disguised like Female Slaves, with Toys to sell. The *Jewish* Women are dextrous at promoting the *Belles Passions*; however, there is not near so much intriguing here, as with us: and most of the *Turkish* Ladies are obliged to stay at home, and busy themselves in Embroidery, for want of better Employment. The *Greek*, *Jewish*, and *Armenian* Women, have more liberty, but don't go abroad so often as our Women, because the Slaves do all that's to be done without doors, as going to Market, *&c.* *Paris* would seem far less populous, did we not all the day long meet in the streets Women of all Ages and Conditions. Letter XI.

MANY things have contributed to fill *Constantinople* with People, beyond the other Cities of *Turky*: Traffick; Hopes of rising at Court, where there are no People of Quality, and consequently it is natural for a Man to flatter himself that he may be advanced for his Merit and Mony; the Misery that is suffer'd in the Provinces, where the Bashaws have always exercised grievous Cruelties; lastly, that prodigious Trade of Slaves, which is incessantly carrying on: these latter increase and multiply by Marriage, and swell the number of Inhabitants. In all Ages it seems to have been a Maxim to bring to *Constantinople* powerful Colonies; I speak not of the *Roman* Families, which *Constantine* engaged to settle there: *Glycas* affirms, that that Emperor having confer'd on the Senators that follow'd him the Command of his Armies in *Persia*, he made 'em leave their Rings behind 'em; these he sent to their Wives, to oblige 'em to quit *Rome*, and come away to their Husbands, and fix

themſelves at his Court. *Mahomet* II. having taken *Amaſtris*, belonging to the *Genoeſe*, on the Coaſts of the *Black Sea*, ſent away almoſt all its Inhabitants to *Conſtantinople*, *Ann.* 1460. In 1514, *Selim* having made himſelf maſter of *Tauris* in *Perſia*, brought from thence all the Mechanicks. *Barbaroſſa* often tranſported thither the Inhabitants of ſuch Iſlands as he conquer'd in the *Archipelago*: in 1537, he caus'd 16000 Priſoners to paſs thither from *Corfu*. In the laſt Wars of *Hungary*, what Shoals of both Sexes were carry'd away to *Conſtantinople!*

THE firſt Walk a Stranger uſually takes in *Conſtantinople*, is to the Royal Moſques; of which there are ſeven ſo call'd. Theſe Edifices, which are very handſome in their kind, are compleatly finiſh'd, and kept in perfect good condition; whereas in *France* we have ſcarce ſuch a thing as a finiſh'd Church: if the Nave is admired for its Largeneſs and Beauty of its Arch-work, the Choir is imperfect; if theſe two parts are compleat, the Frontiſpiece is not begun: moſt of our Churches, eſpecially in *Paris*, are hedg'd in with profane Buildings, and Tradeſmens Shops, to make advantage of every the leaſt Spot of Ground; the Church is often ſo choak'd up with Houſes, there's no Avenue, no Vacancy left. Whereas the Moſques of *Conſtantinople* ſtand ſingle, within a ſpacious Incloſure, planted with fine Trees, adorn'd with delicate Fountains: they ſuffer not a Dog to enter, no one preſumes to hold diſcourſe there, or do the leaſt irreverent Action; they are well endow'd, and far exceed ours in Riches: tho their Architecture is inferior to ours, yet they fail not to make an impreſſion on the Beholder by their Largeneſs and Solidity. In all parts of the *Levant*, the Domes are well executed; thoſe of the Moſques are of an exact Proportion, and accompany'd with other ſmaller Domes, which make 'em appear full and comely to the Eye: it is not ſo with their Minarets, which are Spires as high as any of our Belfries, and as ſmall about as a Nine-pin, in a manner. Theſe Minarets are a great Ornament to the Moſques, and to the whole Town: however, tho we have no Work of that Boldneſs among us, our Eyes are form'd to our Belfries, and our Ears to the Sound of our Bells, which are more harmonious than the Singings of the *Mueſins*; ſo they term thoſe who call the People to Prayers, in a ſinging Tone, from the top of the Minarets.

ST.

ST. SOPHIA is the most perfect of all these Mosques; its Situation is advantageous, for it stands in one of the best and finest parts of *Constantinople*, at top of the antient *Byzantium*, and of an Eminence that descends gradually down to the Sea by the Point of the Seraglio. This Church, which is certainly the finest Structure in the world next to *St. Peter's* at *Rome*, looks to be very unwieldy without: the Plan is almost square, and the Dome, which is the only thing worth remarking, rests outwardly on four prodigious large Towers; which have been added of late years to support this vast Building, and make it immoveable, in a Country where whole Cities are often overthrown by Earthquakes. Letter XI.

THE Frontispiece has nothing grand, nor answerable to the Idea Men have of *St. Sophia:* you first enter in at a Portico about six Toises (Fathom) broad, which in the time of the *Greek* Emperors serv'd for a Vestibulum. This Portico communicates with the Church by nine Marble Folding-Doors, the Leaves whereof, which are Brass adorn'd with Basso-Relievo's, are extremely magnificent: on the middlemost of 'em you see some Figures of Mosaick Work, nay, some Paintings too. The Vestibulum is join'd to another, which is parallel to it, but has no more than five brazen Doors without Bas-Reliefs: the Leaves were charg'd with Crosses, but the *Turks* have only left the upright Post of these Crosses, and have taken away the Cross-Beam of 'em. You don't enter front-wise into these two Vestibulums, but only at doors open'd on the sides; and according to the Rules of the *Greek* Church, these Vestibulums were necessary for the placing those that were distinguish'd either for being about to receive the Sacraments, or undergo publick Penance. Parallel to these Vestibulums, the *Turks* have built a great Cloister, for lodging the Officers of the Mosque.

A DOME of an admirable structure holds the place of a Nave; at the foot of this Dome runs a Colonnade, which bears a Gallery five Toises broad, the Arch-work whereof is exquisite. In the Interspaces of the Columns, the Parapet is adorn'd with Crosses in Bas-Relief; these the *Turks* have used very ill: by some it is call'd *Constantine*'s Gallery; it was formerly set apart for the Women. At the Roof, and on the Cornish of the Dome, runs a small Gallery, or rather a Balustrade, no broader than just for one Person to pass at a time; and above this, there's also another:

Τρῦλος ἢ Δοῦλος, trullus, trulla, hemisphærium, testudo. Στεγαλοειδὴς οἶκος. Hesych. *A Dome.*

another: theſe Baluſtrades make a marvellous figure in time of their Ramezan, when they are all adorn'd with Lamps. The Columns of this Dome have ſcarce any belly or ſwelling, and their Chapiters look'd to be of a ſingular Order: the Dome is eighteen Toiſes in the clear, (that is, from Wall to Wall) and reſts upon four huge Pillars, about eight Toiſes thick; the Arch ſeems a perfect Demi-ſphere, illuminated with twenty four Windows, diſpoſed in a Circumference.

FROM the Eaſt part of this Dome, you paſs ſtrait on to the Demi-dome which terminates the Edifice. [1] This Dome, or Shell, was the Sanctuary of the Chriſtians, and the great Altar was placed there. *Mahomet* II. having conquer'd this City, went and ſat here with his Legs croſs'd under him after the manner of the *Turks*; after ſaying his Prayers, he caus'd himſelf to be ſhaved; and then faſten'd to one of the Pillars, where was the Patriarch's Throne, a fine piece of embroider'd Stuff, with *Arabick* Characters on it, which had ſerv'd as a Skreen in the Moſque of *Meca*. Such was the Conſecration of *St. Sophia!* There is at preſent in this Sanctuary nothing but the [2] Niche where they keep the Alcoran; it looks towards *Meca*, and the *Muſſulmans* always turn that way when they ſay their Prayers: the Mufti's Chair is hard by, it is rais'd on ſeveral ſteps, and on the ſide of it is a kind of Pulpit, for the Officers to repeat certain Prayers.

[1] *The Space between the Dome and the Demi-dome is call'd* Σολεα, Κόγχη, Ἄφις, Ἡμίκυκλος.

[2] Maharab. Mirabé. Marabé. Gueblé.

THIS Moſque, built like a *Greek* Croſs, is in the clear 42 Toiſes long, 38 broad: the Dome takes up almoſt all this Square. They aſſured me there were no fewer than 107 Columns of different Marble, of Porphyry, or *Egyptian* Granate; we had not time to count 'em our ſelves. The whole Dome is lined or pav'd with Varieties of Marble: the Incruſtations of the Gallery are Moſaick, moſtly done with Cubes or Dice of Glaſs, which are looſen'd every day from their Cement, but their Colour is unalterable. Theſe glaſs Dice are real Doublets, for the variegated Leaf is cover'd with a piece of Glaſs very thin, and glued on, ſo as nothing but hot boiling Water can make it ſcale off: if ever Moſaicks ſhould come again in faſhion among us, we could eaſily do the like. Tho the Application of theſe two pieces of Glaſs, containing the colour'd Plate, be trifling, yet it proves the Invention of Doublets not to be new. The *Turks* have deſtroy'd the Noſe and Eyes of ſome Figures, as

Κατεχρύσωσε τὰ ὄρυφα ἐξ ὑελίνου χρυσοῦ λαμπρότατα. Anonym. Deſcript. Conſtan.

as well as the Faces of four Cherubims placed in the Angles of the Dome. Letter XI.

THIS Church is not the first that in *Constantinople* bore the Name of *St. Sophia*: [1] *Constantine* the Great was the first that consecrated a Chappel there *to the Wisdom of the Uncreated Word*; but whether that Building was too small, or whether it was some time after destroy'd by an Earthquake, [1] *Constantius* his Son caus'd a larger Church to be built instead of the former: the Sanctuary and the greatest part of this Church were ruin'd in the Reign of [2] *Arcadius*, when a Tumult was stirr'd up against St. *John Chrysostom* Patriarch of *Constantinople*; nay, his [3] Party is said to have set it on fire. It was again burnt under *Honorius*, and re-established'd by young *Theodosius*; but in the fifth Year of *Justinian*, *St. Sophia* escaped not the general Burning, in that [4] Insurrection, wherein *Hypatius* was made Emperor in his own despite. *Justinian* having quell'd the Sedition, and punish'd those that raised it, caused the same year to be built the stately [5] Edifice still existing. [6] M. *du Cange* proves, that it was finish'd in five years, and not seventeen, as some *Greek* Authors have written: the Emperor was so highly pleas'd, he burst into an Exclamation, *I have outdone thee, O* Solomon! but in the 32d Year of *Justinian*, an Earthquake threw down the Demi-dome, and the Altar was crush'd with its Fall: it was re-edify'd, and the Church consecrated a-new. *Zonaras* observes, that *Justinian* did great injury to polite Literature, in applying to this Building the Stipends that were usually given the Professors in every Town all over the Empire. Rather than not gratify his Itch of Building, he melted down the silver Statue of *Theodosius*, which *Arcadius* had erected, and which weigh'd 7400 pound. To cover the Dome of *St. Sophia*, *Justinian* employ'd the Leaden Pipes which serv'd to carry most of the Water for the use of the City. The chief Architects that were concern'd in this famous Church, were [8] *Anthemius* of *Tralles*, and *Isidorus* of *Miletus*; the first was esteem'd the greatest Mechanist of his time: he was, some think, no stranger to the Art of making Gunpowder; for [9] *Agathias* avers, that he would exactly mimick Thunder, Lightning, and Earthquakes. The Emperor *Basil* the *Macedonian* caus'd the Western Demi-dome to be strengthen'd: lastly, this Church was so damaged by another Earthquake under the Empress *Anne* and *John Paleologus*

Ἁγία Σοφία.

[1] Theophan. Cedren. Glyc. Paul. Diac. l. 2. Nicephor. Callist. lib. 7. cap. 49.

[2] Socrat. lib. 2. cap. 16. Philostorg. lib. 3. cap. 3. Nicephor. Callist. lib. 9. c. 9.

[3] Socrat. lib. 6. cap. 16.

[4] Ἰωαννῦται, *Call'd* Νίκης.

[5] Manuel. Chrysol. de Ædif. Elegant.

[6] In Notis in Bondelm.

Νενίκηκά σε Σαλομών. Vici te Salomon. *Codin. de Orig. Const.*

[8] Procop. de Ædif. Just. lib. 2. cap. 3.

[9] Lib. 5.

logus her Son, that it required much Expence of Time and Treasure to repair: for which reason the Marriage of the Emperor with *Helen* Daughter of *Cantacuzenus*, was solemnized in the Church of *Blaquernes*, dedicated to the Holy Virgin. *Mahomet* II. was so pleas'd with *St. Sophia*, that he caused it to be repaired, and the *Turks* have ever since kept it with the utmost care.

Cantacuz. lib. 4. cap. 5. Leuncl. Hist. Mussulm. 582.

AFTER visiting *St. Sophia*, we were carry'd thirty or forty paces off, to be shewn the Mausoleums of certain *Ottoman* Princes: they are four small low Buildings with Domes cover'd over with Lead, supported by Columns hexagonally placed. The Balustrades are of Wood, and the Coffins cover'd with plain Cloth: the Emperors are distinguish'd from their Wives only by their Turbant, which is on a Pillar at the head of the Coffin, and this Coffin is somewhat bigger, as well as the Torches that burn at each end. There's no Torch to that of Sultan *Mourat*'s Brother, tho there are to every one of the Grand Signior's Wives. They pointed us to some Handkerchiefs like Cravats round the Necks of certain Figures, in number 120, being Representations of that Emperor's Children, which were all strangled in a day by his Successor's order. They have not been sparing of Marble in these Mausoleums, which are constantly illuminated night and day, not only with the Torches about the Coffins, but many others: they have also chain'd thereto several Copies of the Alcoran, to be perused by such as resort thither to pray. Besides those who come out of Devotion, there are here, as also in the other Mausoleums, a Company of poor Alms-People, who have a Foundation hard by: these wear wooden Chaplets, the Beads whereof are about the size of a Musket-Ball. I have forgot the Names of the other Sultans who are in these Mausoleums; I think they mention'd to us Sultan *Selim* and Sultan *Mustapha*.

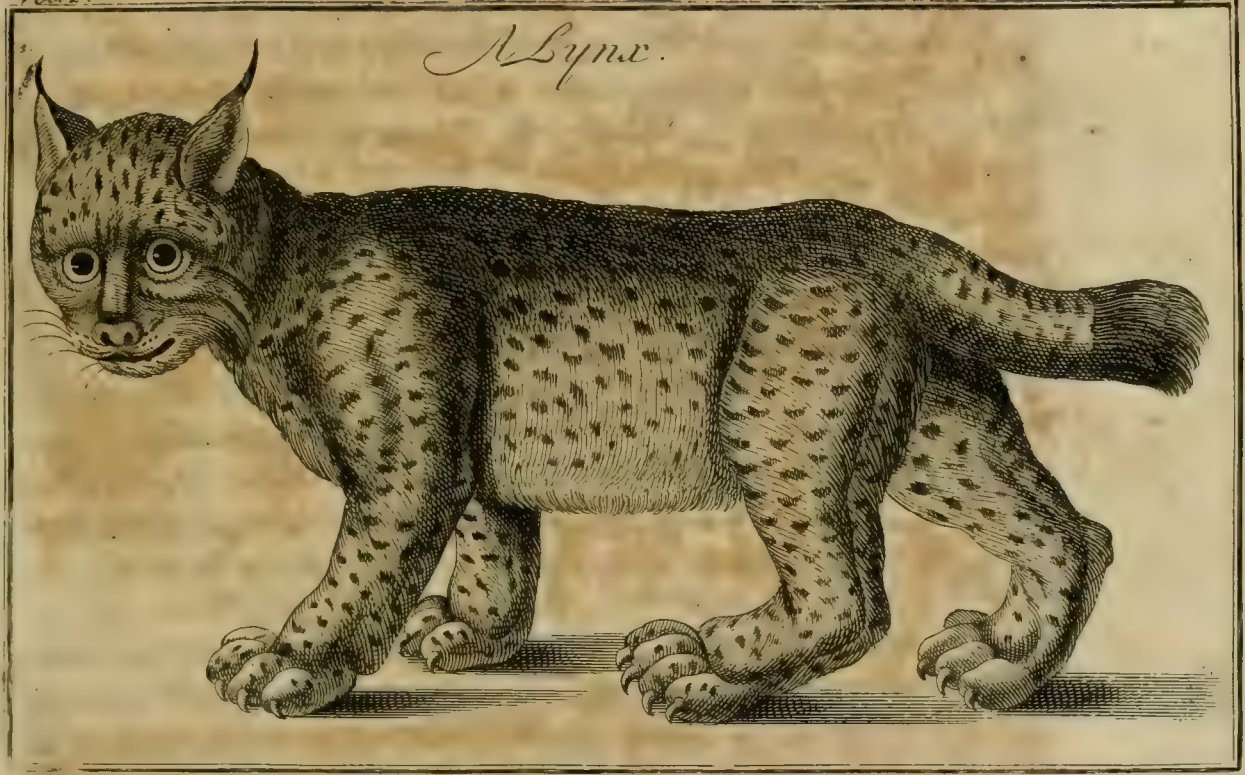
Turbé.

HARD by is seen an old Tower, said to have serv'd as a Church to the Christians; they keep in it several wild Beasts, such as Lions, Leopards, Tygers, Linxes, Jackals: these last are between a Fox and a Wolf, and in the night make a crying like Children pain'd with Gripings.

THE other Royal Mosques of *Constantinople* may be reckon'd so many Copies of *St. Sophia*, more or less resembling this Original; they are Domes of a goodly appearance, accompany'd with many other lesser

Domes:

A Lynx.



Domes: the Building always ſtands by it ſelf in an Incloſure planted with Trees, adorn'd with Fountains, Oratories to pray in, and all other Conveniences neceſſary to the Exerciſe of the *Mahometan* Religion. As for the Minarets, that is, thoſe ſlender Spires before mention'd, there's no Royal Moſque without two at leaſt; ſome have four, nay ſix of 'em. Letter XI.

AT the antient Hippodrome (or Running-place for Horſes) now call'd *Atmeidan* Moſque, each Minaret has three ſtone Galleries: before you enter this Moſque, you go through a Periſtyle, which is a ſort of Cloiſter, arch'd over, and cover'd with little Domes, and ſupported by Columns. The Pavement is of a very beautiful Marble, as alſo an hexagonal Fountain which is in the middle, cover'd likewiſe with a Dome form'd by Grates of gilded Iron. This Moſque, and the other Royal Mauſoleums which the *Muſſulmans* have built, are lighted with a great many more Lamps than *St. Sophia*; and among the Lamps of the new Moſque are placed Chryſtal Balls, branch'd Candleſticks, Oſtrich-Eggs, and ſuch-like pieces, to pleaſe the Eye. They ſhew'd us a Globe of Glaſs, wherein was repreſented in Bas-Relief, with wonderful patience, the Plan of the Moſque. The Turbè, or Mauſoleum of Sultan *Achmet*, is behind this Moſque, Northward.

OF all the Moſques in *Conſtantinople*, there's none comes near to *St. Sophia* in the Beauty of its Dome, but the *Solymania*, founded by *Solyman* II. the moſt magnificent of all the Sultans; nay, its Outſide outdoes *St. Sophia*: its Windows are larger and better diſpoſed, its Galleries more regular and ſtately; the Whole is built of the fineſt Stones that could be found among the Ruins of *Chalcedon*. The indiſpenſable Neceſſity the *Muſſulmans* are under of making their Ablutions, obliges 'em to build large Cloiſters near the Royal Moſques: the Fountain is always placed in the middle, and the Waſhing-places round about.

THE Mauſoleum of its Founder, and that of the Sultana his Wife, are behind the Moſque under very rich Domes: *Solyman*'s Coffin is cover'd with a fine piece of Embroidery, repreſenting the Town of *Mecca*, from whence it was brought. At the head of that Prince's Coffin are two Heron's Feathers beſet with precious Stones: here are conſtantly burning ſeven huge Tapers, and a great many Lamps; Copies of the

Alcoran are chain'd up and down in divers places, and Perſons in pay to read 'em: the *Turks* think the Dead are relieved by Prayers.

THE *Validea*, ſo call'd from *Valide* its Foundreſs, Wife of *Ibrahim*, and Mother of *Mahomet* IV. is another fine Edifice placed on the Port near the Seraglio. The Inſide is lined with fine *Dutch* Ware, but its Colonnade is of Marble, with Chapiters after the *Turkiſh* way; moſt of the Columns were fetch'd from the Ruins of *Troy*: its Lamps, branch'd Candleſticks, ivory Balls, chryſtal Globes, are very ornamental. The whole Work ſeems to be more delicate than the other Moſques, and has nothing *Gothick*, tho much in the *Turkiſh* Taſte: the Arches over the Doors and Windows are well deſign'd; its two Minarets have each three handſome Galleries: 'tis ſurprizing that the *Turks*, who don't often raiſe ſuch Fabricks, ſhould find Architects skilful enough to build 'em.

THE Situation of this Moſque, which is full in ſight of the Seraglio, and in the moſt frequented part of the Town, makes it be prefer'd before all others on publick Rejoicing-Days: they don't content themſelves with crouding with Lamps the Galleries of its Minarets, but throw ſeveral Cords at different heights between one Spire and another; theſe Cords not only ſupport the Name and Cypher of the Grand Signior, repreſented by ſmall burning Lamps, but likewiſe the Repreſentation of Towns, and the principal Victories that give occaſion to the Feſtival.

IN theſe Illuminations, every thing glitters, the very Creſcents are in a blaze. Were the antient *Byzantines* to return to Life, they would doubtleſs be aſtoniſh'd at the prodigious Dimenſions of their City, which at this day extends to the furthermoſt part of the Haven, whereas in their time it took up only the Southern Entrance: but they would not be ſurprized to ſee the Creſcent, it being the Symbol of *Byzantium*.

Steph. Byzant. We are told the reaſon of it by *Stephens* the Geographer, a Native of this City. *Philip* of *Macedon*, Father of *Alexander* the Great, meeting with mighty difficulties in carrying on the Siege of *Byzantium*, took the opportunity of a very dark Night to ſet Workmen to undermine the Walls, ſo as to make a Breach for his Troops to enter the Place, without being perceiv'd by the Enemy: but luckily for the Beſieged, the Moon appearing, gave 'em light into the Deſign, and made it miſcarry. The Inhabitants, in acknowledgment, erected a Statue to *Hecate* on

the

the Port; and this place, which before was call'd *Bosphorus*, on account of an Ox's swimming it over to *Asia* on a certain time, went afterwards by the name of *Phosphorus*, on occasion of *Diana the Light-bringer*: 'tis likely that the Church of *St. Photina* of *Topana* was built on the Foundation of some Temple of the same *Diana*. *Tristanus* has publish'd the Type of a beautiful Medal of *Trajan*, on the Reverse whereof is a Crescent surmounted by a Star; and in the Legend 'tis notify'd, that the Town was saved by favour of that Crescent, or by the help of *Diana*, whose Symbol it was. There are several Medals of the same Type in the King's Cabinet, in the name of the *Byzantines*, with the Heads of *Diana*, *Trajan*, *Julia Domna* Wife of *Severus*: the *Turks* have only adopted the Crescent, which they met with up and down among the antient Buildings of the City.

Letter XI.

Ηκατη Λαμπαδηφόρος.

Comment. Hist. tom. 1. BYZANTINH ΣΩΤ. Byzantina Servatrix.

BYZANTIΩN.

OF all the Sultanas that ever meddled with Politicks, *Valide*, before mention'd, was the most sagacious in managing the Affairs of the *Porte*, and acquired to her self an incredible Authority and Interest: she pitch'd upon the most advantageous place of all *Constantinople*, to display her Magnificence; before her, no Sultana had the privilege to erect a Royal Mosque; for as to that of St. *Francis*, besides its being no Royal one, the Mother of Sultan *Achmet* III. now reigning, only converted into an ordinary Mosque the Church of the *Italian* Franciscans, belonging to the Suburbs of *Galata*.

A SMALL matter suffices to maintain an ordinary Mosque: as for the Royal Mosques, the Sultans, according to their Law, can't build one till they have obtain'd signal Victories over the Enemies of the Empire; nay, the Charges of building and endowing them, must be defray'd out of their Conquests: for which reason, Sultan *Achmet* having built a new Mosque against the Advice of the Doctors of the Law, who represented to him in vain, that he having taken no Town nor Castle, ought not to undertake so expensive a Work, these Doctors gave it the name of the *Mosque or Temple of an Incredulous*.

THESE Mosques require such immense Sums for their Support, that they consume a Third of the Land-Revenue of the Empire. The Kislar-Aga, or Chief of the black Eunuchs, is the Super-Intendant of them; 'tis he that disposes of all the Ecclesiastical Offices belonging to the

Royal Moſques, the chief of which are at *Conſtantinople*, *Adrianople*, and *Pruſa*. 'Tis affirm'd, that the Revenue of *St. Sophia* is 800,000 Livres. The Grand Signior pays for the Ground on which the Seraglio is built, 1001 Aſpers *per* day. Theſe Revenues are appropriated to keeping up the Buildings, paying the Salaries of the Officers of the Moſque, providing Food for the Poor, who come to the Gate at certain hours, maintaining the Hoſpitals that adjoin thereto, educating and breeding up of Scholars in the Law of *Mahomet*, relieving indigent Tradeſmen and Artizans, and the like: the reſt goes into the Treaſury of the Moſque, to anſwer any ſudden unforeſeen Call, ſuch as the falling of Houſes, Damages by Fire, *&c.* This Treaſure, as well as that of the other Moſques, is kept in the Caſtle of the *Seven Towers*, and the Grand Signior can't in conſcience touch it, but upon urgent occaſions, when their Religion is at ſtake. The Villages, whoſe Revenues belong to the Royal Moſques, have large Privileges; their Inhabitants are exempt from quartering Soldiers, and from being oppreſs'd by the Baſhaws, who when they travel that way, turn aſide.

Wacfi *or* Vacouf.

IN all the other Towns of the Empire, each Houſe pays annually a Quit-Rent to theſe Moſques. The Quit-Rents belonging to *St. Sophia*, ariſe from *Smyrna*, *Validea* from *Rodoſto*, *Sultan Bajazet* from *Adrianople*; the Moſques of *Adrianople* enjoy the Quit-Rents of *Galata*. When the *Greeks*, *Jews*, and *Armenians* die without Male Iſſue, their Houſes devolve to the Moſque, beſides the Quit-Rent it before receiv'd thereout; but among the *Turks*, the Brothers and Couſins inherit the Houſe, and pay only the Quit-Rent to the Moſque. To redeem or buy out theſe Quit-Rents, it is permitted to purchaſe for the uſe of the Moſque any Shop or Shops, or any ſort of Effects, which may be an Equivalent for the Quit-Rent.

THE other Royal Moſques are not ſo conſiderable as thoſe already mention'd: they are call'd by their Founders Names, *Sultan Bajazet*, *Sultan Selim*, *Sultan Mahomet*. The Moſque of *Ejoup* is not counted a Royal Building, tho built by *Mahomet* II. who caus'd the whole City to be repair'd, and founded many Colleges. This Moſque conſiſts in but one Dome, famous for nothing but the Ceremony of crowning the new Sultan: the Ceremony is not long; they have nothing to do with

Crowns or other Royal Ornaments. The Emperor ascends a kind of Rostrum of Marble, and the Mufti girds a Sabre to his side, as an Emblem of his being Lord of the whole Earth; for at this Court, all the other Kings are call'd *Sultanons*, except the King of *France*, to whom they give the name of *Padischa*, that is, Emperor. The Mosque of *Ejoup* is at the Efflux of the fresh Waters; this same *Ejoup* is esteem'd by the *Turks* as a great Prophet, as well as Captain. They don't however deny he was worsted before *Constantinople*, and that he was kill'd there at the head of an Army of *Saracens*, whom he commanded. His Sepulchre is no less resorted to than those of the Sultans: there is continual praying at it, which sort of praying is what a great many People in *Turky* get a handsome Livelihood by. Letter XI.

FROM *Ejoup*'s Mosque we went to see an old ruin'd Edifice, call'd the Palace of *Constantine*; but it has nothing considerable: it is a ruinous decay'd thing, about 400 paces from the Walls of the City; there are left two Columns, that bore up a Balcony over the Gate: the whole looks like some Gallery to which they ascended by a Marble Stair-case, some of the Steps yet remaining; it is perhaps the residue of some House built by *Constantine Porphyrogenetes*, for the Palace of *Constantine* the Great was in the first Region of the Town, where now the Seraglio stands. *Zozimus* assures us, that there was no finer in all *Rome*: *Codinus* calls it the Palace of the *Hippodrome*.

Βασιλεία καὶ τὸ παλάτιον τὸ Ἱπποδρόμιον. Hist. lib. 2.

WE afterwards cross'd the Quarter of *Balat*, to go down to the Port, which is one of the Wonders of the City. The *Greek* Emperors used heretofore to take the diversion of Hunting at *Balat*: which is therefore call'd in vulgar *Greek* the *Park* or the [1] *Hunter*. Here is nothing but the [2] Patriarchal Church, that can engage a Stranger's Attention, and that more for its Name than Beauty; it is about 200 paces from the Port. The *Greeks* must not dare to bestow any Cost on this Church, even tho they were ever so rich; for the *Turks* would not fail to lay hands on whatever Mony should be offer'd to be apply'd that way.

[1] Κυνηγός.
[2] Πατειαρχεῖον.

I am, &c.

LET-

LETTER XII.

To Monſeigneur the Count de Pontchartrain, *Secretary of State*, &c.

MY LORD,

Deſcription of Conſtantinople *continu'd.*

THE Port of *Conſtantinople* can never be too much admired. We went round it in a Boat, in very ſerene Weather: theſe Boats are ſmall Gondolas, exceeding light, and marvellouſly neat and pretty; they are in ſuch numbers, they cover the whole Haven, eſpecially the Paſſage to *Galata*. The Antients never put a better thing into the Oracle's mouth, than when they made him give this Anſwer to ſome who conſulted him about building a Town hereabouts: *Let it be*, ſaid the Oracle, *over againſt the Country of blind Men.* For the Port of *Chalcedon*, which is on the oppoſite Shore, is ſo odd a place, that they may well be call'd blind, that firſt pitch'd on it. The Haven of *Conſtantinople* is a Baſon ſeven or eight miles in circuit towards the City, and as much on the Suburbs ſide: its Entrance, about 600 paces broad, begins at the Point of the Seraglio, or the Cape of St. *Demetrius* ſituated in the South; it is the [1] Cape of *Boſphorus*, where ſtood the antient Town of *Byzantium*. Thence to the Weſt, the Port extends like a [2] crooked Horn, which may more juſtly be compared to that of an Ox than a Stag, as *Strabo* has it, for the Coaſt has no in-and-out Turnings like Diviſions: it is true, M. *Gilles* [3] obſerves, there have been many Alterations that have deſtroy'd its antient Form. This Port opens to the Eaſt, and faces *Scutari*; *Galata* and *Caſſun-Pacha* are to the North: laſtly, it terminates to the North-North-Weſt, where the River *Lycus* empties

[1] Promontorium Chryſoceras. *Plin. Hiſt. Nat. lib.* 4. *cap.* 11. Boſphorium κερατοειδες. Solin. cap. 16.

[2] Κόλπος τῶ κέρατος. Cedr. Κέρας τῆς Βυζαντίων. Strab. Rer. Geog. lib. 7.

[3] De Boſph. Thrac. l. 1. c. 5.

it

it self. This River is made up of two Streams; the biggest, on which is the [1] Paper-Mill, comes from *Belgrade*, the [2] other flows from the North-West. The *Lycus* is not every where navigable, and therefore there are Stakes to point out the surest places. The Stream that comes from the North-West is not practicable for Boats farther than the Village of *Hali-bei-cui*. The other is deep enough, for about four miles: to go from *Pera* to *Adrianople*, you cross these two Streams over Bridges. [3] *Apollonius Thyanæus* perform'd a world of Magick Ceremonies on these Waters: they are of wondrous use to cleanse the Haven, for descending from the North-West, they wash all the Coast of *Cassun-Pacha* and *Galata*, while part of the Waters of the Canal of the *Black Sea*, which descend from the North like a Torrent, as [4] *Dion Cassius* observes, dash violently against the Cape of the *Bosphorus*, and recoil to the right towards the West: by this motion they sweep away the Mud that might gather about *Constantinople*, and by a piece of natural Mechanism shove it on by degrees as far as the fresh Waters. These fresh Waters help to preserve the Shipping, for Experience shews that they are less subject to be worm-eaten in such Ports where there's fresh Water, than where there's salt: the Fish too take greater delight in such Waters, and are better tasted. The Port of *Constantinople* abounds with Tunny-fish, call'd *Pelamides* by the Antients: we see them frequently represented on the Medals of *Byzantium*, with the Heads of the Emperors *Caligula*, *Claudius*, *Caracalla*, *Geta*, *Gordianus*, *Pius*, *Gallien*, and the Empresses *Sabina*, *Lucillia*, *Crispina*, *Julia Mæsa*, and *Julia Mamæa*. *Pliny* says, that under the water towards *Chalcedon*, there were white Rocks that scared the Tunnies, and forced 'em into the Port of *Byzantium*: Dolphins too sometimes appear there in such numbers, the Port swarms with 'em; they are often fish'd for, their Teeth are like a [5] Saw: but *Pliny* was mistaken in the Story of the white Rock above-mention'd, for the Tunny-fish go as far as *Chalcedon*, where there are caught great numbers of them.

PROCOPIUS, in commendation of the Port of *Constantinople*, says it is a *Thorough-Port*; that is, you may anchor in any part of it: and 'tis justly observ'd by him, that the Ships there have their Prow on land while the Poop is in the water; as if these two Elements contended which should be most serviceable to the City. In shallower places, you

Lett. XII.

[1] Kiat-ana, *Paper-Mill: the Brook is call'd* Barbyses.

[2] Cydarus Machleva.

[3] Scriptor. post Theopan.

[4] Apud Xiphil.

Cordyla appellantur partus, qui fœtas redeuntes in mare autumno comitantur. Limosæ vero à luto Pelamides incipiunt vocari, & cùm annuum excessere tempus, Thynni. *Plin. Hist. Nat. lib. 9. cap. 15.*

BYZANTIΩN. Hist. Nat. lib. 9. cap. 15.

[5] Pristis.

Λίμην δὲ ὅλος πάνταχη ἐστιν. De Ædif. Just. lib. 1. cap. 5.

go upon a Plank into the biggeſt Ships; ſo there's no occaſion for a Chaloupe to lade or unlade 'em. *Goltzius* makes relation of a Medal of *Byzas* Founder of *Byzantium*, on the Reverſe whereof is a Ship's Prow. In the King's Cabinet there are two Medals in the name of the *Byzantines*, on one is repreſented a Ship hoiſting ſail, on the other a human Figure with a Pike in its hand, and ſeeming to ſtand Centry on the Prow of the Ship. By all which it is plain the *Byzantines* loved the Sea, and knew how to improve the advantages of their Harbour; I wonder they omitted to grave on their Medals thoſe Gallies with two Helms, one at the Head, the other at the Stern: there uſed to be a Steerſman at each, according to *Xiphilin*'s Deſcription. The Gallies of the *Byzantines*, at the time when that Emperor beſieged their City, went forwards and backwards in a direct line by means of theſe two Pieces; and therefore the uſe of two Helms in one Gally, is no new Invention. The Deſcription of *Byzantium*, and of that famous Siege, is one of the fineſt things in Antiquity. The *Byzantines* ſignaliz'd themſelves by Land and Sea: their Divers would not only go and cut the Enemy's Ships from their Anchors, but would tye Ropes to 'em under water, and ſo drag 'em wherever they would; in ſuch manner, that the Ships ſeem'd to come of their own accord, and ſurrender themſelves. They employ'd the Beams of their Houſes to build Ships with, and the Hair of their Wives Heads to make Ropes and Cordage: they would dart into the Enemy's Trenches the Statues that adorn'd their Town, and after they had conſumed all their Leather, would feed upon each other.

Abridgment of the Life of the Emperor *Severus*.

Xiphilin.

Zonar. Hiſt. lib. 12.

WOULD the *Turks* bend their thoughts to Navigation, they might make themſelves formidable that way; for they have the beſt Harbours of any in the *Mediterranean*: they would be maſters of all the Trade to the Eaſt, by favour of their Ports in the *Red Sea*, which would open 'em a door to the *Eaſt-Indies*, *China*, *Japan*; Places which the Chriſtians can't reach without doubling the Cape of *Good Hope*. But the *Turks* hug themſelves at home, pleas'd to ſee all the Nations of the World come to them.

NOTHING but the Eaſt Wind can diſturb the Port of *Conſtantinople*, it being totally expos'd thereto: whenever it blows hard from that Quarter, eſpecially if it be in the night, it occaſions a frightful hurly-burly;

burly; for the Seamen make ſuch a bawling, and the Dogs ſuch a barking, that one would think the Town was going to be ſwallow'd up, if one were not appriz'd of the cauſe of it. Lett. XII.

THE Seraglio it ſelf is not free from this Alarm: for that Palace is juſt at the mouth of the Port, and ſtands on the very ſpot of the old *Byzantium*, on the Point of the Peninſula of *Thrace*, exactly where the *Boſphorus* is. The Seraglio (the Workmanſhip of *Mahomet* II.) is near three miles about: it is a kind of Triangle, whoſe ſide next the City is the biggeſt; that next the *Boſphorus* is at the Eaſt, and the other, that forms the Entrance of the Port, is in the North. The Apartments are on the top of the Hill, and the Gardens below, ſtretching to the Sea: the Walls of the City, flank'd with their Towers, joining themſelves to the ' Point of *St. Demetrius*, make the Circumference of this Palace towards the Sea. As great as the Compaſs of it is, the Outſide of the Palace has nothing curious to boaſt of; and if one may judge of the Beauty of its Gardens by the Cypreſs-Trees which are diſcernable in 'em, they don't much exceed thoſe of private Men. That the Inhabitants of *Galata*, and other Places in that Neighbourhood, may not ſee the Sultanas walking in theſe Gardens, they are planted with Trees that are always green.

Padiſcha-Serai, *Palace of the Emperor.* Serai *ſignifies a Palace, and* Padiſcha *an Emperor.* Leuncl. Hiſt. Muſſulm. pag. 591.

' Serai-bournu, *the Point of the Seraglio.* Ακρα χερσονησος.

THO I ſaw only the Outſide of the Seraglio, I am perſuaded that its Inſide can ſhew nothing of what we call ſtately and noble; becauſe the *Turks* have hardly any Notion of Magnificence, and follow no one Rule of good Architecture: if they have made fine Moſques, it is becauſe they had a fine Model before their eyes, the Church of *St. Sophia*; a Model which indeed is not to be follow'd in the Erection of Palaces. By the *Turkiſh* Pavilions (a larger ſort of Building) a Man may eaſily perceive he is moving from *Italy*, and approaching towards *Perſia*, nay *China* it ſelf.

THE Apartments of the Seraglio have been made at different times, and according to the Capriciouſneſs of the Princes and Sultaneſſes: thus is this famed Palace a heap of Houſes cluſtering together without any manner of Order; no doubt they are ſpacious, commodious, richly furniſh'd. Their beſt Ornaments are not Pictures, nor Statues; but Paintings after the *Turkiſh* manner, inlaid with Gold and Azure, diverſify'd with Flowers, Landskips, Tail-pieces, (ſuch as the Printers adorn the End of a Book or Chapter with) and Compartments like Labels contain-

ing *Arabian* Sentences, the ſame as in the private Houſes of *Conſtantinople*: Marble Baſons, Bagnios, ſpouting Fountains, are the delight of the Orientals, who place them over the firſt Floor, without fear of over-preſſing the Cieling. This too was the Taſte of the *Saracens* and *Moors*, as appears by their antient Palaces, eſpecially that of *Alhambra* at *Granada* in *Spain*, where they ſtill ſhew, as a Prodigy of Architecture, the Pavement of the Lions Quarter, made of Blocks of Marble bigger than the Tombſtones in our Churches.

El Quarto de los Leones.

IF there's any thing curious in the Seraglio, 'tis what the Embaſſadors of foreign Princes have brought thither, ſuch as *French* and *Venice* Glaſs, *Perſian* Carpets, Oriental Vaſes. 'Tis ſaid moſt of the Pavilions are ſupported by Arches, under which are lodg'd the Officers that ſerve the Sultanas: theſe Ladies dwell over-head, in Apartments commonly terminated by a Dome cover'd with Lead, or by Spires with gilded Creſcents; the Balconies, the Galleries, the Cabinets, the Belvederes, are the moſt agreeable Places of theſe Apartments. In ſhort, notwithſtanding what has been ſaid, take it all together, it is anſwerable to the Greatneſs of its Maſter; but to make a fine Edifice of it, it muſt be pull'd down, and the Materials employ'd to build another, on a new Model.

THE principal Entrance of the Seraglio is a huge Pavilion, with eight Openings over the Gate, (or *Porte.*) This *Porte*, from whence the *Ottoman* Empire took its name, is very high, ſimple, ſemicircular in its Arch, with an *Arabian* Inſcription beneath the Bend of the Arch, and two Niches, one on each ſide, in the Wall. It looks rather like a Guard-houſe, than the Entrance to a Palace of one of the greateſt Princes of the World; and yet it was *Mahomet* II. built it: fifty Capigis or Porters keep this Gate; but they have generally no Weapon but a Wand or white Rod. At firſt you enter into a large Court-yard, not near ſo broad as long; on the right are Infirmaries for the Sick, on the left Lodges for the *Azancoglans*, that is, Perſons employ'd in the moſt ſordid Offices of the Seraglio: here the Wood is kept, that ſerves for Fuel to the Palace; there is every year conſumed 40000 Cart-load, each Load as much as two Buffaloes can well draw.

ANY body may enter the firſt Court of the Seraglio; here the Domeſticks and Slaves of the Baſhaws and Agas wait for their Maſters returning,

turning, and look after their Horſes; but every thing is ſo ſtill, the Motion of a Fly might be heard, in a manner: and if any one ſhould preſume to raiſe his Voice ever ſo little, or ſhew the leaſt want of Reſpect to the Manſion-place of their Emperor, he would inſtantly have the Baſtinado by the Officers that go the rounds; nay, the very Horſes ſeem to know where they are, and no doubt they are taught to tread ſofter here than in the Streets. Lett. XII.

THE Infirmaries are for the Sick that belong to the Houſe; they are carry'd thither in little cloſe Carts drawn by two Men. When the Court is at *Conſtantinople*, the chief Phyſician and Chirurgeon viſit this place every day, and 'tis aſſured they take great care of the Sick: 'tis even ſaid, that many who are in this place are well enough, only they get thither to refreſh themſelves, and drink their Skin-full of Wine: the Uſe of this Liquor, tho ſeverely forbid elſewhere, is tolerated in the Infirmaries, provided the Eunuch at the Door does not catch thoſe that bring it; in which caſe, the Wine is ſpilt on the ground, and the Bearers ſentenced to receive 2 or 300 Baſtinadoes.

FROM the firſt Court, you go on to the ſecond, the Entrance whereof is alſo kept by fifty Capigis. This Court is ſquare, about 300 paces diameter, but much handſomer than the firſt: the Path-ways are paved, and the Alleys well kept; the reſt conſiſts of very pretty Turf, whoſe Verdure is only interrupted by Fountains which help to preſerve its Freſhneſs. The Grand Signior's Treaſury and the little Stable are on the left: here they ſhew a Fountain, where formerly they uſed to cut off the Heads of Baſhaws condemn'd to die. The Offices and Kitchens are on the right, embeliſh'd with Domes, but without Chimneys: they kindle a Fire in the middle, and the Smoke goes out through the holes made in the Domes. The firſt of theſe Kitchens is for the Grand Signior, the ſecond for the chief Sultaneſs, the third for the other Sultanas, the fourth for the Capi-Aga or Commandant of the Gates; in the fifth they dreſs the Meat for the Miniſters of the Divan; the ſixth belongs to the Grand Signior's Pages, call'd the *Ichoglans*; the ſeventh to the Officers of the Seraglio; the eighth is for the Women and Maid-Servants; the ninth for all ſuch as are obliged to attend the Court of the Divan on days of Seſſion. They don't provide much Wild-Fowl, but beſides 40000 Beeves

ſpent yearly there, the Purveyors are to furniſh daily 200 Muttons, 100 Lambs or Goats according to the Seaſon, 10 Veals, 200 Hens, 200 pair of Pullets, 100 pair of Pidgeons, 50 Green-Geeſe: Victuals enough, you'll ſay.

ALL round the Court, runs a low Gallery cover'd with Lead, and ſupported by Columns of Marble: none but the Grand Signior himſelf enters this Court on horſeback, and therefore the little Stable is in this place, but there's not room for above thirty Horſes: over-head they keep the Harneſs, than which nothing can be richer in Jewels and Embroidery. The great Stable, wherein there are about a thouſand Horſes for the Officers of the Grand Signior, is toward the Sea upon the *Boſphorus*. Such days as the foreign Embaſſadors are admitted to Audience, the Janizaries in very handſome Apparel range themſelves on the right beneath the Gallery. The Hall where the Divan is held, that is, Juſtice-Hall, is on the left, at the further end of this Court: on the right is a Door which lets into the inſide of the Seraglio; none paſs through, but ſuch as are ſent for. The Hall of the Divan is large, but low, cover'd with Lead, wainſcotted and gilt after the *Mooriſh* manner, plain enough. On the Eſtrade is ſpread but one Carpet for the Officers to ſit on: here the Grand Viſier, aſſiſted by his Counſellors, determines all Cauſes civil and criminal, without Appeal; the Caimacan officiates for him in his abſence, and the Embaſſadors are here entertain'd the day of their Audience. Thus far may Strangers go in the Seraglio: a Man's Curioſity might coſt him dear, ſhould he proceed further.

THE Outſide of this Palace towards the Port has nothing worth notice, but the Kioſc or Pavilion right againſt *Galata*: it is ſupported by a dozen Pillars of Marble; it is wainſcotted, richly furniſh'd, and painted after the *Perſian* manner. The Grand Signior comes thither ſometimes to divert himſelf with viewing what paſſes in the Port, or to take the pleaſure of the Water when he has a mind to't. The Pavilion which is toward the *Boſphorus*, is higher than that of the Port, and built on Arches which ſupport three Salons terminated by gilded Domes. The Prince comes thither to ſport with his Women and Mutes: all theſe Keys are cover'd with Artillery, without Carriages; moſt of the Cannon are planted level with the Water: the largeſt Piece is that which, they ſay,

forc'd

force'd *Babylon* to surrender to Sultan *Mourat*, and by way of distinction has an Apartment to it self. This Artillery is what the *Mahometans* rejoice to hear, for when they are fired, 'tis to notify that *Lent* is at an end; they are likewise fired on publick Rejoicing-Days. Lett. XII. Ramezan or Ramazan.

WHEN the Grand Signior is at *Constantinople*, he sometimes amuses himself with observing from this Kiosc the ridiculous Ceremonies of the *Greeks* on the Transfiguration-Day, at a [1] Fountain hard by. They not only fancy this Water will cure a Fever, but all other Distempers present and to come. And therefore they don't content themselves with carrying thither their Sick to drink of the Water, but they bury 'em in the Sand up to the Chin, and then take 'em out again the moment after: such as are well, wash in it, and drink of it till it comes out as clear as it went in. All *Greece* is full of such Fountains, but they are not mineral; their whole Reputation is owing to the Peoples Credulity. There's a large Window near the Source, out of which are thrown in the night such as have been strangled in the Seraglio; and for every Person so serv'd, there is a Cannon discharg'd. The Grand Signior's Barge-Houses are near these Kiosks, and are under the care of the Bostangi-Bachi: these Barges or Gallies, are made use of when the Grand Signior goes to the Seraglio from *Scutari*. They are steer'd by the Bostangi-Bachi when the Grand Signior is on board; are very light and very neat: their Oars are painted and gilded. *Fanari-Kiosc* is a Pavilion that *Solyman* II. built at the foot of the Light-house on the Cape of *Chalcedon*: 'tis said this Pavilion is exceeding fine, and that its Gardens are better contrived than those of the Seraglio.

[1] *Agiasma, the Holy Fountain.*

AFTER viewing the *Greeks* Fountain, we enter'd the Port, and made towards the *Seraglio of Looking-Glasses*: it is of no large compass; behind its Walls is the place where the *Turks* exercise themselves in shooting with the Bow. Near it is a kind of Gallery, where the *Turks* go in Procession, to pray for good Success in an approaching Battel; and sometimes to deprecate the Plague, when it is very raging, that is, when it carries off 1000 or 1200 in a day. Ocmeidan.

WHILE we were ranging about the Port, we were shewn some Stakes or Posts standing in the Water, to notify how far the great Ships might find Anchorage. From hence we proceeded to the Coast of *Cassun-*

Pacha, where is the Arſenal call'd *Ters-hana*, from the *Perſian* word *Ters* Ships, and *Hana* a Place to build in. Here are built the Grand Signior's Ships; we counted 28 fine ones, from 60 to 100 Guns. There are 120 Houſes arch'd over head for keeping the Galleys: the Store-houſes and Work-houſes are under very good Oeconomy; all here is ſubject to the Captain-Baſhaw. The chief Sea-Officers are lodg'd here; and but few Chriſtians are ſeen, unleſs it be the Slaves who are in the *Bagno*, that is, in one of the ſaddeſt Priſons in the world. It has three Chappels, one for ſuch Chriſtians as are of the *Greek* Perſuaſion, and two for thoſe of the *Latin*; one of the latter belongs to the King of *France*, the other to the *Venetians*, *Italians*, *Germans*, and *Poles*: the Miſſionaries confeſs there, ſay Maſs, adminiſter the Sacraments, make Exhortations in full liberty, paying a ſmall Acknowledgment to the Commandant of the *Bagno*; whoſe Place is in the Captain-Baſhaw's Gift, who is almoſt abſolute in his Office, accountable to none but the Grand Signior, for which reaſon 'tis reckon'd one of the beſt Poſts in the Empire.

FROM the Suburb call'd *Caſſun-Pacha*, you croſs ſome Burying-places to go to *Galata*, which is the handſomeſt Suburb of the whole City, and formerly made its thirteenth Region. It is built over againſt the Seraglio, in the Fig-Tree Quarter. [1] *Juſtinian* repair'd this Suburb, and gave it the name of *Juſtiniana*: 'tis not known why it was call'd *Galata* ſome time after that Emperor's death, unleſs with *Tzetzes* you'll have it derived from the *Galates* or *Gauls*, who croſs'd the Port about this place. But *Codinus*'s Thought is more probable: he makes it come from a *Gaul* or *Galate*, as the *Greeks* pronounce it, who ſettled himſelf in this Suburb, call'd by the *Greeks Galatou*, and ſince *Galata*. The *Greeks* of *Conſtantinople* have a kind of Tradition, that *Galata* comes from *Gala*, which in their Tongue ſignifies *Milk*: ſo this part of the Town was named *the Suburb of Milk*, becauſe the Milk-Women lived there.

GALATA forms the Entrance of the Port Northerly, and here it was they laid the Chain that barricado'd it: *Xiphilin* has not forgot this Chain in the deſcription he has given, after *Dion Caſſius*, of the Siege of *Byzantium* by the Emperor *Severus*. *Leo Iſaurius*, according to *Theophanes*, took away this Chain, when the *Saracens* came before the Place to beſiege it, which made 'em give over their Deſign; for they were afraid leſt the

Συκαὶ δ' ὀνομάζονται, καὶ ἔστι τεὶς καὶ δέκατον τῆς Κωνσταντινουπόλεος κλίμα. Socrat. l. 11. c. 30. Συκαὶ. Heſych. Miles.

[1] Procop. lib. 1. de Ædif. Juſt.

Φρούριον τῶν Γαλάτου. Καστελλιον τοῦ Γαλάτου, *and not* Γαλάτων. Theophan.

Τοῦ Γαλάτου πολίχνιον. Gregoras.

Πόλις Γαλατίνη τὸ τοῦ Γαλατᾶ φρούριον. Pachym. Ducas. Phranz.

the Chain, after they were enter'd the Port, should be laid again, and shut 'em in. [1] *Michael* the *Stammerer*, on the contrary, made use of it to hinder *Thomas* from coming in. [2] *Constantine Paleologus*, the last *Greek* Emperor, oppos'd this Chain to the Fleet of *Mahomet* II. nor did that mighty Conqueror, haughty as he was, dare so much as to attempt to cut or force it: he perform'd however something more extraordinary, for by his orders were dragg'd by human Strength seventy Ships, besides Gallies, up the Hill on the Coast of *Pera*; where after he had rigg'd and mann'd 'em, he launch'd 'em into the Port, fill'd with Artillery.

Lett. XII. Zonar.

[2] Chalcocond. lib. 8.

Hinc juxta Galatam ultra collem quemdam monti similem transportari L vel LX naves in Liceo curavit, explicatis velis, ut si in mari progrederentur. *Leuncl. Hist. Musslm. p.* 574, & 576.

GALATA is defended by pretty good Walls, flank'd with old Towers; but these Walls have been beaten down and built again at different times. *Michael Paleologus* having master'd *Constantinople* through the Valour of *Strategopule*, or the little General, who obliged *Baldwin* II. the last *French* Emperor, to retire; gave this Place to the *Genoese*, with whom he had made an Alliance: this was after he had razed its Walls, according to [3] *Pachymerus* and [4] *Gregoras*. The Emperor rather chose to rid himself of such cunning Blades as the *Genoese*, and coop 'em up in this Quarter, than leave 'em in *Constantinople*, from whence they might peradventure have expell'd him himself. [5] The Donation was made on the following Terms: 1. When their *Podestat* should arrive there, he was by way of Homage to come and kneel to the Emperor at the Door, and in the middle of the Audience-Chamber, before he presumed to kiss his Feet and Hands. 2. The *Genoese* Lords should do the same, whenever they came to pay their court to him. 3. The same Honours to the Emperor should be paid by the *Genoese* Ships, as were accustom'd to be done by those of the *Grecians* when they enter'd the Port. The [6] *Genoese*, notwithstanding these advantageous Conditions, were not long e'er they quarrel'd with the new Emperor; the [7] *Venetians* themselves attack'd 'em smartly under *Andronicus* the Old, who succeeded *Michael*: all this obliged them to fortify themselves with good Ditches, and build Country-Houses, like so many little Redoubts; but they had the vexation to see 'em pull'd down by order of [8] *Andronicus* the Younger, from whom they had ravish'd the Isle of *Metelin*, which put 'em upon these Measures of making head against the Emperors. In short, during the Troubles of the Empire, they so well fortify'd *Galata* under [9] *John Paleologus* and *Cantacuzenus*, that

[3] Pachym. lib. 11. cap. 35.

[4] Gregor. l. 4. 1251.

[5] Pachym. l. 5. c. 3. Cantacuz. l. 2. c. 12. Codin.

[6] Gregor. l. 5.

[7] Idem, lib. 6. & 11. Pachym. lib. 9. cap. 5.

[8] Gregor. l. 11.

[9] Cantacuz. lib. 4. cap. 11.

that it was look'd upon as a Citadel dangerous to *Conſtantinople* it ſelf. The *Turks* having attack'd *Galata*, obliged the *Greeks* and *Tartars* too to ſheer off; but at laſt the *Genoeſe* were overpower'd, and their *Podeſtat* deliver'd up the Keys to *Mahomet* II. the ſame day that *Conſtantinople* was taken.

1453. 28 June. Chalcocond. lib. 8. Ducas, cap. 39, 42. Phranz. lib. 3. cap. 18.

THERE are ſtill to be ſeen on the Tower of *Galata* ſome Coats of Arms, and Inſcriptions relating to ſome of that Nation: theſe ſorts of Monuments moulder away of themſelves, the *Turks* never pull 'em down unleſs they want Materials for building Moſques, Bazars, or Bagnios, in which caſe nothing can eſcape 'em. *Galata* is divided into three Quarters, from *Caſſun-Pacha* as far as to *Topana*: the Walls and Towers that ſeparate theſe Quarters, are ſtill in being. The Quarter of *Haſap-Capi* begins about *Caſſun-Pacha*, and ends at the Moſque of the *Arabs*, where terminates the Partition-Wall that runs from the Tower of *Galata* towards the South-Weſt: thence as far as the Cuſtom-houſe is that Quarter call'd *Galata* of the Cuſtoms, and the Partition-Wall reaches to the great Tower of *Galata*. *Cara-cui* is the third Quarter, and ends at *Topana*.

THE Moſque of the *Arabs* was a Church of the Dominicans, as antient as the time of St. *Hyacinth*, who procured it to be built, as likewiſe another Church at *Conſtantinople*. The Moſque of the *Arabs* was taken from the Dominicans, about a hundred Years ago, as a Forfeiture, and apply'd to the uſe of the *Mahometan Granadins*: there is no alteration made in it; the *Gothick* Windows and Inſcriptions continue on the Gates; the Belfry, which is a ſquare Tower, ſerves for a Minaret. The Dominicans have alſo a Church at *Galata* dedicated to St. *Peter*, of which they have been in poſſeſſion for above 300 Years. The *French* Capuchins have had there for above 100 Years a Church call'd *St. George*; it belongs to the *Genoeſe*. The *Greeks* have three Churches in the Quarter of *Cara-cui*, and the *Armenians* one by the name of *St. Gregory*. The *Latins* poſſeſs that of *St. Benedict*, which in the time of the *Genoeſe* belong'd to the Benedictines; but it was given to the Jeſuits by the Community of *Pera*. The Recolets, or *Zocolanti*, have a Being at *Pera* right againſt the Hoſpital of the Fathers of the Holy Land, whoſe ſole Buſineſs at *Conſtantinople* is to take care of the Affairs of the Holy Places. The Cordeliers were Curates at *Galata* for 400 Years, but their Church is converted

verted to a Mosque, call'd by the *Franks* the Mosque of *St. Francis*, and by the *Turks* the Mosque of *Valide* the present Sultaness, who has contributed to the rebuilding of it. This Church was lost purely by the fault of the *Italian* Monks, who lived a most irregular Life: they sold by retail Wine and Brandy, a most abominable Trade in the eye of a *Turk*. They have fondly inserted in the Letters-Patent of its Foundation, *That they have converted a Place of Scandal and Infamy, into a House of God.* The Cordeliers at present are withdrawn to *Pera*, where they receive their Parishioners in a Room of their House, which they have turn'd into a Chappel: their Superior is Vicar to the Patriarch of *Constantinople*, who is usually a Cardinal. Lett. XII.

ONE tastes in *Galata* a smatch of Liberty, not to be found elsewhere throughout the *Ottoman* Empire. *Galata* is as it were *Christendom* in *Turky*: Taverns are tolerated, and the *Turks* themselves refrain not from 'em, but freely resort thither to take a chearful Glass. The Fish-Market is worth seeing, and surpasses that on the other side the Port going to *St. Sophia*: this of *Galata* is a long Street, furnish'd on both sides with the finest Fish in the world.

YOU go up from *Galata* to *Pera*, which is as it were its Suburb, and was formerly confounded under the same name. *Pera* is a *Greek* Word, signifying *beyond*; and the *Greeks* of *Constantinople*, when they are minded to go beyond the Port, still use this word, which has been taken by Strangers for the whole Quarter. This Quarter including *Galata* and *Pera*, is call'd ' *Perea* by *Nicetas*, by *Gregoras*, by *Pachymerus*, and plain *Pera* by other Authors; but at present *Pera* is distinguish'd from *Galata*, and is precisely nothing but the Suburb situated beyond the Gate of that Town. The *Greeks* in like manner call Passage-Boats *Peramidia*, and the *Franks* by Corruption *Permes*. The Situation of *Pera* is perfectly charming; from it you have a View of the whole Coast of *Asia*, and of the Grand Signior's Seraglio. The Embassadors of *France*, *England*, *Venice*, and *Holland*, have their Palaces in *Pera*: the Embassador of the King of *Hungary*, (for under that Title, and no other, the Emperor sends him) those of *Poland*, and of *Ragusa*, are lodg'd in *Constantinople*. We have already taken notice of the Palace of *France*, the Chappel whereof is serv'd by Capuchin Fryars, who are likewise the Teachers of certain

Πέρα, trans, ultrà.

' Περαία.

Πέραμα, *Transfretation, Passage over Sea*: περαμιδία, *Transport-Ship.*

young Lads the King ſends thither to learn the *Turkiſh*, *Arabian*, and *Greek* Languages, that they may afterwards ſerve for Interpreters to the *French* Conſuls in the Ports of the *Levant*. The foreign Merchants have their Houſes and Ware-houſes in *Pera*, as well as in *Galata*, promiſcuouſly with the *Jews*, *Greeks*, *Armenians*, and *Turks*. There's a Seraglio in *Pera*, where are brought up the *Children of the Tribute*, *i.e.* ſuch as have been choſen out by the Grand Signior's Officers from among the *Greeks* in *Europe*, to ſerve about the Perſon of his Highneſs after they are made *Muſſulmans*, and are inſtructed in the neceſſary Exerciſes. This Cuſtom being diſcontinu'd, the Seraglio runs to decay.

FROM *Pera* you go down to *Topana*, another Suburb, juſt as you enter the Canal of the *Black Sea:* here ſuch as have a mind to divert themſelves on the Water, uſually take Boat. Nothing is ſo agreeable as the Amphitheatre form'd by the Houſes of *Galata*, *Pera*, and *Topana*, running from the tops of the Hills as far as the Sea. *Topana* is ſomewhat leſs than either of the other. *Mezomorto*, who was Captain-Baſhaw in 1701, built a handſome Seraglio here. A hundred paces from the Sea ſtands the Arſenal or Foundery for Cannon (call'd *Topana* in *Turkiſh)* it is a Houſe cover'd with low Domes, and has given its name to the whole Quarter. The *Turks* caſt very good Cannon, they uſe good Stuff, and obſerve a juſt Proportion; but their Artillery is as plain as poſſible, without the leaſt Ornament.

THE *Turks* are no Draughts-men, they have no Notion of Drawing, nor ever will, being forbid by their Religion to deſign any manner of Figures; and without Figures the Taſte can't be form'd, either in Sculpture or Painting: the *Turks* therefore are ne'er the better for thoſe Antiques they have up and down among 'em. There are but two Obelisks and ſome few Columns at *Conſtantinople*, beſides ſome Bas-Reliefs at the Seven Towers. The Obelisks are in a place call'd *Atmeidan*, mention'd before to have been the antient Hippodrome or Running-place for Horſes: the *Turks* have done little more than tranſlate the Name of it, for *At* in *Turkiſh* ſignifies a Horſe, and *Meidan* a place; it is about 400 paces long, and 100 wide.

Codin. & Glycas.

EVERY Friday, for the moſt part, when Service is over at the Moſques, the young *Turks* that pretend to Feats of Activity, get together

at

at this place, well dreſs'd and handſomly mounted; where they divide themſelves into two Companies, at each end one. On giving a Signal, a Horſeman ſtarts from each ſide, and runs full ſpeed with a long kind of Dart in his hand; the Excellency of their Performance conſiſts in throwing this Dart and hitting their Adverſary, or in avoiding the Blow: their Motion is inconceivably ſwift, and their Dexterity and Addreſs on horſeback miraculous. Lett. XII.

THE Obelisk of Granate or *Thebaick* Stone is ſtill in the *Atmeidan*: it is a four-corner'd Pyramid, of one ſingle Piece, about fifty foot high, terminating in a Point, charg'd with Hieroglyphicks, now unintelligible: a Proof however of its being very antient, and wrought in *Egypt*. By the *Greek* and *Latin* Inſcriptions at the Baſe, we learn that the Emperor *Theodoſius* caus'd it to be ſet up again, after it had lain on the ground a conſiderable time; the Machines which were made uſe of in rearing it, are repreſented in Bas-Relief. *Nicetas*, in the Life of St. *Ignatius* Patriarch of *Conſtantinople*, obſerves that this Obelisk had at its top a brazen Pine-Apple, which was thrown down by an Earthquake. Τετραπλεύρου μονόλιθον. Nicetas Paphlag. Χαλκοῦν στρόβιλον.

HARD by are ſeen the Remains of another Obelisk with four Faces, built with different Pieces of Marble; the tip of it is fallen, and the reſt can't long continue: this Obelisk was cover'd over with brazen Plates, as is apparent from the holes made to receive the Pegs that faſten'd 'em to the Marble. Theſe Plates were certainly ſet off with Bas-Reliefs and other Ornaments; for the Inſcription at the bottom ſpeaks of it as a Work altogether marvellous. *Bondelmont*, in his Deſcription of *Conſtantinople*, makes the other Obelisk to be 24 Cubits high, and this 58; perhaps it ſupported the brazen Column of the three Serpents. The Inſcription tranſlated, is as follows: *The Emperor* Conſtantine *now reigning, Father of* Romanus *the Glory of the Empire, has made much more wonderful than it was before, this admirable ſquare Pyramid, which Time had deſtroy'd, and which was crouded with ſublime things; for the incomparable Coloſſus was at* Rhodes, *and this ſurprizing Work here.* Coloſſus ſtructilis.

IT is not known what were theſe ſublime things, nor what relation there was between this Work and the Coloſſus of *Rhodes*, unleſs their being both wonderful in their kind. In ſhort, 'tis a perfect Riddle.

THE Column of the three Serpents is no better known; it is about fifteen foot high, form'd by three Serpents turn'd ſpirally like a Roll of Tobacco; their Contours diminiſh inſenſibly from the Baſe as far as the Necks of the Serpents, and their Heads ſpreading on the ſides like a Tripos, compoſe a kind of Chapiter. Sultan *Mourat* is ſaid to have broke away the Head of one of 'em: the Pillar was thrown down, and both the other Heads taken away in 1700, after the Peace of *Carlowitz*. What's become of 'em, no body can tell, but the reſt has been ſet up again, and is among the Obelisks, at like diſtance from each other: this Column of Braſs is of the very earlieſt, ſuppoſing it brought from *Delphos*, where it ſerv'd to bear up that famous golden Tripod, which the *Greeks* after the Battel of *Platea* found in the Camp of *Mardonius*. This Tripos, *Herodotus* ſays, was borne on a brazen three-headed Serpent: it was conſecrated to *Apollo*, and placed near the Altar in his Temple of *Delphos*. *Pauſanias*, General of the *Lacedemonians* at the Battel of *Platea*, was for expreſſing this piece of Gratitude to that God. *Pauſanias* the Grammarian, who was of *Cæſarea* in *Cappadocia*, and who in the ſecond Age publiſh'd a fine Deſcription of *Greece*, takes notice of this fame Tripod: After the Battel of *Platea*, ſays he, the *Greeks* made a Preſent to *Apollo* of a golden Tripod ſtanding on a brazen Serpent. It is by no means unlikely this ſhould be it; for beſides that *Zozimus* and *Sozomenes* affirm the Emperor *Conſtantine* caus'd the *Delphick* Tripods to be brought hither, *Euſebius* relates, that this Tripod ſo tranſported did ſtand on a Serpent folded ſpirally.

Lib. 9.

Pauſan. Phocaic.

SUCH as will have theſe Serpents to be Taliſmans, have ſome colour for ſo thinking, from the *Byzantines* praying *Apollonius Thyanæus* to drive away the Serpents and Scorpions, as *Glycas* writes. 'Twas a common Trade with *Apollonius*, to repreſent in Braſs the Figures of ſuch Creatures as he pretended to expel: for the ſame *Glycas* writes, that he erected a brazen Scorpion in *Antioch*, in order to deliver that City from Scorpions.

Annal. Glyc. part 3.

IN the Street call'd *Adrianople*, they ſhew'd us the burnt Column; and well may it be call'd ſo, for 'tis ſo black and ſmoke-dry'd by the frequent Fires that have happen'd to the Houſes thereabouts, 'tis no eaſy matter to find out what 'tis made of. But upon a narrow Inſpection, it appear'd to be Porphyry-Stones, the Junctures hid with Copper Rings. 'Tis thought

thought *Constantine*'s Figure stood on it; by the Inscription we learnt, *That that admirable Piece of Workmanship was restored by the most pious Emperor* Manuel Comnenes. *Glycas* reports, that towards the Close of the Reign of *Nicephorus Botoniates*, who was shaven and put into a Cloister, *Constantine*'s Column was struck with Thunder, and that this Column supported the Figure of *Apollo*, then call'd by that Emperor's Name. Lett. XII. Τὸ θεῖον ἔρ-γον, &c. Annal. part 1.

THE Column call'd *Historical* is not of so valuable Stuff, it being only plain Marble; but 'tis remarkable for its height, which is 147 feet; and for its Bas-Reliefs, which are well-design'd for those times, 'tis pity the Fire has so disfigur'd 'em: they represent the Victories of the Emperor *Arcadius*; the conquer'd Towns appear under the shape of Women, whose Heads are crown'd with Towers: the Horses are finely done; but the Emperor is sitting in a kind of Elbow-Chair in a Fur-Gown, not unlike a Judge. The *Labarum*, or Imperial Standard, is over his head, held by two Angels with the Device of the Christian Emperors, *Jesus Christ is Conqueror.* As for *Marcian*'s Column, tho it be of Granate, it is not much inquired after; it does more honour to Messieurs *Spon* and *Wheeler* who first discover'd it, than to *Tatianus* who erected it: it may have been the Urn wherein that Emperor's *(Marcianus)* Heart was put. 'Tis somewhat strange this Column escaped the Curiosity of M. *Gilles*, in his exact Description of *Constantinople:* it stands in a private Court-yard, close by the Street call'd *Adrianople*, near the Baths of *Ibrahim* Bashaw. I. X. NIKA.

AFTER well observing this Street, the longest and broadest of any in the City, the next Walk usually is the Bazars or Bezestins, Places like our Changes for selling fine Wares of all sorts. The old and new Bazar stand pretty near each other; they are large square Buildings, cover'd with Domes supported by Arches and Pilasters. In the old one there is but little fine Merchandize; it was built in 1461: here they sell all sorts of Weapons, especially Sabres; and likewise Horse-Harness, some of which are enrich'd with Gold, Silver, and precious Stones. The new Bazar is repleniſh'd with all manner of Merchandize; and tho there's none but Goldsmiths Shops, yet they sell Furs, Vests, Carpets, Stuffs of Gold and Silver, Silk, Goats-hair; nor is it without Jewels and China-Ware. They are now repairing it; it will be much more lightsome than before: there will be Apartments for Officers that have the guard of it, and go their rounds. Ducas, Hist. Byz. cap. 45.

rounds day and night. The Goods are well ſecured in theſe places; the Gates ſhut betimes. The *Turks* retire to their own homes in the City, but the *Chriſtian* and *Jewiſh* Merchants croſs the Water, and return next morning.

THE Market for Slaves of both Sexes is not far off; here the poor Wretches ſit in a melancholy poſture: before they cheapen 'em, they turn 'em about from this ſide to that, ſurvey 'em from top to bottom, put 'em to exerciſe whatever they have learnt; and this ſeveral times a day, without coming to any Agreement. Such of 'em, both Men and Women, to whom Dame Nature has been niggardly of her Charms, are ſet apart for the vileſt Services; but ſuch Girls as have Youth and Beauty, paſs their time well enough, only they often force 'em to turn *Mahometans*. The Retailers of this Human Ware are the *Jews*, who take good care of their Slaves Education, that they may ſell the better: their choiceſt they keep at home, and there you muſt go, if you'd have better than ordinary; for 'tis here as 'tis in Markets for Horſes, the handſomeſt don't always appear, but are kept within doors: theſe *Jews* teach their beautiful She-Slaves to dance, ſing, play on Inſtruments, and every thing elſe that may inſpire Love. Sometimes they marry very advantageouſly, and feel nothing of Slavery; they have the ſame liberty in their Houſes, as the *Turkiſh* Women themſelves.

NOTHING's ſo pleaſant, as to ſee inceſſantly coming from *Hungary*, *Greece*, *Candia*, *Ruſſia*, *Mengrelia*, and *Georgia*, Swarms of young Wenches deſign'd for the Service of the *Turks*. The Sultans, the Baſhaws, and the greateſt Lords, often chuſe their Wives among 'em.

THE Women whom Fortune allots to the Seraglio, are not always the beſt diſpos'd of: 'tis true, a poor Shepherd's Daughter may come to be Sultaneſs, but then what numbers of 'em are neglected by the Sultan? After the death of the Sultan, they are ſhut up for the reſt of their days in the old Seraglio, where they pine themſelves away unleſs ſome Baſhaw courts 'em. This old Seraglio, which ſtands hard by Sultan *Bajazet*'s Moſque, was built by *Mahomet* II. Here are confined theſe poor Women, to bewail at leiſure the Death of a Prince, or that of their Children, whom the new Sultan often cauſes to be ſtrangled: 'twould be a crime to ſhed a Tear in the Seraglio where the Emperor reſides; on the

con-

contrary, every body strives to express their Joy for his Accession to the Throne. Lett. XII.

THE great Square near the Mosque of Sultan *Bajazet*, is the place where the Mountebanks and Jugglers with their Cups and Balls play their Tricks. We had not time to see them, nor a thousand other things besides. We endeavour'd, but to no purpose, to see the *Castle of the Seven Towers*, situated at the further end of the Town toward the main Land and the Sea of *Marmara*. Every body knows, this Castle took its name from those same Towers cover'd with Lead: 'tis a kind of Bastile or Prison for Persons of Distinction; but 'tis assured they admit no Strangers to see it, since the Chevalier *de Beaujeu*, who was there confined, found means to escape. He had made such considerable Captures on the *Turks*, that the Grand Signior reveng'd himself on the Head of the Governour, by causing it to be struck off. The gilded Gate, which was the most considerable of *Constantinople* under the *Greek* Emperors, is within this Prison-Wall. In the time of the *Greek* Emperors, there was at this Gate a kind of Castle call'd the [1] *Round Castle*. [2] *Cantacuzenus*, who was Emperor for some time, lets us know that he render'd it almost impregnable by adding new Fortifications, which were demolish'd by *John Paleologus*, his Son-in-Law, who thrust him into a Monastery: *Bajazet* mean while threatning to besiege the Town, *Paleologus* strengthen'd with new Works the gilded Gates; but scarce had they finish'd 'em, when *Bajazet* by his Menaces made 'em demolish 'em. If this Sultan had not had *Tamerlane* upon his hands, he had certainly besieged and taken *Constantinople*; for *Paleologus* was too weak to hinder it. The Conquest of this City was reserv'd for *Mahomet* II. 'twas he that put the Castle in the condition 'tis now in. For securing his Treasure, he added three Towers to those that were at the gilded Gate, and caus'd it to be wall'd in: these three Towers are within the compass of the City, for the side the gilded Gate is of, looks towards the Country. The Place is pentagonal, but not large, and has no Ditch on the side of *Constantinople*.

WE had a mighty desire to see the Bas-Reliefs of this Gate. M. *Spon* assures us, there are three principal ones; *Phaeton*'s Fall is represented on the first; the second shews *Hercules* dragging *Cerberus*; and the third, *Venus* lighted by *Cupid*'s Torch, surveying the Beauties of an *Adonis*

[1] Ἑπταπυργιον, Yedicoule, septem Turres, ἡ Ακρόπολις τῆς χρυσῆς πόρτης Ἑπτὰ Γυλάδες.

[1] Κυκλόδιον καστέλλιον στρογγύλον. Theophan. Cedren.

[2] Cantacuz. lib. 4. cap. 40. & 41. Ducas, cap. 40.

Ducas, cap. 48. Chalcocondyl. lib. 10. Leuncl. Pand. Turc. num. 139.

Adonis ſleeping: but we prefer'd the March of the Grand Viſier to all theſe. Such Strangers as cannot make a long ſtay in *Conſtantinople*, would be to blame did they neglect to ſee this Spectacle: we were dazled with it; the Ceremony laſted half a day: we had a full View of it in the *Adrianople* Street, at a private Houſe. All the Baſhaws of the Empire that were then at *Conſtantinople*, accompany'd the Prime Viſier on horſeback, all whoſe Domeſticks were gallantly mounted and richly habited: the other Viſiers aſſiſted in it with their Beglerbeys and the Sangiacks, who on ſuch occaſions are obliged to march with all their Officers and Domeſticks. The Agas fail not to appear, nor any Profeſſors of the Law, who have buſineſs with this Lieutenant-General of the Empire: 'tis indeed a Triumph with reſpect to him. You ſee the fineſt Horſes of all the *Levant*, cover'd with Houſings ſweeping along the ground, embroider'd with Gold and Silver ſo ſubſtantially, as to ſerve for many Generations; the other part of the Harneſs beſet with precious Stones. The Variety of Turbants and Caps is extremely delightful. Sabres, Quivers, Arrows, long Darts, Veſts, Fur-Gowns, *&c.* exceed all deſcription. The only thing I diſliked, was the Officers, inſtead of Piſtols, carrying at their Saddle-bow huge Leather Bottles, pyramidally ſhaped, which they fill with Water every Spring they come at.

Σύρμα, Aurum Ductile.

Mataras.

THESE Cavalcades are much more ſplendid, you may well believe, at ſuch times as the Sultan is there in perſon. And yet I can't help thinking the Kings of *France* would make a better figure than what I'm deſcribing, would they but order the whole Royal Family, and all the Lords of the Court, to attend them whenever they went to the Army, or a Progreſs: but every Country has its Cuſtoms, and the *European* Princes are not uſed to travel in ſuch ſtate.

NOT long after this, the Embaſſador did me the honour to permit me near him, when he had Audience of the Grand Viſier, who was under his Tents four miles from the Town, on the Road to *Adrianople*. Nothing ſurpriz'd me ſo much as theſe portable Houſes; they are prodigiouſly magnificent, rich, large, beautiful; the Proportions, Deſign, Ornaments, every thing is admirable. His Excellency being in that of the Viſier, ſat down on a Stool, the Viſier on a Sopha, his Officers on the right and left, the Janizaries in Rows along the Walls; we, who were of the

the Embassador's Train, form'd a good thick Column behind his Stool. A respectful Silence was observ'd throughout; the Druggermans on both sides did their Duty, and when they had explain'd their Master's Intentions, every body departed without the least Ceremony. Lett. XII.

I HAD also the honour to accompany Monsieur the Embassador in some Visits; he was attended by those of our Nation, very neatly dress'd and well mounted. As we pass'd by the Tent of *Maurocordato*, his Excellency, after the usual Civilities, was pleas'd to present me to him. *Maurocordato* is a very ingenious Man, and tho a *Greek* by Nation and Religion, has been promoted to the Office of Counsellor of State: he was born at *Scio*, and study'd Physick at *Padua*, where he took the Degrees of Doctor in that Faculty; he has writ a Treatise of Respiration and of the Motion of the Heart. Having much Genius, and understanding Medecine better than the generality of those who pretend to it in the Seraglio, he soon was taken notice of. He not long after laid aside the Practice of Physick, for certain Reasons, and resolv'd to make the most of his Knowledge in Languages, of which he has attain'd a great Mastery. As he is well inform'd in foreign Affairs, and no stranger to the Interests of the Princes of *Europe*, he met with a thousand opportunities of shewing his Capacity, and in a few years came to be chief Interpreter to the Grand Signior. He made himself so necessary in the last War with *Germany*, that he was appointed Plenipotentiary at the Peace of *Carlowitz*; and that this Character might sit the better on him, he was made a Counsellor of State. He has a good share of Wit, and a very promising Physiognomy; and has accordingly attracted the Confidence of the chief Lords of the Court, and of the Sultan himself, on account of his Qualifications in Politicks and Medicine. He seem'd to me to be one that would temporize in the Practice of that Science, and own'd to me that he was an Admirer of the Boldness of the *European* Physicians, but that he was too old to imitate them, and alter his own Method. I said that in *Europe* we enter'd into the true Mind of *Hippocrates*, and endeavour'd to lay hold of those precious Moments that offer'd themselves in acute Distempers; that the illustrious M. *Fagon*, first Physician to the Emperor of *France*, had happily taught us to exert our utmost Diligence in every Instance recommended by that famous *Greek* in such Cases as required dispatch, and that there-

therefore we made uſe of Remedies unknown to him, and all the *Greeks* that concern'd themſelves in Medecine; and inſtead of that formidable Hellebore, Thymelea, and other Purgatives, that are attended with ugly Accidents, we ſerv'd our ſelves of Caſſia and Manna, and Preparations of Antimony, which root out the Cauſe of the moſt dangerous Maladies, without begetting freſh Symptoms. How do ye manage as to bleeding, ask'd he? I told him we often practis'd it, both before and after the Evacuations I had been ſpeaking of, according as the Caſe requir'd: adding, that it was a Secret we were indebted to the ſaid M. *Fagon* for, in order to avoid Inflammations that ſometimes ſucceed ſtrong Purgings. He expreſs'd himſelf to be ſatisfy'd with this Method.

FROM Medecine we paſs'd to Botany: his Head running ſolely upon Politicks, he wonder'd I came ſo far only to hunt for new Plants; and his Surprize increas'd, when I aſſur'd him that the Royal Garden at *Paris* abounded with greater numbers: for he had never ſeen any but that of *Padua*, where they won't be at the charge of ſuch Inquiries. I added, that in my ordinary Lectures in the Royal Garden I once a year demonſtrated above 3000 Plants in ſix weeks time, excluſive of ſuch as could not then be ſhewn, becauſe not in their ſeaſon. *Theophraſtus* and *Dioſcorides*, I told him, would be ſtrangely aſtoniſh'd, (were they alive again) to behold ſuch a prodigious Collection of Plants, as is to be ſeen in our Gardens; many of which they knew nothing of. We came afterwards to talk about the *Greek* Tongue; he with a Smile ſaid, we were in the wrong to pretend to teach Them how to pronounce it, and that he ſhould be glad to hear my Opinion of that matter. I refer my ſelf intirely to you, cry'd I, ſince you ſpeak *Latin* ſo well, and have ſo carefully read *Cicero*: That Great Man, you know, had been at *Athens* and *Rhodes*; and it is highly probable, he pronounc'd the *Greek* Tongue as it uſed to be pronounc'd in *Greece*: why ſhould he write it *Delos* and *Demoſthenes*, if the *Greeks* pronounc'd it *Dilos* and *Demoſthenis*? He did not altogether diſapprove this Reflection; then ask'd me if I had met with many Medals in my Voyage through the *Archipelago*: I anſwer'd, I had not, but that I was well enough pleas'd with ſome Inſcriptions I had ſeen. After the uſual Civilities, we parted; he made me promiſe to ſee him again after my Return out of *Aſia*, and made a Tender of his Service

with

Burrage of Conſtantinople, with a deep-blue flower, turning back: the Cup of it like a human bladder.

with the utmoſt Complaiſance. I thank'd his Excellency for procuring me an Interview with ſo great a Man: I have ſince underſtood, that he had like to have loſt his Life in the Alterations that happen'd on the death of *Feſouilla* Mufti, who was knock'd o' the head, dragg'd through the Streets of *Adrianople*, and caſt into the River: *Maurocordato*, who was in his Confidence, found means to conceal himſelf, and ſecure moſt of his Effects. There's nothing permanent at the *Ottoman Porte*; it is a Wheel that's inceſſantly turning. The Abbot *Michaelis* has writ me from *Conſtantinople*, that *Maurocordato* was return'd to Court, as much in eſteem as ever. Lett. XII.

IF we made no diſcoveries in *Conſtantinople* with relation to Antiquities, we however met with ſome ſcarce Plants for the Embelliſhment of the Royal Garden, unknown to all that had travell'd the *Levant* before us: the Antients themſelves have made no mention of what Plants grow about this great City, tho they ſtruck Medals to *Bacchus* and *Geta* with huge Bunches of Grapes, ſome of which Medals are in the King's Cabinet; yet the Wine about *Conſtantinople* is none of the beſt, nor was ever reckon'd otherwiſe. This Country is fertile in fine Plants, but Monſieur the Marquiſs *de Ferriol* having propos'd to us to take a Journey to *Trebiſond*, and improve the opportunity of the Departure of *Numan Cuperli*, Baſhaw of *Erzeron*, who was going thither by the way of the *Black Sea*; we thought of nothing but preparing our ſelves for that Journey. His Excellency procur'd us the Baſhaw's Protection, nor was he himſelf diſpleas'd to have ſome Phyſicians in his Company. But before I quit *Conſtantinople*, your Lordſhip will give me leave to ſend you the Deſcriptions of ſome rare Plants we met with at the very Gates of that City. BYZANTIΩN.

BORRAGO Conſtantinopolitana, Flore reflexo, cæruleo, Calyce veſicario. Corol. Inſt. Rei Herb. 6.

ITS Root is as big as one's little Finger, about four or five inches in length, blackiſh without, fleſhy, accompany'd with Fibres of the ſame colour, which are about half a foot long, whitiſh within, fill'd with a clammy Humour. It puts forth Leaves about half a foot long, and about four or five inches wide, picked at the ends, but at their Baſe divided into two round Ears; theſe Leaves are ſupported on a Pedicule or Stalk ſeven or eight inches long, rounded on the back, hollow'd pipe-wiſe on the

other ſide, whitiſh, diſtributing it ſelf into many thick Nerves, extending to the very edges: theſe Leaves are beſides pale-green, rough, and ſtudded with ſmall Tumours; they taſte flat and mucilaginous, as do the Roots. The Stalk is a foot high, ſolid, rough, hairy, two or three lines thick, branchy below, garniſh'd with ſmall Leaves like the other, but no more than two inches long, to one and a half broad. The Flowers grow at the top of the Branches, they are very ſleek, and of a pale-red colour: each Flower is eight or nine lines diameter, ſtanding on a Stalk near half an inch long, ſwelling behind like a Bladder, whitiſh, and hardly a line broad. This Flower, which is a sky-blue, is divided into five parts diſpos'd like a Wheel, a line broad, turning back, obtuſe at the point: from the middle of the Flower, which is whitiſh, tho the reſt is blue, ariſe five Chieves or Threds three lines long, hairy at their Baſe, white likewiſe, each charg'd with a blue Apex. The Cup is cut into five points, hairy; and from its Center ariſes a Piſtile or Pointal ſquare, ſurmounted by a purple Thred, half an inch long: this Cup dilates into a Bladder, four or five lines diameter, half an inch long, angulous, briſtling up with Hairs a line and a half long: the Piſtile turns to a Fruit with four Seeds, each of which bears the figure of a Viper's Head, but are no more than a line long, ſhining, bright-green at firſt, afterwards blackiſh.

SYMPHYTUM Conſtantinopolitanum, Borraginis Folio & Facie, Flore albo. Corol. Inſt. Rei Herb.

ITS Root is half a foot long, five or ſix lines thick, divided into large Fibres, hairy, whitiſh within, cover'd with a black Skin, ſlender, and as it were chapt. Its Stalks are upwards of a foot in height, and about four lines thick, pale-green, moderately hairy, full of Juice, as is alſo the reſt of the Plant; hollow, unequally channel'd, attended with Leaves diſorderly placed, like thoſe of Burrage: the undermoſt are four or five inches long, two inches and a half broad, terminating in an Oval, pointed, pale-green, of a flat mucilaginous taſte like its Root, ſuſtain'd by a Stalk about three lines broad at firſt, guttering on one ſide, rounded on t'other: theſe Leaves are ſmall, as they are nearer the main Stem of the Plant. From their boſoms ſpring little Bunches of other Leaves, and the Branches are ſubdivided into ſmall Sprigs, generally charg'd with a couple of ſmall Leaves, in the midſt whereof are ſome white

Symphytum Constantinopolitanum Borraginis folio et facie, flore albo Coroll. Inst Rei herb. 7.

Geranium Orientale Columbinum
flore maximo. Asphodeli radice
Coroll. Inst. Rei herb. 20.

white Flowers, rang'd like a Scorpion's Tail, and blowing successively one after another: each Flower is a Pipe bending downwards, about seven lines long; half of this Flower which is out of the Cup, widens it self like a Bell, about three lines in the Opening, shallowly cut on the edges into five points: the other half of the Flower is inclos'd in the Cup, and is but a line diameter. From within the Cup, where it begins to dilate, arise five Leaves, white, a line and a half long, to a quarter broad at their Base; and from their Junctures or Bosoms (Arm-pits, the Author calls 'em) arise five Stamina of the same colour, a line high, with Apices: the bottom of the Pipe is perforated by the Pistile, which is surmounted by a very fine Thred about eight lines long. The Cup is another Pipe about four lines long, hairy, cut into five parts. The four Embryos of the Pistile turn to so many Seeds, form'd like a Viper's Head: we saw 'em before they were ripe. Lett. XII.

ALL the Meadows about *Constantinople* are fill'd with a beautiful sort of *Crain's-Beak*, which I have call'd by the name of *Geranium Orientale, columbinum Flore maximo, Asphodeli Radice.* Corol. Inst. Rei Herb. 20. For it is found in several other places of the *Levant*.

ITS Root is like a Cluster of *French* Turnips, about two inches and a half long, fleshy, brittle, stiptick, reddish within, brown without, about three lines thick, tapering to a Point, delicate and hairy. The Body of this Root, which generally lies athwart, and is ligneous when the Plant is old, produces some Stalks eight or nine inches high, one line thick, pale-green, hairy, those towards the bottom of the Plant lying flat on the ground, the others rising up; garnish'd with Leaves two and two at each Knot, exactly like those of the *Crain's-Beak* call'd *Pidgeon's-Foot*. They have a Pedicule three inches long, fine, hairy. The Flowers grow along the Branches, and arise out of the Bosoms of the Leaves, which as they grow nearer the tip, diminish: these Flowers blow one after another, are sustain'd by some Tails ordinarily fork'd, three or four inches long: each Flower consists of five Leaves, dispos'd in form of a Rose, half an inch about, three lines broad, round, faint purple. From their Center grows a Pistile two lines high, surmounted by a purple Tuft: the Stamina are white, very fine to feel, and the Apices yellowish. The Cup consists of five Leaves four lines long, picked,

pale-green, ſtreak'd, diſpos'd like a Star: the Fruit was not forward enough to be capable of a deſcription.

AS we paſs'd through the Herb-Market, we bought two or three Bunches of Berries of the *yellow-fruited Ivy*; they grow as common here as the ordinary Ivy at *Paris*, and the *Turks* uſe them in Cauteries. The Antients apply'd them to a nobler purpoſe; for *Pliny* affirms, that it was conſecrated to *Bacchus*, and deſtin'd to crown the Poets with. Its Leaves, as that Author obſerves, are of a brighter green than thoſe of the common Ivy. *Dalechamp* has not well deſcribed it; I am apt to think the two ſorts differ in nothing but the Colour of their Fruit. Might not the Seed of the *red-fruited Holm* produce Stocks with yellow Fruit? Has not the ſame thing been obſerv'd of the Species of *Elder?* Time will diſcover, whether the Ivy we are ſpeaking of is the common Ivy, only vary'd: this laſt is not ſcarce about *Conſtantinople*, and the Stocks which have rais'd the Seed from the yellow ſort in the Royal Garden, have hitherto been all of 'em like the Stocks which raiſe Seed from the black: their Leaves are corner'd, and one can hardly perceive any difference. *Dioſcorides* ſeems to have treated both Species as a Variety of the ſame.

Plin. Hiſt. Nat. lib. 16. cap. 34. Dioſc. lib. 2. cap. 210. & noth. 166. Hedera Dionyſios. *C. B.*

I OBSERV'D the Fruit of the former to be in large Bunches two or three inches diameter, compos'd of ſeveral Berries ſpherical, tho ſomewhat angulous, four lines thick, ſomewhat flat before, and mark'd with a Circle, whence ariſes a Point half a line high. The Skin, which is fillamot, incloſes three or four Berries, each two lines and a half long, white within; greyiſh, vein'd black, and ſet off with ſmall riſings without: they have no taſte, and are ſhaped like a ſmall Kidney. The Fleſh that covers theſe Berries is at firſt ſweetiſh, afterwards it ſeems mucilaginous.

PLINY has taken all he ſays of this Plant out of *Theophraſtus* and *Dioſcorides*, who have only given a confus'd Account of Ivy: that which they deſcribe with white Leaves and white Fruit, I never ſaw; it muſt have been in *Greece*. As for the *Thracian* Ivy, mention'd by them, we met with ſome Stocks of it on the Borders of the *Black Sea*. No wonder the *Bacchantes* heretofore made uſe of the Ivy to adorn their *Thyrſi* and Head-dreſſes, ſince all *Thrace* is cover'd over with it.

Lett. XII.

I CAN'T hold from adding to theſe Plants a very pretty Flower, with which they garniſh'd the Diſhes at our Embaſſador's Table: I had before ſeen it in *Portugal*. Its Root conſiſts of two Tubercules, fleſhy, roundiſh, dingy white, full of a clammy inſipid Humour: the biggeſt is an inch diameter, the other is as it were wither'd, both are nothing but hairy Threds. Its Stalk riſes to about half a foot, two or three lines thick, wrapt in a few Leaves alternately, the Sheaths whereof lie on one another, and afterwards dilate themſelves into Leaves like thoſe of the Fower-de-lys, ſhining, ſleek, vein'd, pointed, two or three inches long to one broad: they neareſt the Flowers are not by a great deal ſo big, but much more picked. Theſe Flowers form a Bunch at the Extremity of the Stalk: each Flower has ſix Leaves, five whereof, which are upright, make a kind of purple Coif, ſtreak'd; the three outward ones are near half an inch long, the two inward are narrower and ſhorter, but very ſharp-pointed: the Under-leaf is biggeſt of all, and is the Ornament of the Flower; for it gives it in a manner the figure of a Butterfly that's upon the wing. This Leaf terminates above in a ſmall Neck ſurmounted by a deep purple Head, behind it ends in a Tail or Spur, whitiſh, four lines long: the reſt is like a Ruff about an inch broad, curl'd on the edges, above half an inch high, white, very prettily ſtreak'd with purple Veins. The Pedicule of the Flower is four lines long, to one and a half thick: it twiſts ſpirally, is pale-green, and at laſt comes to be a Capſula like a ſmall Lantern, half a foot long to three lines broad, conſiſting of ſtiff Stalks, which admit as many membranous reddiſh Pannels, whoſe lower Surface is charg'd with a Velvet Band, which is nothing but a Down of very ſmall Seeds, like the Sawings of Wood. The Flower is without ſmell, and appears towards the end of *April*: the whole Plant has a flat clammy taſte.

Orchis Orientalis & Luſitanica, Flore maximo, Papilionem referente. *Coroi. Inſt. Rei Herb.* 30.

THERE are many other fine ſorts of *Orchis* at *Conſtantinople*, but can't be propagated in Gardens, they delighting in nothing but the Air of the Fields. 'Tis not ſo with the Renunculuſſes, which are perpetually multiplying, and acquiring new Beauties from the hands of the Curious. For ſome years paſt, the *Turks* have been careful to cultivate theſe ſorts of Flowers. *Cara Muſtapha*, he who miſcarry'd before *Vienna*, is ſaid to have brought Renunculuſſes firſt in faſhion. This Viſier, to amuſe

his Master *Mahomet* IV. who extremely loved Hunting, Privacy, and Solitude, insensibly inspired him with a Fancy for Flowers; and understanding that the Renunculusses were what he was most pleas'd with, he wrote to all the Bashaws throughout the Empire, to send him Roots and Seeds of the finest sorts they could lay hands on. The Bashaws of *Candia*, *Cyprus*, *Rhodes*, *Aleppo*, *Damascus*, outdid all the others in making their court to him. From thence came those admirable Species of Renunculusses which are to be seen in the fine Gardens of *Constantinople* and *Paris*. The Seeds which were sent to the Visier, and those propagated by private Men, produced vast Varieties. The Embassadors prided themselves in sending them to their respective Masters: in *Europe* they were rectify'd by Culture. M. *Malaval* contributed not a little thereto at *Marseilles*: he furnish'd *France* with 'em, and *France* all foreign Countries. Except Pinks and July-flowers, we have no fine Flowers but what originally come from the *Levant*. A Virtuoso of *Paris*, one M. *Bachelier*, brought from thence in 1615, the first *Indian* Chestnut-Tree and double Anemonies. The Tuberoses, the Hyacinths, Narcissus, Flower-de-lysses, came from the same Country; but have been rectify'd in our Gardens. There are Cantons in *France* very proper for the multiplication of certain Flowers. They raise in *Normandy* double Jonquils, and very beautiful Anemonies: the Climate of *Toulouze* is extremely agreeable to these sorts of Flowers. Now I am upon the Topick of Anemonies, there goes a Story of a certain Lawyer, to whom M. *Bachelier* had refus'd to communicate the Seed of these fine Anemonies; which when he could obtain neither for Friendship nor Mony, nor by way of Truck, a Fancy took him to go and visit M. *Bachelier*, with three or four of his Friends who were in the Plot: he order'd his Lacquey, who bore the Train of his Gown, to let it drop on some Pots that were in such an Alley; in these Pots were the Anemonies he wanted, and their Seed was ready to fall. They walk'd a good while, and talk'd about the Times: as soon as they were come to the very Spot of Ground, a merry Gentleman of the Company began a Story which engaged the whole Attention of M. *Bachelier*; and at the same time the Lacquey, who was no Fool, let fall his Master's Train: the Anemony-Seeds having a downy Coat, stuck to the Gown, which the Boy soon gather'd up again, and the Company went forward. The Virtuoso took

leave

leave of M. *Bachelier*, and went his ways home, where he carefully pick'd off the Seeds which had ſtuck to his Robes; he ſow'd 'em the ſame day, and they produced very beautiful Flowers. Lett. XII.

THE Garden of the *French* Palace at *Conſtantinople* is at preſent well kept; it has a Terrace, from whence may be diſcover'd the Plains of *Aſia*, but there's no need to ſtretch the View ſo far: the Embaſſador cauſes to be cultivated within his own Walls the fineſt Orange-Trees, Renunculuſſes, Anemonies, and all ſuch Flowers as are beautiful and agreeable in their Seaſons.

I CAN'T conclude this Letter better, than by a Relation of what paſs'd at the Audience M. *de Ferriol* had of the Grand Viſier, and at that which was prepared for him at the Grand Signior's: a Perſon of Quality, who had the honour to be preſent at it, communicated to me the following Account.

Relation of what happen'd at M. de Ferriol's *Audience of the Prime Viſier*, &c.

THE King's Ships the *Bizarre* and the *Aſſeuré* came to anchor in the Port of *Conſtantinople* the eleventh of *December* 1699. the ſame day the Embaſſador was complimented on his happy Arrival, by the Secretaries of the ſeveral Embaſſadors, and by Prince *Tekeli*. Next day his Excellence landed, and ſent his chief Interpreter to the Grand Viſier, to notify his Arrival. Some days after, this Miniſter ſent to compliment him by *Maurocordato* the Father, Counſellor of State, and chief Interpreter to the *Porte*: the Audience was fix'd for the 25th of *December*. That day being come, M. *de Chateauneuf Caſtagnieres*, the former Embaſſador, and M. *de Ferriol*, departed from the *French* Palace half an hour after Twelve. M. *de Chateauneuf* on the right, and the new Embaſſador on the left, preceded by their Houſhold, and follow'd by a dozen Gentlemen who had waited on M. *de Ferriol* to *Conſtantinople*; all of the *French* Nation attended them. The March was perform'd very orderly to the Sea-ſide, where the two Embaſſadors, who alone rode on horſeback, alighted, and were receiv'd by ſixty Officers belonging to the Sea, who embark'd with all the reſt for *Conſtantinople* on Caicks prepared for them. When the Embaſſadors paſs'd by the King's Ships, they were ſaluted with 21 Shot from each Ship.

THE Grand Viſier had ſent two Horſes richly harneſs'd for the Embaſſadors, and threeſcore for the Gentlemen, Officers, Guards-Marine,

and the Retinue of M. *de Ferriol*: this number had not been ſufficient for ſo great a Train, but his Excellence had caus'd to be brought above fifty to the Port, and all the *French* Merchants had ſent theirs. The Cavalcade began with fourſcore Janizaries, whom the Grand Viſier had order'd to the Key; then follow'd the Domeſticks of the Embaſſadors, that of M. *de Chateauneuf* on the right, and that of M. *de Ferriol* on the left. M. *de Ferriol*'s twenty five Footmen were cloth'd in Liveries trebly laced, the middle gold, the other ſilk. Half a dozen Janizaries belonging to M. *de Chateauneuf*, and as many to M. *de Ferriol*, walk'd with their Caps of Ceremony before the Druggermans. A dozen Gentlemen, and the Chancellor of M. *de Ferriol*, preceded the Embaſſadors: theſe Gentlemen were ſo magnificently habited, that the *Turks* confeſs'd they never ſaw any thing like it. The Chiaoux Bachi, who came to receive his Excellency, march'd immediately before the Embaſſadors; and Meſſieurs *de Cour* and *de Broglio*, Captains of the King's Ships, follow'd at the head of the Officers and Guard-Marine, who march'd two and two, according to their Rank. The *French* Merchants clos'd the whole, in the ſame order. The Company was ſo numerous, there was hardly room enough for 'em in both Courts of the Viſier; yet was every thing ſo orderly, that when the Embaſſadors enter'd, the Janizaries and the Chiaoux made a Lane for them to paſs. The twelve Gentlemen, with M. *de Ferriol*'s Chancellor, were alighted from their Horſes, to expect the Embaſſadors at the bottom of the Stair-caſe: they follow'd into the Audience-Chamber, as did alſo the Sea-Officers. The Embaſſadors took their Seats on low Stools which were placed on the Sopha, M. *de Chateauneuf* on the right, and M. *de Ferriol* on the left: all the reſt ſtanding.

THE Grand Viſier, with his Cap of Ceremony, came in as ſoon as the Embaſſadors were placed; and ſat him down at a corner of the Sopha, which is the Place of Honour. M. *de Chateauneuf* ſpoke firſt, telling the Viſier that the King had choſen M. *de Ferriol* to ſucceed him: then M. *de Ferriol* preſented him a Letter from his Majeſty, which he put in the hands of the chief Chancellor, who was ſtanding at the Viſier's elbow, together with the chief Officers of the Empire. M. *de Ferriol* caus'd that Miniſter to be told, That the King his Maſter had with pleaſure heard that his Highneſs had committed the principal Affairs of

the

the Empire to a Perſon of his Underſtanding, and that he made no doubt but he would contribute his utmoſt to maintain the Union and Correſpondence, which had been ſo long ſettled between the two Empires. After this Compliment, they brought in ſome Sweetmeats, and a couple of Diſhes of Coffee for the Embaſſadors; and then preſented the Sherbet and Perfume. The Viſier caus'd M. *de Ferriol* to be ask'd how long 'twas ſince he left *France*: *Maurocordato* reported in *Latin* to M. *de Ferriol* what it was the Viſier ask'd him; M. *de Ferriol* anſwer'd in the ſame Tongue. Then they diſtributed very rich Veſts to M. *de Ferriol* and M. *de Chateauneuf*: thoſe which were given to the Officers of their Retinue were worth five or ſix Sequins apiece. After this Diſtribution, the Embaſſadors roſe from their Seats, and went out of the Chamber of Audience: they were follow'd in an orderly manner, and when they got on horſeback M. *de Ferriol* took the right, as did his Houſhold; M. *de Chateauneuf* put himſelf on the left with his: the reſt of the Train obſerv'd the ſame Order as in coming. The Streets were crouded with Spectators. The Embaſſadors re-embark'd, after M. *de Ferriol* had thank'd the Lieutenant of the Chiaoux Bachi for accompanying him with his Chiaoux. The Embaſſadors Canoe was ſaluted by the Ships as before: And when they landed, they proceeded in the ſame Order to their Palace, and took leave of each other in the firſt Court. Next day M. *de Ferriol* ſorted his Preſents to be ſent on the morrow to the Grand Viſier: there was a very large and richly-ornamented Glaſs; a great Pendulum, with the Dial-plate mark'd in the *Turkiſh* manner: the reſt conſiſted of Veſts, a dozen whereof were made of the fineſt Stuffs of Gold and Silver that are wrought at *Lyons*, the other of the fineſt *Engliſh* Cloth.

The Chiaoux-Bachi comes himſelf to receive the Embaſſadors, but in their Return back he deputes his Lieutenant to accompany 'em.

THE 31ſt of *December* the Grand Signior caus'd the Embaſſador to be acquainted he ſhould have Audience the fifth of *January*. M. *de Ferriol* diſpos'd himſelf for it, and the night before ſent to the Seraglio the Preſents deſign'd for the Grand Signior: they are uſually carry'd before the Embaſſador when he is going into the Audience-Room.

THE fifth of *January* 1700, M. *de Ferriol* by break of Day ſet out from his Palace, preceded by his Houſhold, accompany'd by twelve Gentlemen of his Retinue, and all thoſe of the *French* Nation. At the Strand he found the two Commandants of the King's Ships, and thirty

Officers or Guards-Marine, named by M. *Bidaud* to attend him. The Embaſſador embark'd on his Canoe, and was follow'd by the whole Company in ſeveral Caicks. The Chiaoux Bachi waited for his Excellency on the Wharf towards *Conſtantinople*, with the Janizaries of the Port, and ſixty of the Grand Signior's Horſes; that deſign'd for the Embaſſador was richly harneſs'd. The March began by ſix Janizaries of his Excellency's Family, as many Valets de Chambre, twenty five Footmen in Liveries, and half a dozen Eſtafiers in *Turkiſh* Habits marching before and about his Horſe: the Drogmans or Interpreters came after his Domeſticks, and next to them the twelve Gentlemen. The Chiaoux Bachi, preceded by his Chiaoux, went immediately before M. *de Ferriol*, becauſe when he was about to take the right hand, his Excellency bid him go to the left, unleſs he would rather walk before; which was what he choſe to do. The Embaſſador was follow'd by the Officers of the Marine, walking two and two according to their Rank: all of the *French* Nation did the like. They paſs'd the firſt Court of the Seraglio on horſeback; but had notice given to diſmount at the Gate of the ſecond. His Excellency alighting from his Horſe, was receiv'd by eight Capigis, which led the way to the Hall of the Divan.

AT the Entrance of the ſecond Court, 4000 Janizaries, who were crouded up to the Wall on the right, on a ſudden ſcamper'd away, to go ſeize the Pots of Rice which were placed for them at ſome diſtance off. His Excellence enter'd the Hall of the Divan at the ſame time that the Grand Viſier did the like by another Door. After mutual Salutation he ſat him down on the place that was prepar'd for him, and the Grand Viſier on a Bench, with three Viſiers at his right hand, and the two Cadileſquers at his left. Some Cauſes were firſt heard, and Petitions diſpatch'd; after which they brought Water to the Embaſſador to waſh with, as likewiſe to the Grand Viſier, but in different Baſons; that preſented to his Excellency was of Silver, the other Copper. Water was alſo carry'd to the Viſiers, Captains of the King's Ships, and all thoſe that were to dine at the five Tables ſpread in the ſame Hall. None but the Embaſſador ate with the Grand Viſier, the Captains of Ships with the Viſiers, the two Cadileſquers ate alone, and ſix Perſons named by his Excellence at two other Tables with the principal Officers of the Empire. The

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five Tables were serv'd alike with upwards of thirty Dishes each, which were brought in one after another, and taken away again almost as soon. Lett. XII.

THO the *Turkish* Dishes are very different from ours; his Excellency, in respect to the place, neglected not to taste of every thing: after dinner, Water was again brought to wash with.

MAUROCORDATO the Father, and the Sieur *Fonton* chief Druggerman to the King, serv'd as Interpreters all dinner-time. There was a grated Window over the Embassador's Table, at which his Excellency perceiv'd the Grand Signior now and then taking a look. Orders being now brought for admitting the Embassador, there was brought into the Hall of the Divan a Looking-glass, which his Excellency was to give his Highness; the Glass was 89 inches deep to 62 wide: all the Company were surpriz'd at it, and the Grand Signior ey'd it through the Grate where he usually is during the holding of the Divan. The Looking-glass was brought to the Door of the Hall of Audience, together with a Pendulum far exceeding that presented to the Grand Visier, as likewise an admirable Piece of Clock-work, which, besides the Hours and Minutes, exhibited the Motion of the Moon, the Degrees of Cold and Heat, and the Variations of the Seasons. More than this, there were twenty Vests of very rich gold Stuffs, and a world of other Vests made of the finest *English* Cloth. The Present appear'd so magnificent, that the Grand Visier caus'd the Embassador to be ask'd whether it was the King's or his own: he reply'd, it was a Present from himself.

THE Grand Visier wrote to his Highness, to know if they should introduce the Embassador: the *Telkidgi*, who carry'd the Letter, brought back the Grand Signior's Answer in writing, which having first kiss'd and mov'd to his Forehead, he caus'd to be read: which done, the proper Officers led his Excellency to a certain place of the Court, where they distributed threescore and ten Vests among his Retinue; the Embassador receiv'd him sitting on a Bench cover'd with scarlet Cloth. Hitherto every thing was done according to the Rules, and his Excellency could not but be highly delighted with the Honours he had receiv'd; but as they were moving into the Grand Signior's Apartment, the Chiaoux Bachi, who was gall'd at the Embassador's refusing him the right hand in the March, went and inform'd *Maurocordato*, who was at his Excellency's elbow,

Telkidgi *is an Officer that carries the Letters which pass between the Prime Visier and the Grand Signior.*

elbow, that he perceiv'd the Embaſſador had his Sword on, and that none were ſuffer'd to enter the Grand Signior's Chamber arm'd. *Maurocordato* was for conniving at it, the rather for that the Embaſſador's Sword was cover'd with his [t] Caftan: but the Chiaoux Bachi threatning to acquaint the Grand Viſier, he could not avoid ſpeaking to his Excellency, and told him, with ſome reluctance apparent in his Viſage, that he could not ſee the Grand Signior with any Weapon about him, and therefore begg'd he would lay aſide his Sword, which the Chiaoux Bachi had juſt now happen'd to caſt his eye on. The Embaſſador reply'd, That in wearing a Sword he did no more than had been practis'd by M. *de Chateauneuf*; and that the Sword being part of a *Frenchman's* Habiliment, nay the chief part, he would not relinquiſh it. This Diſpute was carry'd to the Grand Viſier, who was ſtill in the Hall: he ſent word to the Embaſſador, that he muſt not ſee the Grand Signior with a Weapon about him. His Excellency again quoted the Example of M. *de Chateauneuf*, and ſaid it did not become him to behold ſo great a Prince as his Highneſs, without having on every Ornament the *French* Habit conſiſts of. The Conteſt laſted a full hour, *Maurocordato* carrying the Meſſages to and fro: at laſt the Grand Viſier propos'd to the Embaſſador, that if he would quit his Sword the Grand Signior would write a Letter to the King in his excuſe. His Excellency anſwer'd, there needed no Excuſe, for he would not commit the Fault. The Grand Viſier reply'd, he would give an Atteſtation, ſign'd by himſelf and all the Grandees of the Empire, by way of Aſſurance that no Embaſſador whatever for the future ſhould ſee the Grand Signior with Arms about him. The Embaſſador reply'd, that the *Porte* might alter its Ceremoniale for time to come, that then it would be the Affair of his Succeſſors, and of all the other Nations; but that they ſhould not begin with him to take from Embaſſadors the Honours they were in poſſeſſion of; and that he having the honour to be the chief of Chriſtian Embaſſadors, if he were to give any Rules, it ſhould be to enlarge their Privileges inſtead of yielding to have 'em diminiſh'd. The Grand Viſier caus'd his Excellency to be told, that if he perſiſted to keep his Sword, he muſt not ſee the Grand Signior, who was come fifteen Leagues off, on purpoſe to give him Audience. The Embaſſador made anſwer, he ſhould count it a very great Misfortune; but as great

[t] Caftan *or* Veſt.

a Felicity as it was to see his Highness, he would not purchase it at the price of the King his Master's Glory, nor by prostituting the Character he was honour'd with. The Grand Visier added, that no Embassador ever saw the Grand Signior with Arms about 'em. His Excellency reply'd, that M. *de Chateauneuf* was a Man of Honour, and that he would not presume to impose on the King his Master; that he was still in *Constantinople*, and might be call'd to testify the truth; that he was surpriz'd they should pick such a quarrel with him, but protested he would sooner part with his Life than his Sword. *Maurocordato* not knowing what to do, desir'd M. *de Ferriol* to take counsel of the *French* Officers. His Excellency answer'd, that in such things as concern'd the Glory of the King his Master, he was the sole Interpreter of his Will. *Maurocordato* went again to the Grand Visier, and returning to the Embassador, told him he would kindle a Fire that would not be easily extinguish'd, and that he would be the cause of some great misfortune. So much the worse for the Weakest, reply'd M. *de Ferriol*; yet I shall not relinquish my Sword but with my Life, the Honour of my Character being fasten'd to it. Then the Grand Visier sent the oldest of the Capigis-Bachis to tell the Embassador, that it was attempting an Innovation in the Ceremoniale, and that they could assure him they never had seen any Embassador take Audience of the Grand Signior with his Sword on. M. *de Ferriol* reply'd, that M. *de Chateauneuf* was at least as worthy to be believ'd as they. The Janizary-Aga came afterwards with the principal Officers of his Corps, to assure the Embassador that tho he was a General Officer of the chief Militia of the Empire, he never enter'd arm'd into the Grand Signior's Chamber; no, not the Grand Visier himself, tho his Highness's Lieutenant. M. *de Ferriol* reply'd, that the Grand Visier and he were Subjects, and so the Law was made for them; but as for himself, having the honour to represent the Person of a great Prince, he was not in the same state of Dependance. The two Cadilesquers came in their turn, and after them the Visiers of three Horse-Tails, and all the Officers of the *Porte*, to try if they could prevail on the Embassador, but he was immovable. The Grand Visier, who was inform'd of all that pass'd, fancy'd he could by Stratagem obtain what he was not able to compass by Argument: He therefore sent to let the Embassador know it was high time for him

Lett. XII.

to

to go take his Audience. The Embaſſador ask'd whether it ſhould be with his Sword on: they anſwer'd, yes. So on he march'd, and being come to the door of the Grand Signior's Apartment, he turn'd his head to look for the fifteen Perſons he had named to follow him into his Highneſs's Chamber, to pay their Obeiſance according to Cuſtom. To his great ſurprize he ſaw but ſix; the Chiaoux and the Capigis-Bachis had ſtopt the reſt at the door of the great Arch leading to the Audience-Hall. The Embaſſador then began to ſuſpect they had ſome deſign upon him; ſo, being determin'd to loſe his Life in maintenance of what he had ſaid and done, he clapt his left hand on his Sword, holding in his right the King's Letter to the Grand Signior: two Capigis Bachis took him under the Arm, as is the cuſtom; mean while up comes a third, of a gigantick ſtature, who ſtooping down, laid violent hold of the Embaſſador's Sword to force it from him; but not being able to do it, the Embaſſador enraged gave him ſuch a Salute with his Right-hand and Knee, that he threw him four paces off; and then call'd out to *Maurocordato*, *Is it thus you violate the Law of Nations?* After which, ſeeing the Capigi Bachi, whom he had ſpurn'd, making towards him again, he by main force broke from the two other Capigis Bachis, who ſtill had him by the Arm; and then half drawing his Sword, he ask'd *Maurocordato* aloud, *Are we Enemies or how?* *Maurocordato* ſeem'd perfectly aſtoniſh'd, and had not a word to ſay. M. *de Ferriol* made no doubt but things would be carry'd to the laſt extremity; but in that moment appear'd at the door of the Grand Signior's Apartment, the Capi-Aga or chief of the white Eunuchs, who making a ſign with his Hand not to commit any violence upon the Embaſſador, drew near him, and ſaid that if he would enter without his Sword, he ſhould be welcome; but that if he perſiſted to wear it, he might return back to his Palace. M. *de Ferriol* reply'd, he neither could nor would part with his Sword, and ſo went his ways, leaving his Caftan at the door, and order'd all thoſe of his Retinue to do the like; which they did, putting them into the hands of an Officer of the Grand Signior's: this paſs'd without giving any Subject of Complaint.

THE Embaſſador being got near the great Gate, the Grand Viſier ſent word to the Sieur *Fonton* to come and take back the Preſents his

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Excellency had brought it; which was accordingly done. M. *de Ferriol* believ'd, there would be no Ceremony in his Return; but yet he found the Grand Signior's Horses, the Chiaoux and the Janizaries, who accompany'd him to the Sea-side, in the same Order as had been observ'd in going to the Seraglio. There were infinite Swarms of People in the Streets and at the Windows, every body being persuaded the Embassador had taken his Audience; and when he arrived at the Sea side, he put himself into his Canoe, which as it pass'd by the King's Ships was saluted with 42 Cannon-shot. M. *de Ferriol* being return'd to his Palace, caus'd several Tables to be spread for the King's Officers, and all of the *French* Nation, whom he treated with exceeding magnificence. Lett. XII.

IT must not be forgot, that *Maurocordato* affected all along to hold in hugger-mugger the Negotiation of the Sword, and therefore talk'd to M. *de Ferriol* in Whispers; but as it was an Affair of Usage and Justice, the Embassador continually answer'd aloud, to the end that the several Foreigners who were present out of curiosity, might hear what pass'd.

'TWAS known some days afterwards, that the Grand Signior chid the Grand Vizier for exposing him to so disagreeable a Scene; telling him, he might have foreseen it. The last Action of the Grand Vizier was generally condemn'd, for going to circumvent the Embassador, and take his Sword from him by foul means: the *Turks* themselves could not but cry shame on it. M. *de Ferriol*'s Presence of Mind in all his Answers, and his firm Resolution, were admired by all that were Witnesses thereof.

IT may not be amiss here to observe to our Merchants, how advantageous it is to 'em, to have at *Constantinople*, in the Person of the Embassador, a natural Judge, and one not to be appeal'd from, in all Civil and Criminal Cases that may happen among 'em.

BY the 24th and 43d Articles of a Treaty made *May* 26. 1604. between *Henry* the Great and Sultan *Achmet* I. Emperor of the *Turks*, it was stipulated, That the Embassadors and Consuls of our Nation should distribute Justice to such Merchants and Tradersas were his Majesty's Subjects, according to their own Laws and Customs, without the Cognizance of any *Turkish* Officer whatever. Upon which, as I have been inform'd, in 1673 there being a Suit between the Sieur *Fabre* and the Sieurs *Gleyse* of *Marseilles*, it was determin'd by a definitive Sentence of M. *de Nointel*,

then Embaſſador at the *Porte:* but the Sieurs *Gleyſe* pretending to get this Decree revers'd in the Courts of *Provence*, it was on the contrary confirm'd by an Arret of Council from above, dated *Sept.* 1. 1673. in the following Terms.

EXTRACT *of the Regiſters of the Council of State.*

'THE King in Council confirms the Judgments paſs'd by the Sieur *de Nointel*, the 4th of *December* 1671. the 2d & 18th of *July* 1672. Orders the ſame to be executed according to their Form and Tenour; and in conſequence, his Majeſty has made void and of no effect the Judgment given by the Lieutenant of the Admiralty of *Marſeilles* the 12th of *November* laſt, and every thing that follow'd thereupon: forbidding him to take any Cognizance of the Diſpute between the ſaid *Gleyſe* and *Fabre*; nor are the ſaid *Gleyſe* to make any further or other Proceedings on the ſaid account, upon pain of 3000 Livres Forfeiture, beſides Coſts and Damages. Done in the King's Council of State, held at *Briſac* the firſt Day of *September* 1673. Collated. Sign'd COLBERT. *Vera Copia*, LAUTHIER.'

I am, MY LORD, *&c.*

The End of the Firſt Volume.

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